

Becoming A Brilliant Star

Introduction

Purpose of Humanity

1. Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him--a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

Bahá'u'lláh: *Gleanings*, p. 65

2. I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth. There is none other God but Thee, the Help in Peril, the Self-Subsisting.

Bahá'u'lláh, *Prayers and Meditations*, p. 314

3. SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

Bahá'u'lláh: *The Hidden Words*, Arabic # 4

4. Love is the fundamental principle of God's purpose for man, and He has commanded us to love each other even as He loves us. All these discords and disputes which we hear on all sides only tend to increase materiality.

‘Abdu’l-Bahá, *Paris Talks*, p. 122

5. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 299

6. The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. Whoso hath recognized the Day Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol. Such a man hath attained the knowledge of the station of Him Who is “at the distance of two bows,” who standeth beyond the Sadratu'l-Muntaha. Whoso hath failed to recognize Him will have condemned himself to the misery of

remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne.

Bahá'u'lláh: *Gleanings*, pp. 70-71

7. All praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

Bahá'u'lláh: *Gleanings*, pp. 77-78

8. 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.

Bahá'u'lláh, *Gleanings*, p. 215

Philosophies and the Reality of Man

9. The philosophers of the world are divided into two classes: materialists, who deny the spirit and its immortality, and the divine philosophers, the wise men of God, the true illuminati who believe in the spirit and its continuance hereafter. The ancient philosophers taught that man consists simply of the material elements which compose his cellular structure and that when this composition is disintegrated the life of man becomes extinct. They reasoned that man is body only, and from this elemental composition the organs and their functions, the senses, powers and attributes which characterize man have proceeded, and that these disappear completely with the physical body. This is practically the statement of all the materialists.

The divine philosophers proclaim that the spirit of man is ever-living and eternal, and because of the objections of the materialists, these wise men of God have advanced rational proofs to support the validity of their statement. Inasmuch as the materialistic philosophers deny the Books of God, scriptural demonstration is not evidence to them, and materialistic proofs are necessary. Answering them, the men of divine knowledge have said that all existing phenomena may be resolved into grades or kingdoms, classified progressively as mineral, vegetable, animal and human, each of which possesses its degree of function and intelligence. When we consider the mineral, we find that it exists and is possessed of the power of affinity or combination. The vegetable possesses the qualities of the mineral plus the augmentative virtue or power of growth. It is, therefore, evident that the vegetable kingdom is superior to the mineral. The animal kingdom in turn possesses the qualities of the mineral and vegetable plus the five senses of

perception whereof the kingdoms below it are lacking. Likewise, the power of memory inherent in the animal does not exist in the lower kingdoms.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 240

10. According to divine philosophy there are two important and universal conditions in the world of material phenomena: one which concerns life, the other concerning death; one relative to existence, the other nonexistence; one manifest in composition, the other in decomposition. Some define existence as the expression of reality or being and nonexistence as nonbeing, imagining that death is annihilation. This is a mistaken idea, for total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration--that is to say, existence implies the grouping of material elements in a form or body, and nonexistence is simply the decomposing of these groupings. This is the law of creation in its endless forms and infinite variety of expression. Certain elements have formed the composite creature man. This composite association of the elements in the form of a human body is, therefore, subject to disintegration, which we call death, but after disintegration the elements themselves persist unchanged. Therefore, total annihilation is an impossibility, and existence can never become nonexistence. This would be equivalent to saying that light can become darkness, which is manifestly untrue and impossible. As existence can never become nonexistence, there is no death for man; nay, rather, man is everlasting and ever-living. The rational proof of this is that the atoms of the material elements are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil or dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. At one time it enters into the formation of the mineral or rock; it is then absorbed by the vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it is appropriated by the animal, and at a still later period is found in the body of man. Throughout these degrees of its traversing the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to nonexistence.

Nonexistence, therefore, is an expression applied to change of form, but this transformation can never be rightly considered annihilation, for the elements of composition are ever present and existent as we have seen in the journey of the atom through successive kingdoms, unimpaired; hence, there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout its traversing it was subject to transformation and not annihilation. Death, therefore, is applicable to a change or transference from one degree or condition to another. In the mineral realm there was a spirit of existence; in the world of plant life and organisms it reappeared as the vegetative spirit; thence it attained the animal spirit and finally aspired to the human spirit. These are degrees and changes but not obliteration, and this is a rational proof that man is everlasting, ever-living. Therefore, death is only a relative term implying change. For example, we will say that this light before me, having reappeared in another incandescent lamp, has died in the one and lives in the other. This is not death in reality. The perfections of the mineral are translated into the vegetable and from thence into the animal, the virtue always attaining a superlative degree in the upward change. In each kingdom we find the same virtues manifesting themselves more fully, proving that the reality has been transferred from a lower to a higher form and kingdom of being. Therefore, nonexistence is only relative and absolute

nonexistence inconceivable. This rose in my hand will become disintegrated and its symmetry destroyed, but the elements of its composition remain changeless; nothing affects their elemental integrity. They cannot become nonexistent; they are simply transferred from one state to another.

