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## **Baha'u'llah and the The Baha'i Faith: A New Revelation With A New Education**

### **1. Name & Date:**

**Baha'i Faith 1844 (Babi) & 1863 (Baha'i)**

### **2. Family Name of Prophet:**

**Mirza Husayn Ali**

### **3. Holy Name:**

**Baha'u'llah, Blessed Beauty etc.**

### **4. Name For God:**

There is no single name but, rather, many attributes are listed such as, "The most manifest of the Manifest and the most hidden of the hidden," "The Name of Thy Lord, the Creator, the Sovereign, the All-Sufficing, the Most Exalted," is used as the beginning of one particular prayer but other prayers extol Him in different ways.

"God" is used in English but Followers of this Faith are discouraged from assigning any single name to God as He is beyond any word or words that can befittingly describe Him. Also, the whole Idea of using a specific name in recognition of God not only limits God but easily becomes the foundation of disagreement and conflict between Faiths of different language and culture.

### **5. Name for the Promised One:**

**Glory of God, Glory of the Lord, The Blessed Beauty, etc.**

**These refer to Baha'u'llah (Persian for the Glory Of God) himself.**

#### **THE GREAT ANNOUNCEMENT : (THE PURPOSE OF THE PROPHETS.)**

*"The Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures.*

*Behold how, notwithstanding such an announcement, mankind hath strayed from its path and shut out itself from its glory.*

*Say: O ye lovers of the One true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived.”*

(Compilations, Baha'i World Faith)

## **6. Birth Legends & Life:**

Mirza Husayn Ali (Baha'u'llah) was born in 1817 to an aristocratic family of wealth. They held large estates in Nur in the province of Mazindaran in Persia. His father, a Minister of State, was the first to notice the uniqueness of the boy from other children. Soon the “greatness” of the lad became apparent to many as, with seeming innate knowledge, he exhibited extraordinary insight as he explained difficult passages from the Qu'ran. The child stood out as one to whom people brought their problems to, and from whom learned clergy listened and marveled at his discourses. In addition, his loving nature and enchanting modesty won the hearts of all who knew him.

As he grew Mirza Husayn gained a reputation as a defender of the oppressed and refuge for the poor. Being of a wealthy family he had no desire for material things. Instead, he gave his wealth freely to the needy. He frequently would escape the tumult of the city to roam alone and experience the beauty of nature.

Upon the death of his father the government offered Mirza Husayn the Minister's position. The Prime Minister was not surprised at his refusal saying, “this position is unworthy of him. I cannot understand him but I am convinced that he is destined for some lofty career. His thoughts are not like ours.”

At the age of twenty-seven (1844) Mirza Husayn became a Babi. He heard of the new Faith from the first disciple of the Bab and immediately accepted. Mirza Husayn actively promoted the teachings and as a result was eventually arrested, stripped of all wealth and social standing and brought to a dungeon known as the “Black Pit”. He endured the heavy chains (which scarred him for life) and the foul conditions for four months. (It is during this time Mirza Husayn first received the initial Message of the Revelation to come.) Prison conditions made him so ill that, thanks to the stature of his family, he was not allowed to die but was exiled to Baghdad where he lived for ten years as a “heretic” and prisoner of the Turkish Empire.

Meanwhile, the Bab himself was charged with heresy and publicly executed July 9<sup>th</sup> 1850 at a market square in Tabriz. This, along with the blood shed by thousands of martyrs tortured to death amidst the many heroic endeavors to stand firm in the Cause and openly challenge the unjust treatment handed down by the Moslem theocracy, ultimately succeeded in paving the way for Baha'u'llah's station as the “Spirit of Truth” to be made manifest.

The magnetism of Baha'u'llah continued to draw people. His teaching of brotherly love, oneness of God and the dawning of a new age influenced them. The Persians did not tolerate this so, as a result, Baha'u'llah was banished farther from his homeland in a vain attempt to stifle his message. His new place of exile was Constantinople in Turkey. While enroute, while staying over in Baghdad, Mirza Husayn was allowed access to a beautiful garden where he stayed for twelve days. His many friends who came to bid him farewell were filled with anguish and uncertainty as to what new fanatical injustices they would have to endure.

