

# ***meditation***

Love supplies the impulse to that intense and unceasing ***meditation*** which reveals the hidden mysteries of the universe.

Compilations, Baha'i Scriptures, p. 435

Therefore, know thou that the True One possesseth invisible worlds which human ***meditation*** is unable to comprehend and the intellect of man hath no power to imagine.

'Abdu'l-Bahá, Baha'i World Faith - 'Abdu'l-Bahá Section, p. 393

Some of the great questions unfolding from the rays of the Sun of Reality upon the mind of man are: the problem of the reality of the spirit of man; of the birth of the spirit; of its birth from this world into the world of God; the question of the inner life of the spirit and of its fate after its ascension from the body.

They also ***meditate*** upon the scientific questions of the day, and these are likewise solved.

These people, who are called 'Followers of the inner light', attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people: by themselves -- within themselves -- they solve all mysteries.

If they find a solution with the assistance of the inner light, they accept it, and afterwards they declare it: otherwise they would consider it a matter of blind imitation. They go so far as to reflect upon the essential nature of the Divinity, of the Divine revelation, of the manifestation of the Deity in this world. All the divine and scientific questions are solved by them through the power of the spirit.

Bahá'u'lláh says there is a sign from God in every phenomenon: the sign of the intellect is contemplation and the sign of contemplation is silence, because it is impossible for a man to do two things at one time -- he cannot both speak and ***meditate***.

It is an axiomatic fact that while you ***meditate*** you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers: the light breaks forth and the reality is revealed.

You cannot apply the name 'man' to any being void of this faculty of ***meditation***; without it he would be a mere animal, lower than the beasts.

Through the faculty of ***meditation*** man attains to eternal life; through it he receives the breath of the Holy Spirit -- the bestowal of the Spirit is given in reflection and ***meditation***.

The spirit of man is itself informed and strengthened during ***meditation***; through it affairs of which man knew nothing are unfolded before his view. Through it he receives Divine inspiration, through it he receives heavenly food.

***Meditation*** is the key for opening the doors of mysteries. In that state man abstracts himself: in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This faculty of **meditation** frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless some thoughts are useless to man; they are like waves moving in the sea without result. But if the faculty of **meditation** is bathed in the inner light and characterized with divine attributes, the results will be confirmed.

The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.

But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed -- turning it to the heavenly Sun and not to earthly objects -- so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.

May we indeed become mirrors reflecting the heavenly realities, and may we become so pure as to reflect the stars of heaven.

'Abdu'l-Bahá, Paris Talks, p. 175

O my Lord, I have not words enough to praise Thee, nor can the birds of **meditation** ever ascend to the Kingdom of Thy sanctity. Thou art, in Thine entity, sanctified from every praise and commendation, and art purified, in Thyself, from the thanksgiving of the people of emanation. Thou hast been eternally in the sanctity of Thyself exalted beyond the comprehension of the knowing among the Supreme Concourse, and Thou shalt be permanently in the purity of Thine essence, incomprehensible beyond the knowledge of the praisers among the dwellers in the exalted Realm of Might!

'Abdu'l-Bahá, Tablets of 'Abdu'l-Bahá v2, p. 365

The **meditations** of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 317

The faculty of **meditation** is the depository of crafts, arts and sciences. Exert yourselves, so that the gems of knowledge and wisdom may proceed from this ideal mine, and conduce to the tranquility and union of the different nations of the world.

Compilations, Baha'i Scriptures, p. 151

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Nevertheless some thoughts are useless to man: they are like waves moving in the sea without result. But if the faculty of **meditation** is bathed in the Inner Light and characterized with divine attributes, the results will be confirmed.

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But if you turn the mirror of your spirit heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed -- turning it to the divine Sun and not to earthly objects - - so that we may comprehend the allegories of the Bibles, the mysteries of the Spirit, and discover the hidden secrets of the Kingdom.

May we indeed become mirrors reflecting the divine realities and may we become so pure as to reflect the stars of heaven!

Friends' Meeting House St. Martin's Lane, London January 12, 1913.

Compilations, Baha'i Scriptures, p. 323

Therefore, know thou that the True One possesseth invisible worlds which human **meditation** is unable to comprehend and the intellect of man hath no power to imagine.

Compilations, Baha'i World Faith, p. 393

"People today indeed do tend to be very superficial in their thinking, and it would seem as if the educational systems in use are sorely lacking in ability to produce a mature mind in a person who has reached supposedly adult life! All the outside influences that surround the individual seem to have an intensely distracting effect, and it is a hard job to get the average person to do any deep thinking or even a little **meditation** on the problems facing him and the world at large. Over and over again Bahá'u'lláh cried out against the heedlessness of humanity, and warns of the fate such an attitude must lead to. Did we not know what God plans to, and will do, with the world in the future, we should certainly be as hopeless as many of the best thinkers of our generation have become."