Through his ignorance man fears death, but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination. . .

Therefore, you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of nonexistence. When man is not endowed with inner perception, he is not informed of these important mysteries. The retina of outer vision, though sensitive and delicate, may, nevertheless, be a hindrance to the inner eye which alone can perceive. The bestowals of God which are manifest in all phenomenal life are sometimes hidden by intervening veils of mental and mortal vision which render man spiritually blind and incapable, but when those scales are removed and the veils rent asunder, then the great signs of God will become visible, and he will witness the eternal light filling the world. The bestowals of God are all and always manifest. The promises of heaven are ever present. The favors of God are all-surrounding, but should the conscious eye of the soul of man remain veiled and darkened, he will be led to deny these universal signs and remain deprived of these manifestations of divine bounty. Therefore, we must endeavor with heart and soul in order that the veil covering the eye of inner vision may be removed, that we may behold the manifestations of the signs of God, discern His mysterious graces and realize that material blessings as compared with spiritual bounties are as nothing. The spiritual blessings of God are greatest. When we were in the mineral kingdom, although we were endowed with certain gifts and powers, they were not to be compared with the blessings of the human kingdom. In the matrix of the mother we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world. Likewise, if we are born from the matrix of this physical and phenomenal environment into the freedom and loftiness of the spiritual life and vision, we shall consider this mortal existence and its blessings as worthless by comparison.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, pp. 87-90

Unity Of Science And Religion

11. I have spoken to you of some of the principles of Bahá’u’lláh: The Search after Truth and The Unity of Mankind. I will now explain the Fourth Principle, which is The Acceptance of the Relation between Religion and Science.

There is no contradiction between true religion and science. When a religion is opposed to science it becomes mere superstition: that which is contrary to knowledge is ignorance.

How can a man believe to be a fact that which science has proved to be impossible? If he believes in spite of his reason, it is rather ignorant superstition than faith. The true principles of all religions are in conformity with the teachings of science.

The Unity of God is logical, and this idea is not antagonistic to the conclusions arrived at by scientific study.

All religions teach that we must do good, that we must be generous, sincere, truthful, law-abiding, and faithful; all this is reasonable, and logically the only way in which humanity can progress.

All religious laws conform to reason, and are suited to the people for whom they are framed, and for the age in which they are to be obeyed.

Religion has two main parts:

- (1) The Spiritual.
- (2) The Practical.

The spiritual part never changes. All the Manifestations of God and His Prophets have taught the same truths and given the same spiritual law. They all teach the one code of morality. There is no division in the truth. The Sun has sent forth many rays to illumine human intelligence, the light is always the same.

The practical part of religion deals with exterior forms and ceremonies, and with modes of punishment for certain offences. This is the material side of the law, and guides the customs and manners of the people....

Now, all questions of morality contained in the spiritual, immutable law of every religion are logically right. If religion were contrary to logical reason then it would cease to be a religion and be merely a tradition. Religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone! Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the other hand, with the wing of science alone he would also make no progress, but fall into the despairing slough of materialism. All religions of the present day have fallen into superstitious practices, out of harmony alike with the true principles of the teaching they represent and with the scientific discoveries of the time. Many religious leaders have grown to think that the importance of religion lies mainly in the adherence to a collection of certain dogmas and the practice of rites and ceremonies! Those whose souls they profess to cure are taught to believe likewise, and these cling tenaciously to the outward forms, confusing them with the inward truth....

We are familiar with the phrases 'Light and Darkness', 'Religion and Science'. But the religion which does not walk hand in hand with science is itself in the darkness of superstition and ignorance.

Much of the discord and disunion of the world is created by these man-made oppositions and contradictions. If religion were in harmony with science and they walked together, much of the hatred and bitterness now bringing misery to the human race would be at an end.

Consider what it is that singles man out from among created beings, and makes of him a creature apart. Is it not his reasoning power, his intelligence? Shall he not make use of these in his study of religion? I say unto you: weigh carefully in the balance of reason and science everything that is presented to you as religion. If it passes this test, then accept it, for it is truth! If, however, it does not so conform, then reject it, for it is ignorance!...

It is impossible for religion to be contrary to science, even though some intellects are too weak or too immature to understand truth.

God made religion and science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance.

To him who has the power of comprehension religion is like an open book, but how can it be possible for a man devoid of reason and intellectuality to understand the Divine Realities of God?

Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which

will sweep before it all wars, disagreements, discords and struggles--and then will mankind be united in the power of the Love of God.

‘Abdu’l-Bahá: *Paris Talks*, pp. 141-146

Where Should We Start?

