



# **Bahá'í Faith**

## 360

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# Preface

The Holy Writings revealed by Bahá'u'lláh during His ministry between 1853 and 1892 are equivalent to 100 volumes and are often referred to as Tablets. They were originally written in Persian or Arabic and are now translated into many languages, including English. These 360 quotes provide a glimpse into some of His major works. While these quotes represent a mere drop in the ocean of Bahá'u'lláh's revelation they do however provide a glimpse as to why Bahá'ís have accepted Bahá'u'lláh as the most recent Messenger of God. This compilation was prepared with love by the Toowoomba (Australia) Bahá'í Community. The complete texts and more information about the Bahá'í Faith can be found at [www.bahai.org](http://www.bahai.org).



# Introduction to the Bahá'í Faith

Since its inception in 1844, the Bahá'í Faith has embraced adherents from virtually every country and every ethnic, cultural and socio-economic group. With more than five million followers, it is among the fastest-growing of the world's religions and the most geographically widespread independent religion after Christianity. A Bahá'í means a follower of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith. A central doctrine of the Bahá'í Faith is Progressive Revelation which refers to the belief that religious truth is revealed by God progressively and cyclically over time through a series of divine Messengers. Although the essential spiritual truths remain the same, the social teachings of each revelation are tailored to suit the needs of the time and place of their



appearance. Bahá'ís therefore believe that the prophet founders of all the world's major religions are Messengers of God and none should be regarded as greater than another.

## **Bahá'u'lláh**

Bahá'u'lláh is the most recent in a line of divine Messengers including Abraham, Krishna, Zoroaster, Moses, Buddha, Jesus, Muhammad and the Báb. The Báb (1819 -1850) was the Prophet-Herald of the Bahá'í Faith. His mission, which was to last only six years, was to prepare the way for the coming of a Messenger of God Who would usher in the age of peace and justice promised in all the world's religions.

Bahá'u'lláh (1817- 1892) was born in Persia (now Iran) to a noble family; however, after announcing His universal message of peace and unity to the people of Persia, was subjected to torture, imprisonment and exile for over 40



years at the hands of the Persian and Ottoman Governments. He and His family were exiled from Persia to Palestine (now Israel) often under unbearable circumstances. He is buried within the Shrine of Bahá'u'lláh, located in Bahjí near Akka, Israel. This is the most holy place for Bahá'ís and a key pilgrimage destination.

## **Social Principles**

Bahá'u'lláh teaches that humanity, which has collectively come of age, has to become united in a peaceful global society, built on fundamental principles including:

- oneness of humanity and the abandonment of all forms of prejudice
- essential unity of the world's great religions
- harmony between science and religion
- equal opportunities, rights and privileges for men and women





- universal education
- adoption of an international auxiliary language
- independent search for truth, free from prejudices
- application of spiritual principles to eliminate extremes of wealth and poverty
- establishment of a world federation based on security and justice for all



# 360 Quotes from the Holy Writings of Bahá'u'lláh



## **The Kitáb-i-Aqdas (The Most Holy Book)**

The Kitáb-i-Aqdas is the central book of the Bahá'í Faith written by Bahá'u'lláh, the founder of the religion, in 1873. It has the same status as the Qur'án for Muslims or the Bible for Christians. It is sometimes also referred to as “The Most Holy Book”, “The Book of Laws” or The Book of Aqdas. The Aqdas is referred to as “The Mother-Book” of the Bahá'í teachings, and the “Charter of the future world civilisation”. The Aqdas discusses the establishment of Bahá'í administrative institutions, Bahá'í religious practices, mysticism, laws of personal status, criminal law, spiritual and ethical exhortations, social principles, miscellaneous laws and abrogations, and prophecies.



1 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.

2 They whom God hath endued with insight will readily recognise that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples.



3 We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things.

4 The seas of Divine wisdom and Divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding!



- 5 **O** ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures.
- 6 **T**hink not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power.
- 7 **W**e have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He hath exempted from this those who are weak from illness or age,



- 8 Ye have been forbidden to commit murder or adultery, or to engage in backbiting or calumny; shun ye, then, what hath been prohibited in the holy Books and Tablets.
- 9 The Lord hath ordained that in every city a House of Justice be established
- 10 O people of the world! Build ye houses of worship throughout the lands in the name of Him Who is the Lord of all religions. Make them as perfect as is possible in the world of being, and adorn them with that which befitteth them, not with images and effigies.



- 11 **O** people of Bahá! It is incumbent upon each one of you to engage in some occupation—such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God.
- 12 **W**hoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor.
- 13 **T**he peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise.





- 14 Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them.
- 15 Amongst the people is he whose learning hath made him proud, and who hath been debarred thereby from recognising My Name, the Self-Subsisting;
- 16 He, of a truth, desireth that His servants and His handmaids should be at peace with one another;



- 17 **U**nto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing.
- 18 **B**eware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body.