The year was 1863 when Baha'u'llah revealed to the followers His true station as The Announcement, that great Teacher promised in all the holy scriptures of the world. The mystery was lifted. He was the one for whose coming the Bab had prepared the way and for whose sake he had sacrificed his life.

The exile in Constantinople lasted only four months. During this time His influence among the notables of the city being attracted to his teachings and countenance resulted in his further banishment, for almost five years, to Adrianople. It was from here Baha'u'llah proclaimed his station and Mission to the kings and rulers of the earth, as well as to the ecclesiastical leaders of all religions.

He called upon them to listen to the Message of God, to come together to resolve their differences, and to work for the promotion of world peace. Baha'u'llah warned of a time of much suffering and conflicts between themselves to come as a direct result from prideful forgetfulness of God. Yet, through all this was a vision of mankind, humbled and spiritually awakened, turning to the Will of God and ushering in a new age of world unity.

The potency of Baha'u'llah's Message and Writings increased to the point the statesmen or clergy could no longer ignore it. In a desperate attempt to crush this ever-growing movement bringing in followers of all faiths and strata of society, Baha'u'llah was banished yet again but this time it was to a particularly notorious prison, a remote penal colony of the Turkish Empire located near present day Haifa, known as Acre. Basically Baha'u'llah was sent there to die. Conditions were so bad few prisoners survived for long.

The friends and believers once again experienced anguish as the beloved of their hearts was subjected to yet more cruelties. Yet, during this time of sorrow Baha'u'llah comforted them with the assurance that, "The prison gates would be thrown open and the Message of God would be taken from the Holy Land to all parts of the earth as foretold in the Holy Books."

His family and followers who refused to part with Him accompanied Baha'u'llah to Acre. As before, the loving countenance of Baha'u'llah won over the guards and officials. Many of the orders concerning his harsh treatment were gradually disregarded as he came to be known as the "Noble Prisoner". As time went on Baha'u'llah was even allowed visitation. Travelers came from a wide area, often on foot, hoping to even catch a glimpse

of their beloved Lord in His cell. These early “pilgrims” were no longer turned away at the city gates.

During nine years of confinement, Baha’u’llah had touched the heart of the highest religious official in Acre who begged him to except his offer to allow Baha’u’llah to leave the prison and move into a beautiful mansion rented for Him out in the country he loved so well. Even though the government never withdrew the prison sentence, the last years of Baha’u’llah’s life were in stark contrast to what He had endured for so long.

The Baha’is were quick to take advantage of this longed for golden opportunity to behold the face of the Promised One. Visitors were continuous as they streamed to what would be known as the “Mansion of Bahji”.

During his life Baha’u’llah wrote over one hundred volumes of works. He safeguarded the Faith from sectarian splits by appointing his son, Abdul-Baha, as the one Baha’is should turn to for guidance. Baha’u’llah died in 1892. His Ascension on May 29<sup>th</sup> 1892 is celebrated as a holy day by Baha’is around the world.

Information taken from (“Baha’u’llah And The New Era “ Dr. Esslemont) P30-50  
Baha’i Publishing Trust

## **7. Manner of Revelation:**

**(From the Tablets to the Kings.)**

This vision came to Baha’u’llah while being imprisoned in the “Black Pit” for being a follower of the Babi movement. Conditions were so bad the Moslem clergy hoped he would die there. His “couch” was nothing more than cruel heavy chains in a cell of filth and stench.