12. At the outset of every endeavour, it is incumbent to look to the end of it. Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank. Thus the noisome odours of lawlessness will be dispelled, and thus through the high endeavours of the nation's leaders, all will live cradled, secure and in peace.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, pp. 168-169

‘Abdu’l-Bahá Would Like For Us To Become Brilliant Stars

13. Through the graces of His Holiness, Bahá'u'lláh--may my life be sacrificed for His friends--I cherish the hope that ye will, day by day, progress more and more in the Kingdom of God; that each one of you will shine like unto a brilliant star from the horizon of the supreme Guidance, thus proving to be the cause of guidance unto others, giving sight unto their eyes, hearing power unto their ears and quickening unto their hearts.

‘Abdu’l-Bahá: *Japan Will Turn Ablaze*, p. 39

14. O God, guide me, protect me, make of me a shining lamp and a brilliant star. Thou art the Mighty and the Powerful.

‘Abdu’l-Bahá: *Bahá'i Prayers* (US edition), p. 37

15. O Thou merciful God! O Thou Who art mighty and powerful! O Thou most kind Father! These servants have gathered together, turning to Thee, supplicating Thy threshold, desiring Thine endless bounties from Thy great assurance. They have no purpose save Thy good pleasure. They have no intention save service to the world of humanity.

O God! Make this assemblage radiant. Make the hearts merciful. Confer the bounties of the Holy Spirit. Endow them with a power from heaven. Bless them with heavenly minds. Increase their sincerity, so that with all humility and contrition they may turn to Thy kingdom and be occupied with service to the world of humanity. May each one become a radiant candle. May each one become a brilliant star. May each one become beautiful in color and redolent of fragrance in the Kingdom of God.

O kind Father! Confer Thy blessings. Consider not our shortcomings. Shelter us under Thy protection. Remember not our sins. Heal us with Thy mercy. We are weak; Thou art mighty. We are poor; Thou art rich. We are sick; Thou art the Physician. We are needy; Thou art most generous.

O God! Endow us with Thy providence. Thou art the Powerful. Thou art the Giver. Thou art the Beneficent.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, pp. 55-56

Relationship to God

16. The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.

Bahá'u'lláh: *Gleanings*, p. 287

17. No man that seeketh Us will We ever disappoint, neither shall he that hath set his face toward Us be denied access unto Our court.

Bahá'u'lláh: *Gleanings*, p. 126

Station Of Man Is Very Great

18. The station of man is great, very great. God has created man after His own image and likeness. He has endowed him with a mighty power which is capable of discovering the mysteries of phenomena. Through its use man is able to arrive at ideal conclusions instead of being restricted to the mere plane of sense impressions. As he possesses sense endowment in common with the animals, it is evident that he is distinguished above them by his conscious power of penetrating abstract realities. He acquires divine wisdom; he searches out the mysteries of creation; he witnesses the radiance of omnipotence; he attains the second birth--that is to say, he is born out of the material world just as he is born of the mother; he attains to everlasting life; he draws nearer to God; his heart is replete with the love of God. This is the foundation of the world of humanity; this is the image and likeness of God; this is the reality of man; otherwise, he is an animal. Verily, God has created the animal in the image and likeness of man, for though man outwardly is human, yet in nature he possesses animal tendencies.

You must endeavor to understand the mysteries of God, attain the ideal knowledge and arrive at the station of vision, acquiring directly from the Sun of Reality and receiving a destined portion from the ancient bestowal of God.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, pp. 262-263

Humanity Is The Entity Through Which The World Is Enlightened

19. Besides this, it is necessary that the signs of the perfection of the spirit should be apparent in this world, so that the world of creation may bring forth endless results, and this body may receive life and manifest the divine bounties. So, for example, the rays of the sun must shine upon the earth, and the solar heat develop the earthly beings; if the rays and heat of the sun did not shine upon the earth, the earth would be uninhabited, without meaning; and its development would be retarded. In the same way, if the perfections of the spirit did not appear in this world, this world would be unenlightened and absolutely brutal. By the appearance of the spirit in the physical form, this world is enlightened. As the spirit of man is the cause of the life of the body, so the world is in the condition of the body, and man is in the condition of the spirit. If there were no man, the perfections of the spirit would not appear, and the light of the mind would not be resplendent in this world. This world would be like a body without a soul.

This world is also in the condition of a fruit tree, and man is like the fruit; without fruit the tree would be useless.

Moreover, these members, these elements, this composition, which are found in the organism of man, are an attraction and magnet for the spirit; it is certain that the spirit will

appear in it. So a mirror which is clear will certainly attract the rays of the sun. It will become luminous, and wonderful images will appear in it - that is to say, when these existing elements are gathered together according to the natural order, and with perfect strength, they become a magnet for the spirit, and the spirit will become manifest in them with all its perfections.

Under these conditions it cannot be said, "What is the necessity for the rays of the sun to descend upon the mirror?" - for the connection which exists between the reality of things, whether they be spiritual or material, requires that when the mirror is clear and faces the sun, the light of the sun must become apparent in it. In the same way, when the elements are arranged and combined in the most glorious system, organization and manner, the human spirit will appear and be manifest in them. This is the decree of the Powerful, the Wise.