From a letter written on behalf of Guardian to an individual believer, September 2, 1948

Compilations, Lights of Guidance, p. 210

Wing then thy flight unto this divine Tree and partake of its fruits. Gather up that which hath fallen therefrom and guard it faithfully. **Meditate** then upon the utterance of one of the Prophets as He intimated to the souls of men, through veiled allusions and hidden symbols, the glad-tidings of the One Who was to come after Him, that thou mayest know of a certainty that their words are inscrutable to all save those who are endued with an understanding heart. He saith: "His eyes were as a flame of fire", and "brass-like were His feet", and "out of His mouth goeth a two-edged sword". How could these words be literally interpreted? Were anyone to appear with all these signs, he would assuredly not be human. And how could any soul seek his company? Nay, should he appear in one city, even the inhabitants of the next would flee from him, nor would any soul dare approach him! Yet, shouldst thou reflect upon these statements, thou wouldst find them to be of such surpassing eloquence and clarity as to mark the loftiest heights of utterance and the epitome of wisdom. Methinks it is from them that the suns of eloquence have appeared and the stars of clarity have dawned forth and shone resplendent.

Behold, then, the foolish ones of bygone times and those who, in this day, await the advent of such a being! Nor would they ever bear allegiance unto him except that he appear in the aforementioned form. And as such a being will never appear, so too will they never believe. Such indeed is the measure of the understanding of these perverse and ungodly souls! How could those who fail to understand the most evident of the evident and the most manifest of the manifest ever apprehend the abstruse realities of the divine precepts and the essence of the mysteries of His everlasting wisdom?

Bahá'u'lláh, Gems of Divine Mysteries, p. 51

**Meditate** upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that **meditateth** upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day -- the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 12

Ponder a while. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? Were men to **meditate** on these words which have flowed from the Pen of the Divine Ordainer, they would, one and all, hasten to embrace the truth of this God-given, and ever-enduring Revelation, and would testify to that which He Himself hath solemnly affirmed. It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Day Springs of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men. Even as He hath revealed: "So oft, then, as an Apostle cometh to you with that which your souls desire not, do ye swell with pride, and treat some as impostors, and slay others."

There can be no doubt whatever that had these Apostles appeared, in bygone ages and cycles, in accordance with the vain imaginations which the hearts of men had devised, no one would have repudiated the truth of these sanctified Beings. Though such men have been, night and day, remembering the one true God, and have been devoutly engaged in the exercise of their devotions, yet they failed in the end to recognize, and partake of the grace of, the Day Springs of the signs of God and the Manifestations of His irrefutable evidences. To this the Scriptures bear witness. Thou hast, no doubt, heard about it.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 82

Say: O people! Withhold not from yourselves the grace of God and His mercy. Whoso withholdeth himself therefrom is indeed in grievous loss. What, O people! Do ye worship the dust, and turn away from your Lord, the Gracious, the All-Bountiful? Fear ye God, and be not of those who perish. Say: The Book of God hath been sent down in the form of this Youth. Hallowed, therefore, be God, the most excellent of makers! Take ye good heed, O peoples of the world, lest ye flee from His face. Nay, make

haste to attain His presence, and be of them that have returned unto Him. Pray to be forgiven, O people, for having failed in your duty towards God, and for having trespassed against His Cause, and be not of the foolish. He it is Who hath created you; He it is Who hath nourished your souls through His Cause, and enabled you to recognize Him Who is the Almighty, the Most Exalted, the All-Knowing. He it is Who hath unveiled to your eyes the treasures of His knowledge, and caused you to ascend unto the heaven of certitude – the certitude of His resistless, His irrefutable, and most exalted Faith. Beware that ye do not deprive yourselves of the grace of God, that ye do not bring to naught your works, and do not repudiate the truth of this most manifest, this lofty, this shining, and glorious Revelation. Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and **meditate** thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noon-tide glory. Then will ye be of them that have believed in Him.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 104

**Meditate** diligently upon the Cause of thy Lord. Strive to know Him through His own Self and not through others. For no one else besides Him can ever profit thee. To this all created things will testify, couldst thou but perceive it.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 148

Every act ye **meditate** is as clear to Him as is that act when already accomplished. There is none other God besides Him. His is all creation and its empire. All stands revealed before Him; all is recorded in His holy and hidden Tablets. This fore-knowledge of God, however, should not be regarded as having caused the actions of men, just as your own previous knowledge that a certain event is to occur, or your desire that it should happen, is not and can never be the reason for its occurrence.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 149

