



Nature's Religion
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Review Previous Class: The God-Ideal

Gayan #336 - Chala #15 - The God-ideal is the flower of creation, and the realization of truth is its fragrance.

If we follow the natural religion – that divine impulse that is in every heart – then we shall be living the true religion.

Religion may begin in the East or the West, in the South or the North, yet it will always end in many religions. The more we ponder upon how all can have come from one, the plainer becomes the fact that all are expressions of one religion. And this religion is nature's religion.

The question as to what exactly this religion really is and how one may get to know it, can only be answered by those who have raised themselves beyond the limitations of ceremony and dogma in which they are always first instructed. But rising above a religion does not mean giving up the religion. It means being fully benefited by the religion. Those who say they have given up their religion are not above it; those alone are above it who have arrived at a full understanding of the spirit of religion. As soon as the spirit of religion has become manifest, then indeed are the eyes blessed. The distinctions and differences of castes and creeds and religions all vanish away in one moment of time.

When one studies nature, one finds that nature cannot create itself without expressing its religion. The origin of all religion is love and beauty. If there were no love or beauty religion would never have existed, because beauty is the beginning of worship and prayer. The beginning of prayer and the first step of worship is admiration.

Prayer and worship are acts of bowing to beauty, acts necessary to satisfy the predisposition with which every soul is born, the predisposition which is called love.

Practice: Ya Wadud (yaa wa-DOOD)

- Al-Wadud is divine love's most intimate manifestation. It is the constant embrace of the affectionate, loving universe.
- Ya Wadud is an antidote for all who have difficulty achieving intimacy with others.
- Al-Wadud offers an avenue for seeing divine love in challenging situations and in difficulties. It consciously uses the densest elements of a situation as an inner impetus to turn toward God.

The Bible tells us to raise our light on high; it is covered under a bushel. The bushel is the manifested part of our life; all these forms that cover the inner intelligence, which in its original aspect is the root of being, are the bushel. The inner intelligence, the light, has become veiled under the manifestation, and it is the desire of nature to unfold it again, so as to allow it to behold its original being, which it does through all changes that take the form of death and destruction.

Practice: Ya Nur (yaa NOOR)/ Ya Qayyum (yaa aiy-YOOM)

- An-Nur is the essence of light, luminosity itself.
- An-Nur is the light of every soul and an inherent characteristic in every pore of your body.
- Enlightenment!
- Al-Qayyum manifests in everything, down to the very heart.
- Al-Qayyum, transcends the passage of time. Things come and things go and Al-Qayyum remain, all things continually exist, even after death, as living entities in the mind of God.

GAYAN 178 - BOULA -137 - It is our perception of time which passes, not time itself; for time is God, and God is eternal.

Nature teaches every soul to worship God in some way or other, and often provides that which is suitable for each. So it is too with the manner of worship. It does not matter in what way a person offers respect and reverence to the deity one worships. It only matters how sincere a person is in their offering.

The secret of it all is found in the answer to the question: why is we here? The answer is, that he is here to attain the satisfaction of one's innermost desire. And what is that innermost desire? It is first joy, then peace. But the attainment of each is contrary, because joy comes from activity of life, and peace comes from rest.

All this activity that a person experiences and enjoys by the senses, is a glimpse of joy. The greater joy comes when we can experience through the **tuner self** also, through the mind. For there is another joy, that of the mind when it is delighted with a thing of truth or delicacy, or a beautiful thought. Beautiful music, beautiful verse, beautiful imagination, all bring delight. It is perhaps a greater joy than the joy of a delicious dish, for some persons would give anything for a verse which they would never give for a delicious dish.

But there is a still greater joy, that of the heart. the innermost being of a person; the joy when this heart can express itself and experience love. There are many in this world who only live in the body; their heart is dead, their mind is dead; they seek their highest joy only in the body. The power of sympathy and love takes away the gross self which used to demand all for itself. Once that is taken away, one thinks in a far higher way.

Joy is experienced by worldly attainment; peace is the attainment of heaven. In the ordinary sense we call it peace to be at rest in an armchair, on cushions, or in bed. But when the body is on a comfortable couch, does that mean that the mind is resting on cushions also? Cannot the mind go through torture at the same time? The mind must have peace from anxieties, worry, and from the greed that gives us ambitious desires. When all this has gone, the mind is at rest.

Practice: Alhumdullilah / Ya Salam

Alhumdullilah (Al-hum-du-lil-lah)

All gratitude and praise is to God.

Ya Salam (yaa sa-LAAM):

As-Salam is peace itself. This divine quality is recommended as a greeting when meeting others, and its recitation is an antidote for disharmony in our relationships. One form of the root of Ya Salam means “to be safe.” It is the divine energy that bestows peace itself on us, and it is the miraculous word that Allah speaks to our souls.

Our life is a place for study, in which every sorrow, every heartbreak brings a precious lesson; it is a place in which to learn by one's own suffering, by the study of the suffering of others; to learn from the people who have been kind to us as well as from the people who have been unkind. It is a place in which all experiences, be they disappointments, struggles, and pains, or joys, pleasures, and comforts, contribute to the understanding of what life is, and the realization what it is.

Then do we awake to the religion of nature, which is the only religion. And the more we understand it, the greater our life becomes, and the more of a blessing will our life be for others.

Closing:

- Prayer Khatum
- Dedication of Merit
- [Link to Complete Text – Nature’s Religion](#)

We pray this teaching resonates and benefits YOU!

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