*“O king! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing. And He bade Me lift up My voice between earth and heaven, and for this there befell Me what hath caused the tears of every man of understanding to flow.*

*The learning current amongst men I studied not; their schools I entered not. Ask of the city wherein I dwelt, that thou mayest be well assured that I am not of them who speak falsely. This is but a leaf, which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing? Nay by Him Who is the Lord of all Names and Attributes! They move it as they list.*

*The evanescent is as nothing before Him Who is the Ever-Abiding. His all-compelling summons hath reached Me, and caused Me to speak His praise amidst all people. I was indeed as one dead when His behest was uttered. The hand of the will of thy Lord, the Compassionate, the Merciful, transformed Me.*

*Can any one speak forth of his own accord that for which all men, both high and low, will protest against him? Nay, by Him Who taught the Pen the eternal mysteries, save him whom the grace of the Almighty, the All-Powerful, hath strengthened. The Pen of the Most High addresseth Me saying: Fear not. Relate unto His Majesty the Shah that which befell*

*thee. His heart, verily, is between the fingers of thy Lord, the God of Mercy, that haply the sun of justice and bounty may shine forth above the horizon of his heart. Thus hath the decree been irrevocably fixed by Him Who is the All-Wise."*

**(Compilations, Baha'i World Faith, p. 54)**

## **8. Revealed Book**

**Baha'u'llah, wrote volumes including The Kitab-i-qan (the Book of Certitude) and the Kitab-i-Aqdas (the Book of Laws).**

**In addition there are many explanatory books and letters by the eldest son of Baha'u'llah, Abdul-Baha.**

## **9. Basic Teachings:**

**Oneness of the prophets and essential unity of world Faiths:**

*"The Bearers of the Trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Revealers of a new Message. Inasmuch as these Birds of the celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they, therefore, are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness."*

*"These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attributes, thou hast not erred from the truth. Even as He hath revealed: "No distinction do We make between any of His Messengers." For they, one and all, summon the people of the earth to acknowledge the unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of prophethood, and are honored with the mantle of glory.*

*Thus hath Muhammad, the Point of the Qur'an, revealed: "I am all the Prophets." Likewise, He saith: "I am the first Adam, Noah, Moses, and Jesus." Similar Sayings such as these, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of Divine knowledge, and have been recorded in the Scriptures. These Countenances are the recipients of the Divine Command, and the Day Springs of His Revelation.*

*This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He [Baha'u'llah] saith: "Our Cause is but One."*

*Such is the unity of those Essences of Being, those Luminaries of infinite and immeasurable splendor! Wherefore, should one of these Manifestations of Holiness proclaim saying: "I am the return of all the Prophets," He, verily, speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established....*

*The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite mission, and is entrusted with a particular Revelation. Even as He saith: "Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit."*

*"It is because of this difference in their station and mission that the words and utterances flowing from these Well Springs of Divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of Divine wisdom, all their utterances are, in reality, but the expressions of one Truth.*

*As most of the people have failed to appreciate those stations to which We have referred, they, therefore, feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same"...*

*"Viewed in the light of their second station -- the station of distinction, differentiation, temporal limitations, characteristics and standards -- they manifest absolute servitude, utter destitution, and complete self-effacement. Even as He saith: "I am the servant of God. I am but a man like you." . . .*

*"Were any of the all-embracing Manifestations of God to declare: "I am God," He, verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world.*

*Thus, He hath revealed: "Those shafts were God's, not Thine." And also He saith: "In truth, they who plighted fealty unto Thee, really plighted that fealty unto God." And were any of them to voice the utterance, "I am the Messenger of God," He also speaketh the truth, the indubitable truth. Even as He saith: "Muhammad is not the father of any man among you, but He is the Messenger of God." Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence.*

*And were they all to proclaim, "I am the Seal of the Prophets," they, verily, utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and "Hidden" -- all of which pertain to Him Who is the Innermost Spirit of Spirits and Eternal Essence of Essences. And were they to say, "We are the Servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself.*

**(Compilations, Baha'i World Faith, p. 21, 22)**

### **The prophetic cycle hath ended:**

*“It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded splendor of His Revelation.”*

**(Compilations, Baha'i World Faith, p. 27)**

### **God is forever hidden to the eyes of mankind:**

*“How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork -- the revelation of Thy creative power!*