‘Abdu’l-Bahá, *Some Answered Questions*, pp. 200-201

The Reality of Humankind Is Spiritual

20. MY SERVANT!

Thou art even as a finely tempered sword concealed in the darkness of its sheath and My Divine presence. Suffer not the habitation wherein dwelleth My undying love for its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God.

Bahá’u’lláh: *The Hidden Words*, Persian #72

21. Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the Heavenly Books and the Holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." Again He saith: "And also in your own selves: will ye not, then, behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King--may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him--hath spoken: "He hath known God who hath known himself."

Bahá’u’lláh: *Gleanings*, pp. 177-178; *Kitáb-i-Íqán*, pp. 100-102

22. O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves--a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but

Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you. Suffer not your idle fancies, your evil passions, your insincerity and blindness of heart to dim the luster, or stain the sanctity, of so lofty a station. Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.

Bahá'u'lláh: *Gleanings*, pp. 326-327

23. Every composition is necessarily subject to destruction or disintegration. For instance, this flower is a composition of various elements; its decomposition is inevitable. When this composed form undergoes decomposition--in other words, when these elements separate and disintegrate--that is what we call the death of the flower. For inasmuch as it is composed of single elements, the grouping of multitudinous cellular atoms, it is subject to disintegration. This is the mortality of the flower. Similarly, the body of man is composed of various elements. This composition of the elements has been given life. When these elements disintegrate, life disappears, and that is death. Existence in the various planes, or kingdoms, implies composition; and nonexistence, or death, is decomposition.

But the inner and essential reality of man is not composed of elements and, therefore, cannot be decomposed. It is not an elemental composition subject to disintegration or death. A true and fundamental scientific principle is that an element itself never dies and cannot be destroyed for the reason that it is single and not composed. Therefore, it is not subject to decomposition....

Such evidences prove conclusively that man is possessed of two realities, as it were: a reality connected with the senses which is shared in common with the animal, and another reality which is conscious and ideal in character. This latter is the collective reality and the discoverer of mysteries. That which discovers the realities of things undoubtedly is not of the elemental substances. It is distinct from them. For mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to sense perceptions, but the collective reality in man, not being so subject, is the discoverer of things. Therefore, it is real, eternal and does not have to undergo changes and transformations.

There are many other proofs concerning this vital subject, but I shall conclude with the words of Jesus Christ: "That which is born of the Spirit is spirit" and is acceptable in the Kingdom of God. This means that just as in the first birth the fetus comes forth from the matrix of the mother into the conditions of the human kingdom, even so the spirit of man must be born out of the matrix of naturalism, out of the baser nature, in order that he may comprehend the great things of the Kingdom of God. He must be born out of mother earth to find the everlasting life. And this collective reality, or spirit, of man, being born out of the world of nature, possessing the attributes of God, will continue to live forever in the eternal realm.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, pp. 415-418

24. In brief, man through the possession of this ideal endowment of scientific investigation is the most noble product of creation, the governor of nature. He takes the sword from nature's hand and uses it upon nature's head. According to natural law night is a period of darkness and obscurity, but man by utilizing the power of electricity, by wielding this electric sword overcomes the darkness and dispels the gloom. Man is superior to nature and makes nature do his bidding. Man is a sensitive being; nature is without sensation. Man has memory and reason; nature lacks them. Man is nobler than nature. There are powers within him of which nature is devoid. It may be claimed that these powers are from nature itself and that man is a part of nature. In answer to this statement we will say that if nature is the whole and man is a part of that whole, how could it be possible for a part to possess qualities and virtues which are absent in the whole? Undoubtedly the part must be endowed with the same qualities and properties as the whole. For example, the hair is a part of the human anatomy. It cannot contain elements which are not found in other parts of the body, for in all cases the component elements of the body are the same. Therefore, it is manifest and evident that man, although in body a part of nature, nevertheless in spirit possesses a power transcending nature; for if he were simply a part of nature and limited to material laws, he could possess only the things which nature embodies. God has conferred upon and added to man a distinctive power--the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge--the greatest virtue of which is scientific enlightenment.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, pp. 30-31

Humanity Has Two Aspects, Two Types Of Virtues And Three Degrees Of Existence

25. Man has two powers; and his development, two aspects. One power is connected with the material world, and by it he is capable of material advancement. The other power is spiritual, and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! Material advancement has been evident in the world, but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and, therefore, eternal.

It is a divine bounty. It is the effulgence of the Sun of Reality and, therefore, of greater importance than the physical body.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 60

26. Man possesses two types of virtues: One is material, and the other ideal in character. For example, the body of man expresses certain material virtues, but the spirit of man manifests virtues that are ideal. The sense of sight in man is a physical virtue; but insight, the power of inner perception, is ideal in its nature. The sense of hearing is a physical endowment, whereas memory in man is ideal. Among other human forces the power of ideation, or faculty of intellection, is material, but the power of love is spiritual. The acquisition of the realities of phenomena is an ideal virtue; likewise, the emotions of man and his ability to prove the existence

of God. Realization of moral standards and the world of discovery involve virtues essentially ideal.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 325

27. There are in the world of humanity three degrees; those of the body, the soul, and spirit.

The body is the physical or animal degree of man. From the bodily point of view man is a sharer of the animal kingdom. The bodies alike of men and animals are composed of elements held together by the law of attraction.