Do thou **meditate** on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured. We have refrained from dwelling upon this theme owing to the sorrow that hath encompassed Us from the actions of them that have been created through Our words, if ye be of them that will hearken unto Our Voice.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 152

Thou hast, moreover, asked Me concerning the state of the soul after its separation from the body. Know thou, of a truth, that if the soul of man hath walked in the ways of God, it will, assuredly, return and be gathered to the glory of the Beloved. By the righteousness of God! It shall attain a station such as no pen can depict, or tongue describe. The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him. Such a soul provideth, at the bidding of the Ideal King and Divine Educator, the pure leaven that leaveneth the world of being, and furnisheth the power through which the arts and wonders of the world are made manifest. Consider how meal needeth leaven to be leavened with. Those souls that are the symbols of detachment are the leaven of the world. **Meditate** on this, and be of the thankful.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 160

Ponder in thine heart upon the unsearchable wisdom of God, and **meditate** on its manifold revelations....

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 161

**Meditate** on what the poet hath written: "Wonder not, if my Best-Beloved be closer to me than mine own self; wonder at this, that I, despite such nearness, should still be so far from Him."

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 184

If any man were to **meditate** on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 259

**Meditate** on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 337

Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation. He discerneth the truth in all things, through the guidance of Him Who is the All-Seeing. The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. **Meditate** on this, O people, and be not of them that wander distraught in the wilderness of error. The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!"

All other things are subject to this same principle of moderation. Render thanks unto thy Lord Who hath remembered thee in this wondrous Tablet. All-Praise be to God, the Lord of the glorious throne.

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 342

I swear by Thy glory and Thy sovereignty which overshadow the kingdoms of earth and of heaven! Were any of Thy chosen Ones and Thy Messengers to **meditate** on the manifold evidences of Thy most exalted Pen -- a Pen which is driven by the fingers of Thy will -- and were he to muse on its mysteries, and its tokens, and all that it showeth forth, he would be so perplexed that his tongue would fail to extol and describe Thee, and his heart would be utterly unable to understand Thee. For he would, at one time, discover that from this Pen there floweth out unto all created things the water that is life indeed, and that the Pen itself hath been named by Thee the trumpet whereby the dead speed out of their sepulchers. At another time he would find that there proceedeth from this Pen such fire as Thine own Revelation can kindle, and as He Who conversed with Thee Moses on Sinai hath perceived.

Bahá'u'lláh, Prayers and **Meditations** by Bahá'u'lláh, p. 280

Number him, then, O my God, with such as have allowed nothing whatever to deter them from beholding Thy beauty, or from meditating on the wondrous evidences of Thine everlasting handiwork, that he may have fellowship with none except Thee, and turn to naught save Thyself, and discover in whatever hath been created by Thee in the kingdoms of earth and heaven nothing but Thy wondrous Beauty and the revelation of the splendors of Thy face, and be so immersed beneath the billowing oceans of Thine overruling providence and the surging seas of Thy holy unity, that he will forget every

mention except the mention of Thy transcendent oneness, and banish from his soul the traces of all evil suggestions, O Thou in Whose hands are the kingdoms of all names and attributes!

Bahá'u'lláh, Prayers and *Meditations* by Bahá'u'lláh, p. 337

Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to **meditate** upon the ocean of Thy bounteousness and the heaven of Thy grace and the day-star of Thy tender compassion, I inhale the fragrance of hope diffused from right and left, from north and south, as if every created thing imparteth unto me the joyous tidings that the clouds of the heaven of Thy mercy will pour down their rain upon me.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 112

**Meditate** upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 143

If any man were to **meditate** on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: 'All things have I willed for thee, and thee, too, for thine own sake.' If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: 'Thou shall see in it no hollows or rising hills.' [1]

[1 Qur'án 20:106.]

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 161

Do thou **meditate** on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured. We have refrained from dwelling upon this theme owing to the sorrow that hath encompassed Us from the actions of them that have been created through Our words, if ye be of them that will hearken unto Our Voice.

Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 187

**Meditate** profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?" [1]

[1 Qur'án 29:2.]

Bahá'u'lláh, The Kitáb-i-Íqán, p. 8

O brother, we should open our eyes, **meditate** upon His Word, and seek the sheltering shadow of the Manifestations of God, that perchance we may be warned by the unmistakable counsels of the Book, and give heed to the admonitions recorded in the holy Tablets; that we may not cavil at the Revealer of the verses, that we may resign ourselves wholly to His Cause, and embrace wholeheartedly His law, that haply we may enter the court of His mercy, and dwell upon the shore of His grace. He, verily, is merciful, and forgiving towards His servants.