*How can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature?*

*How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth?*

*The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible. Yet, notwithstanding this most gracious favor, this perfect and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own.*

**(Compilations, Baha'i World Faith, p. 29)**

### **Baha'u'llah sacrifices Himself that mankind may be released from its bondage:**

*“The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness.*

*This is of the mercy of your Lord, the Compassionate, the Most Merciful We have accepted to be abased, O believers in the Unity of God; that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to*

*dwelt within the most desolate of cities!”*  
**(Compilations, Baha'i World Faith, p. 32)**

### **A new world order:**

*“The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System – the like of which mortal eyes have never witnessed.”*  
**(Compilations, Baha'i World Faith, p. 35)**

### **The Divine remedy:**

*“The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.”*

*“We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and Infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.*

*Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been re-born in this Day, shall never die; whoso remaineth dead, shall never live.”*

**(Compilations, Baha'i World Faith, p. 35)**

### **The hypocritical nature of ecclesiastical leaders:**

*“Leaders of religion in every age have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory.*

*What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of Divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty.... Among these "veils of glory" are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the Divine Melody.”*



**(Compilations, Baha'i World Faith, p. 63)**

### **The splendor of God's Revelation:**

*“Know thou that every created thing is a sign of the revelation of God. Each, according to its capacity, is, and will ever remain, a token of the Almighty. Inasmuch as He, the sovereign Lord of all, hath willed to reveal His sovereignty in the kingdom of names and attributes, each and every created thing hath, through the act of the Divine Will, been made a sign of His glory. So pervasive and general is this revelation that nothing whatsoever in the whole universe can be discovered that doth not reflect His splendor. Under such conditions every consideration of proximity and remoteness is obliterated.... Were the Hand of Divine power to divest of this high endowment all created things, the entire universe would become desolate and void.”*

**(Compilations, Baha'i World Faith, p. 97)**

**More Baha'i principles include:**

**The need for prayer:**

**Cleansing the heart so they may recognize the truth:**

**Trust in God:**

**Shun backbiting:**

**Be content with little:**

**Be an aid to the needy, do not boast, etc:**

**Do unto others as you would have them do unto you.**

*“O my brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments.*

*He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.*

*That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence and refrain from idle talk.*

*For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.*

*That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quenches the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire.*

*He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved.*

*He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute.*

*He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth.*

*He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfill.*

*With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins.*

*He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!"*

**(Compilations, Baha'i World Faith, p. 105)**

### **The hosts of divine inspiration:**

*"O wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things that lie hidden in its depths. Be thou of them that have partaken of its treasures. A dewdrop out of this ocean would, if shed upon all that are in the heavens and on the earth, suffice to enrich them with the bounty of God, the Almighty, the All-Knowing, the All-Wise.*

*With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations and may approach the mighty seat of God, this hallowed and resplendent Spot.*

*Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful. Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down unto thee, and be thou of them that truly believe. And should any one reject thy offer,*

*turn thou away from him, and put thy trust and confidence in the Lord, thy God, the Lord of all worlds.*

*By the righteousness of God! Whoso openeth his lips in this Day and maketh mention of the name of his Lord, the hosts of Divine inspiration shall descend upon him from the heaven of My name, the All-Knowing, the All-Wise. On him shall also descend the Concourse on high, each bearing aloft a chalice of pure light. Thus hath it been foreordained in the realm of God's Revelation, by the behest of Him Who is the All-Glorious, the Most Powerful.”*

**(Compilations, Baha'i World Faith, p. 108)**

### **The soul's power:**

*“Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments.*

*Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can with tremendous power, and shall rejoice with exceeding gladness.”*

**(Compilations, Baha'i World Faith, p. 119)**

### **The gift of understanding:**

*“Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding.*

*His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God -- exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation.*

*Next in rank, is the power of vision, the chief instrument whereby his understanding can function. The senses of hearing, of the heart, and the like, are similarly to be reckoned among the gifts with which the human body is endowed. Immeasurably exalted is the Almighty Who hath created these powers, and revealed them in the body of man.*