Like the animal, man possesses the faculties of the senses, is subject to heat, cold, hunger, thirst, etc.; unlike the animal, man has a rational soul, the human intelligence.

This intelligence of man is the intermediary between his body and his spirit.

When man allows the spirit, through his soul, to enlighten his understanding, then does he contain all Creation; because man, being the culmination of all that went before and thus superior to all previous evolutions, contains all the lower world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of Creation.

But on the other hand, when man does not open his mind and heart to the blessing of the spirit, but turns his soul towards the material side, towards the bodily part of his nature, then is he fallen from his high place and he becomes inferior to the inhabitants of the lower animal kingdom. In this case the man is in a sorry plight! For if the spiritual qualities of the soul, open to the breath of the Divine Spirit, are never used, they become atrophied, enfeebled, and at last incapable; whilst the soul's material qualities alone being exercised, they become terribly powerful--and the unhappy, misguided man, becomes more savage, more unjust, more vile, more cruel, more malevolent than the lower animals themselves. All his aspirations and desires being strengthened by the lower side of the soul's nature, he becomes more and more brutal, until his whole being is in no way superior to that of the beasts that perish. Men such as this, plan to work evil, to hurt and to destroy; they are entirely without the spirit of Divine compassion, for the celestial quality of the soul has been dominated by that of the material. If, on the contrary, the spiritual nature of the soul has been so strengthened that it holds the material side in subjection, then does the man approach the Divine; his humanity becomes so glorified that the virtues of the Celestial Assembly are manifested in him; he radiates the Mercy of God, he stimulates the spiritual progress of mankind, for he becomes a lamp to show light on their path.

You perceive how the soul is the intermediary between the body and the spirit. In like manner is this tree¹ the intermediary between the seed and the fruit. When the fruit of the tree appears and becomes ripe, then we know that the tree is perfect; if the tree bore no fruit it would be merely a useless growth, serving no purpose!

When a soul has in it the life of the spirit, then does it bring forth good fruit and become a Divine tree. I wish you to try to understand this example. I hope that the unspeakable goodness of God will so strengthen you that the celestial quality of your soul, which relates it to the spirit, will for ever dominate the material side, so entirely ruling the senses that your soul will approach the perfections of the Heavenly Kingdom. May your faces, being steadfastly set towards the Divine Light, become so luminous that all your thoughts, words and actions will shine with the Spiritual Radiance dominating your souls, so that in the gatherings of the world you will show perfection in your life.

¹ A small orange-tree on the table nearby.

Some men's lives are solely occupied with the things of this world; their minds are so circumscribed by exterior manners and traditional interests that they are blind to any other realm of existence, to the spiritual significance of all things! They think and dream of earthly fame, of material progress. Sensuous delights and comfortable surroundings bound their horizon, their highest ambitions centre in successes of worldly conditions and circumstances! They curb not their lower propensities; they eat, drink, and sleep! Like the animal, they have no thought beyond their own physical well-being. It is true that these necessities must be dispatched. Life is a load which must be carried on while we are on earth, but the cares of the lower things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more glorious goal, mental activity should rise to higher levels! Men should hold in their souls the vision of celestial perfection, and there prepare a dwelling-place for the inexhaustible bounty of the Divine Spirit.

Let your ambition be the achievement on earth of a Heavenly civilization! I ask for you the supreme blessing, that you may be so filled with the vitality of the Heavenly Spirit that you may be the cause of life to the world.

‘Abdu’l-Bahá: *Paris Talks*, pp. 96-99

A Human Being Develops In Stages

28. From the beginning to the end of his life man passes through certain periods, or stages, each of which is marked by certain conditions peculiar to itself. For instance, during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After a time he enters the period of youth, in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened; his intelligent capacities are trained and awakened; the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage, or station, of maturity, which necessitates another transformation and corresponding advance in his sphere of life activity. New powers and perceptions clothe him, teaching and training commensurate with his progression occupy his mind, special bounties and bestowals descend in proportion to his increased capacities, and his former period of youth and its conditions will no longer satisfy his matured view and vision.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 438

Man Has Evolved But Has Always Been A Separate Species

29. To recapitulate: as man in the womb of the mother passes from form to form, from shape to shape, changes and develops, and is still the human species from the beginning of the embryonic period--in the same way man, from the beginning of his existence in the matrix of the world, is also a distinct species--that is, man--and has gradually evolved from one form to another. Therefore, this change of appearance, this evolution of members, this development and growth, even though we admit the reality of growth and progress,² does not prevent the species from being original. Man from the beginning was in this perfect form and composition, and possessed capacity and aptitude for acquiring material and spiritual perfections, and was the manifestation

² i.e., if we admit, for example, that man had formerly been a quadruped, or had had a tail.

of these words, “We will make man in Our image and likeness.”³ He has only become more pleasing, more beautiful and more graceful. Civilization has brought him out of his wild state, just as the wild fruits which are cultivated by a gardener become finer, sweeter and acquire more freshness and delicacy.