Bahá'u'lláh, The Kitáb-i-Íqán, p. 216

Wherefore, then, do not these grovelling, worm-like men pause to **meditate** upon these traditions, all of which are manifest as the sun in its noon-tide glory? For what reason do they refuse to embrace the Truth, and allow certain traditions, the significance of which they have failed to grasp, to withhold them from the recognition of the Revelation of God and His Beauty, and to cause them to dwell in the infernal abyss? Such things are to be attributed to naught but the faithlessness of the divines and doctors of the age. Of these, Sadiq, son of Muhammad, hath said: "The religious doctors of that age shall be the most wicked of the divines beneath the shadow of heaven. Out of them hath mischief proceeded, and unto them it shall return."

Bahá'u'lláh, The Kitáb-i-Íqán, p. 247

Regard ye the world as a man's body, which is afflicted with divers ailments, and the recovery of which dependeth upon the harmonizing of all of its component elements. Gather ye around that which We have prescribed unto you, and walk not in the ways of such as create dissension. **Meditate** on the world and the state of its people. He, for Whose sake the world was called into being, hath been imprisoned in the most desolate of cities Akka, by reason of that which the hands of the wayward have wrought. From the horizon of His prison-city He summoneth mankind unto the Dayspring of God, the Exalted, the Great. Exultest thou over the treasures thou dost possess, knowing they shall perish? Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Bahá, is worth as much as the black in the eye of a dead ant? Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world. Whither are gone the proud and their palaces? Gaze thou into their tombs, that thou mayest profit by this example, inasmuch as We made it a lesson unto every beholder. Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.

Bahá'u'lláh, The Proclamation of Bahá'u'lláh, p. 22

THE time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. **Meditate** upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

Bahá'u'lláh, The Proclamation of Bahá'u'lláh, p. 111

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. **Meditate** upon this, O men of insight!...

Bahá'u'lláh, The Proclamation of Bahá'u'lláh, p. 119

**Meditate** on the world and the state of its people. He, for Whose sake the world was called into being, hath been imprisoned in the most desolate of cities, [Akka] by reason of that which the hands of the wayward have wrought. From the horizon of His prison-city He summoneth mankind unto the Dayspring of God, the Exalted, the Great. Exultest thou over the treasures thou dost possess, knowing they shall perish? Rejoicest thou in that thou rulest a span of earth, when the whole world, in the estimation of the people of Bahá, is worth as much as the black in the eye of a dead ant? Abandon it unto such as have set their affections upon it, and turn thou unto Him Who is the Desire of the world. Whither are gone the proud and their palaces? Gaze thou into their tombs, that thou mayest profit by this example, inasmuch as We made it a lesson unto every beholder. Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.

We behold the generality of mankind worshipping names and exposing themselves, as thou dost witness, to dire perils in the mere hope of perpetuating their names, whilst every perceiving soul testifieth that after death one's name shall avail him nothing except insofar as it beareth a relationship unto God, the Almighty, the All-Praised. Thus have their vain imaginings taken hold of them in requital for that which their hands have wrought. Consider the pettiness of men's minds. They seek with utmost exertion that which profiteth them not, and yet wert thou to ask of them: "Is there any advantage in that which ye desire?", thou wouldst find them sorely perplexed. Were a fair-minded soul to be found, he would reply: "Nay, by the Lord of the worlds!" Such is the condition of the people and of that which they possess. Leave them in their folly and turn thy sight unto God. This is in truth that which beseemeth thee. Harken then unto the counsel of thy Lord, and say: Lauded art Thou, O God of all who are in heaven and on earth!

Bahá'u'lláh, The Summons of the Lord of Hosts, p. 80

Engage in prayer. Prayer is the best known and most widely practiced example of **meditation**. Spoken and written prayers are found in most faith traditions. You can pray using your own words or read prayers written by others.

Read or listen and take time to reflect. Many people report that they benefit from reading poems or sacred texts silently or aloud, and taking a few moments to quietly reflect on the meaning that the words bring to mind. You can listen to sacred music, spoken words or any music you find relaxing or inspiring. You may want to write your reflections in a journal or discuss them with a friend or spiritual leader.

Focus your love and gratitude. In this type of **meditation**, you focus your attention on a sacred object or being, weaving feelings of love and gratitude into your thoughts. You can also close your eyes and use your imagination or gaze at representations of the object.

Source: <http://www.mayoclinic.com/print/meditation/HQ01070/METHOD=print>