*“These gifts are inherent in man himself. That which is preeminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this.*

*It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God's supreme testimony, the clearest evidence of His truth, the sign of His consummate*

*bounty, the token of His all-encompassing mercy, the proof of His most loving providence, the symbol of His most perfect grace. He hath, indeed, partaken of this highest gift of God who hath recognized His Manifestation in this Day.”*

**(Compilations, Baha'i World Faith, p. 121)**

### **The effect of the Verses of God on the soul:**

*“Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men.*

*Whoso recited, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul.*

*Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of power and wisdom.”*

**(Compilations, Baha'i World Faith, p. 122)**

### **Focus on the Grace of God:**

*“Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations have erred and dissipated their efforts. They, indeed, are of the lost.*

*Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels, which I bequeath unto you. Would that ye might follow My counsels!”*

**(Compilations, Baha'i World Faith, p. 123)**

### **Be patient and kind to the seekers of truth:**

*“Show forbearance and benevolence and love to one another. Should any one amongst you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and good will. Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.”*

**(Compilations, Baha'i World Faith, p. 125)**

### **The principle of moderation:**

*“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!"*

**(Compilations, Baha'i World Faith, p. 138)**

## **WORDS OF WISDOM**

*"The source of all good is trust in God, submission unto His command, and contentment in His holy will and pleasure.*

*The essence of wisdom is the fear of God, the dread of His scourge and the apprehension of His justice and decree.*

*The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.*

*The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.*

*The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but God, and desire naught save that which is the desire of his Lord.*

*True remembrance is to make mention of the Lord, the All- Praised, and forget all else beside Him.*

*True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His hands is the destiny of all His servants.*

*The essence of detachment is for man to turn his face toward the courts of the Lord, to enter His presence, behold His countenance, and stand as witness before Him.*

*The essence of understanding is to testify to one's poverty, and submit to the will of the Lord, the Sovereign, the Gracious, the All-Powerful.*

*The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.*

*The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times, and under all conditions.*

*“The essence of wealth is love for Me. Whoso loveth Me is the possessor of all things, and he that loveth Me not is, indeed, of the poor and needy. This is that which the Finger of Glory and Splendor hath revealed . . .*

*The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life . . .*

*The source of all evil is for man to turn away from his Lord and set his heart on things ungodly. 0 The most burning fire is to question the signs of Got, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.*

*The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation. The essence of abasement is to pass from under the shadow of the Merciful, and seek the shelter of the Evil One.*

*The source of error is to disbelieve in the one true God, rely upon aught else but Him, and flee from His Decree.*

*True loss is for him whose days have been spent in utter ignorance of his true self.*

*The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancies and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.*

*Thus have We instructed thee, manifested unto thee words of wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.*

**(Compilations, Baha'i World Faith, p. 140-141)**

### **The importance of crafts and sciences:**

*“concerning sciences, crafts and arts. Knowledge is like unto wings for the being, and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words, and end in mere words.*

*The possessors of sciences and arts have a great right among the people of the world. Whereunto testifies the mother of divine utterance in the day of return. Joy unto those who hear!*

*Indeed, the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation. Thus hath the Tongue of Grandeur spoken in this Great Prison!”*

**(Compilations, Baha'i World Faith, p. 189)**

## **10. Role as Civilizing Agent:**

The establishment of a new worldwide civilization, where people glorify the entire planet as “one country” and all diverse peoples everywhere as its citizens. It is symbolized in the Christian “Lords Prayer” as, “Thy kingdom come, Thy will be done on Earth as it is in Heaven.”

### **An ever-advancing world wide civilization:**

*“All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.*

*Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created as one soul and one body.*

*He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created Days. How great the felicity that awaiteth the man that forsaketh all he hath in a desire to obtain the things of God! Such a man, We testify, is among God's blessed ones.”*

**(Compilations, Baha'i World Faith, p. 113)**

**Home Site:** <http://onenessbecomesus.com>

Reference sites: <http://www.bahai-education.org/ocean/>