The gardeners of the world of humanity are the Prophets of God.

‘Abdu’l-Bahá: *Some Answered Questions*, pp. 193-194

Education Is Obligatory

30. Man is even as steel, the essence of which is hidden: through admonition and explanation, good counsel and education, that essence will be brought to light. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him.

Bahá’u’lláh: *Compilation of Compilations*, Vol I (Bahá’í Education), p. 247

31. That is to say, man is rescued from the exigencies of nature by training and culture; consequently, education is necessary, obligatory. But education is of various kinds. There is a training and development of the physical body which ensures strength and growth. There is intellectual education or mental training for which schools and colleges are founded. The third kind of education is that of the spirit. Through the breaths of the Holy Spirit man is uplifted into the world of moralities and illumined by the lights of divine bestowals. The moral world is only attained through the effulgence of the Sun of Reality and the quickening life of the divine spirit.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 330

32. Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. 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.”

Bahá’u’lláh: *Gleanings*, pp. 259-260; *Tablets of Bahá’u’lláh*, pp. 161-162

³ Cf. Gen. 1:26.

Children Must Be Carefully Trained

33. The children must be carefully trained to be most courteous and well-behaved. They must be constantly encouraged and made eager to gain all the summits of human accomplishment, so that from their earliest years they will be taught to have high aims, to conduct themselves well, to be chaste, pure, and undefiled, and will learn to be of powerful resolve and firm of purpose in all things. Let them not jest and trifle, but earnestly advance unto their goals, so that in every situation they will be found resolute and firm.

‘Abdu’l-Bahá: *Selections ... ‘Abdu’l-Bahá*, p. 135

Gaining Knowledge of One’s True Self Is Vital

34. Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.

Bahá’u’lláh: *Kitáb-i-Íqán*, pp. 195-196; *Gleanings*, p. 267

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

Bahá’u’lláh: *Tablets of Bahá’u’lláh*, p. 156

36. 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 vain-glory, 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.

Bahá’u’lláh: *Gleanings*, pp. 264-265

The Importance of Action and Deeds

37. 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.

Bahá’u’lláh: *Tablets of Bahá’u’lláh*, p. 156

38. If His faithful servants could realize how meritorious are benevolent deeds in these days, they would all arise to do that which is meet and seemly. In His hand is the source of authority and He ordaineth as He willeth. He is the Supreme Ruler, the Bountiful, the Equitable, the Revealer, the All-Wise.

Bahá'u'lláh: *Compilation of Compilations*, Vol I (Huqúqu'lláh), p. 489

39. CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the day-star of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

Bahá'u'lláh: *The Hidden Words*, Persian #69

40. No goodly deed was or will ever be lost, for benevolent acts are treasures preserved with God for the benefit of those who act. Blessed the servant and the maidservant who have fulfilled their obligation in the path of God our Lord, the Lord of all worlds....

Bahá'u'lláh: *Compilation of Compilations*, Vol I (Huqúqu'lláh), p. 502

41. O MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

Bahá'u'lláh: *The Hidden Words*, Persian #56

42. O SON OF DUST!

Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

Bahá'u'lláh: *The Hidden Words*, Persian # 5

43. Briefly, if to the knowledge of God is joined the love of God, and attraction, ecstasy and goodwill, a righteous action is then perfect and complete. Otherwise, though a good action is praiseworthy, yet if it is not sustained by the knowledge of God, the love of God, and a sincere intention, it is imperfect. For example, the being of man must unite all perfections to be perfect. Sight is extremely precious and appreciated, but it must be aided by hearing; the hearing is much appreciated, but it must be aided by the power of speech; the faculty of speech is very acceptable, but it must be aided by the power of reason, and so forth. The same is true of the other powers, organs and members of man; when all these powers, these senses, these organs, these members exist together, he is perfect.

'Abdu'l-Bahá: *Some Answered Questions*, p. 302

Knowledge of the Manifestation Necessary For Growth And Development

44. O Salman! The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access

unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God.

Bahá'u'lláh: *Gleanings*, pp. 49-50

45. From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

Bahá'u'lláh: *Gleanings*, pp. 67-68

46. The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

Bahá'u'lláh: *The Kitáb-i-Áqdas*, p. 19; *Gleanings*, pp. 330-331

47. With unswerving vision, with pure heart, and sanctified spirit, consider attentively what God hath established as the testimony of guidance for His people in His Book, which is recognized as authentic by both the high and lowly. To this testimony we both, as well as all the peoples of the world, must cling, that through its light we may know and distinguish between truth and falsehood, guidance and error. Inasmuch as Muhammad hath confined His testimonies to His Book and to His Family, and whereas the latter hath passed away, there remaineth His Book only as His one testimony amongst the people.

Bahá'u'lláh: *Kitáb-i-Íqán*, p. 202

48. Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

Bahá'u'lláh: *The Kitáb-i-Áqdas*, pp. 63-64

49. The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 156

Assistance Of The Power Of The Holy Spirit Is Necessary For Growth

50. It is easy to bring human bodies under control. A king can bring under his rule and authority the bodies of his subjects throughout a whole country. In former centuries kings and rulers have absolutely dominated millions of men and have been thereby enabled to carry out whatsoever they desire. If they willed to bestow happiness and peace, they could do so; and if they determined to inflict suffering and discomfort, they were equally capable. If they desired to send men to the field of battle, none could oppose their authority; and if they decreed their kingdoms should enjoy the bliss and serenity of immunity from war, this condition prevailed. In a word, kings and rulers have been able to control millions of human beings and have exercised that dominion with the utmost despotism and tyranny.

The point is this: that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of inspiration, the power of the Holy Spirit. For example, Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His manifestation to the present time He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits; therefore, His resuscitating is everlasting.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, pp. 276-277

The Veil of Separation Is Burnt By The Fire Of The Love Of God

51. By the fire of the Love of God the veil is burnt which separates us from the Heavenly Realities, and with clear vision we are enabled to struggle onward and upward, ever progressing in the paths of virtue and holiness, and becoming the means of light to the world.

'Abdu'l-Bahá: *Paris Talks*, p. 82

Strive That Bahá'u'lláh Will Be Pleased With Your Efforts

52. I am greatly pleased with you all and rejoice that you have shown me the utmost kindness and affection. It is my desire that Bahá'u'lláh shall be pleased with you, that you may follow His precepts and become worthy of His confirmations. The requirements are that your minds must be illumined, your souls must be rejoiced with the glad tidings of God, you must become imbued with spiritual moralities, your daily life must evidence faith and assurance, your hearts must be sanctified and pure, reflecting a high degree of love and attraction toward the Kingdom of Abhá. You must become the lamps of Bahá'u'lláh so that you may shine with eternal light and be the proofs and evidences of His truth. Then will such signs of purity and chastity be witnessed in your deeds and actions that men will behold the heavenly radiance of your lives and say, "Verily, ye are the proofs of Bahá'u'lláh. Verily, Bahá'u'lláh is the True One, for He has trained such souls as these, each one of which is a proof in himself." They will say to others, "Come and witness the conduct of these souls; come and listen to their words, behold the illumination of

their hearts, see the evidences of the love of God in them, consider their praiseworthy morals, and discover the foundations of the oneness of humanity firmly implanted within them. What greater proof can there be than these people that the message of Bahá'u'lláh is truth and reality?" It is my hope that each one of you shall be a herald of God, proclaiming the evidences of His appearance, in words, deeds and thoughts. Let your actions and utterances be a witness that you are of the Kingdom of Bahá'u'lláh. These are the duties enjoined upon you by Bahá'u'lláh.

‘Abdu'l-Bahá: *Promulgation of Universal Peace*, pp. 460-461

Personal Growth Can Produce Envy In Others

53. And if a nightingale soar upward from the clay of self and dwell in the rose bower of the heart, and in Arabian melodies and sweet Iranian songs recount the mysteries of God--a single word of which quickeneth to fresh, new life the bodies of the dead, and bestoweth the Holy Spirit upon the moldering bones of this existence--thou wilt behold a thousand claws of envy, a myriad beaks of rancor hunting after Him and with all their power intent upon His death.

Bahá'u'lláh: *The Seven Valleys*, p. 20

Whatever Occurs Is For Our Benefit

54. Whatsoever occurreth in the world of being is light for His loved ones and fire for the people of sedition and strife. Even if all the losses of the world were to be sustained by one of the friends of God, he would still profit thereby, whereas true loss would be borne by such as are wayward, ignorant and contemptuous. Although the author of the following saying had intended it otherwise, yet We find it pertinent to the operation of God's immutable Will: "Even or odd, thou shalt win the wager". The friends of God shall win and profit under all conditions, and shall attain true wealth. In fire they remain cold, and from water they emerge dry. Their affairs are at variance with the affairs of men. Gain is their lot, whatever the deal. To this testifieth every wise one with a discerning eye, and every fair-minded one with a hearing ear.

Bahá'u'lláh: *Compilation of Compilations Vol I (Crisis and Victory)*, pp. 153-154

Control, Predestination and Fate

55. Question.--Is the predestination which is mentioned in the Holy Books a decreed thing? If so, is not the effort to avoid it useless?

Answer.--Fate is of two kinds: one is decreed, and the other is conditional or impending. The decreed fate is that which cannot change or be altered, and conditional fate is that which may occur. So, for this lamp, the decreed fate is that the oil burns and will be consumed; therefore, its eventual extinction is a decree which it is impossible to alter or to change because it is a decreed fate. In the same way, in the body of man a power of life has been created, and as soon as it is destroyed and ended, the body will certainly be decomposed, so when the oil in this lamp is burnt and finished, the lamp will undoubtedly become extinguished.

But conditional fate may be likened to this: while there is still oil, a violent wind blows on the lamp, which extinguishes it. This is a conditional fate. It is wise to avoid it, to protect oneself from it, to be cautious and circumspect. But the decreed fate, which is like the finishing of the oil

in the lamp, cannot be altered, changed nor delayed. It must happen; it is inevitable that the lamp will become extinguished.

‘Abdu’l-Bahá: *Some Answered Questions*, p. 244

56. Say: Await ye till God will have changed His favor unto you. Nothing whatsoever escapeth Him. He knoweth the secrets both of the heavens and of the earth. His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the loftiness of Our state. Nay, God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.

Bahá’u’lláh: *Gleanings*, pp. 128-129

Bring Yourself To Account Each Day

57. O SON OF BEING!

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

Bahá’u’lláh: *Arabic Hidden Words*, p. 31

58. Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

Bahá’u’lláh: *Gleanings*, p. 236; *Proclamation of Bahá’u’lláh*, p. 51; quoted in *The Promised Day is Come*, p. 39, pp. 60-61; *World Order of Bahá’u’lláh*, p. 177

59. Therefore I say that man must travel in the way of God. Day by day he must endeavor to become better, his belief must increase and become firmer, his good qualities and his turning to God must be greater, the fire of his love must flame more brightly; then day by day he will make progress, for to stop advancing is the means of going back. The bird when he flies soars ever higher and higher, for as soon as he stops flying he will come down. Every day, in the morning when arising you should compare today with yesterday and see in what condition you are. If you see your belief is stronger and your heart more occupied with God and your love increased and your freedom from the world greater then thank God and ask for the increase of these qualities. You must begin to pray and repent for all that you have done which is wrong and you must implore and ask for help and assistance that you may become better than yesterday so that you may continue to make progress.

‘Abdu’l-Bahá: *Compilation of Compilations*, Vol I (Excellence in All Things), p. 376

The Power of This Day

60. Haste ye to win your share of God's good grace and mercy in this Day that eclipseth all other created Days.

Bahá’u’lláh: *Gleanings*, p. 214; quoted in *World Order of Bahá’u’lláh*, p. 203

61. This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 88

62. The Most Great Name beareth Me witness! How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor. Ye have well observed, in all its aspects, the behavior of Him Who is the Word of Truth amidst you. Ye know full well how hard it is for this Youth to allow, though it be for one night, the heart of any one of the beloved of God to be saddened by Him.

Bahá'u'lláh: *Gleanings*, p. 316

Work With All Your Strength To Spread The Cause Of The Kingdom

63. Work! Work with all your strength, spread the Cause of the Kingdom among men; teach the self-sufficient to turn humbly towards God, the sinful to sin no more, and await with glad expectation the coming of the Kingdom.

‘Abdu'l-Bahá: *Paris Talks*, p. 101

We Should Be Happy And Joyous

64. If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look?

This is the time for growing; the season for joyous gathering! Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphal procession of the Covenant! Lay your confidence in the everlasting bounty, turn to the presence of the generous God; ask assistance from the Kingdom of Abhá; seek confirmation from the Supreme World; turn thy vision to the horizon of eternal wealth; and pray for help from the Source of Mercy!

‘Abdu'l-Bahá: *Bahá'í World Faith*, p. 351

Becoming Blessed

65. Say:

Blessed the slumberer who is awakened by My Breeze.

Blessed the lifeless one who is quickened through My reviving breaths.

Blessed the eye that is solaced by gazing at My beauty.

Blessed the wayfarer who directeth his steps towards the Tabernacle of My glory and majesty.

Blessed the distressed one who seeketh refuge beneath the shadow of My canopy. Blessed the sore athirst who hasteneth to the soft-flowing waters of My loving-kindness.

Blessed the insatiate soul who casteth away his selfish desires for love of Me and taketh his place at the banquet table which I have sent down from the heaven of divine bounty for My chosen ones.

Blessed the abased one who layeth fast hold on the cord of My glory; and the needy one who entereth beneath the shadow of the Tabernacle of My wealth.

Blessed the ignorant one who seeketh the fountain of My knowledge; and the heedless one who cleaveth to the cord of My remembrance.

Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom.

Blessed the man whom the sweet savours of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation.

Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion.

Blessed are they that have attained His presence.

Blessed the man who hath sought enlightenment from the Day-Star of My Word. Blessed he who hath attired his head with the diadem of My love.

Blessed is he who hath heard of My grief and hath arisen to aid Me among My people.

Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name.

Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise.

Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might.

Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness.

Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, pp. 16-17

Source: Huitt, W. (2011). *Becoming a Brilliant Star: Introduction*. Erlangen, Germany.

Available at <http://www.science-philosophy-religion.org/religion/bahai/brilstar/01intro.pdf>