## **The Kitáb-i-Íqán (The Book of Certitude)**

The Kitáb-i-Íqán was revealed by Bahá'u'lláh in 1861/62. It is second only to the Kitáb-i-Aqdas in terms of its importance to Bahá'ís. In the Kitáb-i-Íqán, Bahá'u'lláh explains the foundational Bahá'í principle of progressive revelation whereby the prophet founders of all the major world religions have been progressively sent by God to reveal His guidance and teachings needed to carry forward an ever advancing civilisation. The Kitáb-i-Íqán outlines the reality of the Oneness of Religion and the error of regarding any prophet or religion as superior to any other.



- 19 No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth.
- 20 They that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly -- their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth.



21 Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face -- the face of God Himself.



22 Not one single Manifestation of Holiness hath appeared but He was afflicted by the denials, the repudiation, and the vehement opposition of the people around Him.

23 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.



24 Every discerning observer will recognise that in the Dispensation of the Quran both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognised the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God.



25 **I**nasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognise their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and its showering bounties.

26 **W**ould that the hearts of men could be cleansed from these man-made limitations and obscure thoughts imposed upon them! Haply they may be illumined by the light of the Sun of true knowledge, and comprehend the mysteries of divine wisdom.





27 The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge.

28 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 name and His attributes, are made manifest in the world.



## **Gleanings from the Writings of Bahá'u'lláh**

Gleanings from the Writings of Bahá'u'lláh is a compilation of selected Tablets and extracts from Tablets by Bahá'u'lláh. The work consists of a selection of the most characteristic passages from the whole range of Bahá'u'lláh's writings, dated from about 1853 to 1892. Topics covered include the nature of the Manifestations of God (founders of the world's major religions), the soul and its immortality, establishing world peace, the duties of the individual and the spiritual meaning of life.



29 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.

30 It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness.



- 31 Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.
- 32 Show forbearance and benevolence and love to one another.
- 33 Bend your energies to whatever may foster the education of men.



34 Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day.

35 Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import and be accounted among the erring.



36 **A**rise, O wayfarer in the path of the Love of God, and aid thou His Cause.

37 **T**hese attributes of God are not, and have never been, vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favoured, His holy and chosen Messengers are, without exception, the bearers of His names, and the embodiments of His attributes.



38 It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire.

39 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....



40 The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts.

41 They all have but one purpose; their secret is the same secret. To prefer one in honour to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him.





42 Thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message.

43 The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity.



44 Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared.

45 Every time the Prophets of God have illumined the world with the resplendent radiance of the Day Star of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared.



46 God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquility of mankind, and provide all the means by which they can be established.

47 The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.



48 **A**s the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God

49 **T**hese are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.



- 50 For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.
- 51 The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions.
- 52 Justice is, in this day, bewailing its plight, and equity groaneth beneath the yoke of oppression.



53 Thou must show forth that which will ensure the peace and the well-being of the miserable and the down-trodden.

54 Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men.

55 Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world."



56 Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished.

57 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.



58 We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions.

59 Purge your sight, that ye may perceive its glory with your own eyes, and depend not on the sight of anyone except yourself, for God hath never burdened any soul beyond its power.





60 How vast the number of those sanctified beings, those symbols of certitude, who, in their great love for thee, have laid down their lives and sacrificed their all for thy sake!

61 The purpose of Him Who is the Eternal Truth hath been to confer everlasting life upon all men, and ensure their security and peace.

62 Were the mysteries, that are known to none except God, to be unraveled, the whole of mankind would witness the evidences of perfect and consummate justice.



- 63 Say: If your rules and principles be founded on justice, why is it, then, that ye follow those which accord with your corrupt inclinations and reject such as conflict with your desires?
- 64 Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths.



65 With faces beaming with joy,  
hasten ye unto Him. This is the  
changeless Faith of God, eternal in  
the past, eternal in the future. Let  
him that seeketh, attain it; and as to  
him that hath refused to seek it --  
verily, God is Self-Sufficient, above  
any need of His creatures.

66 By My life! Neither the pomp of the  
mighty, nor the wealth of the rich,  
nor even the ascendancy of the un-  
godly will endure.



67 We entrusted thee with the signs of thy Lord, that thou mayest persevere in thy love for Him, and be of them that comprehend this truth.

68 Blessed is the man that hath turned his face towards God, and walked steadfastly in His love, until his soul hath winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever-Forgiving, the All-Merciful.

69 Know verily that the essence of justice and the source thereof are both embodied in the ordinances prescribed by Him Who is the Manifestation of the Self of God amongst men.



70 Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the invisible Essence was revealed in the person of His Manifestation, certain souls, obscure and detached from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of Divine guidance, and would attain unto the Divine Presence.

71 If the veil were lifted, and the full glory of the station of those that have turned wholly towards God, and have, in their love for Him, renounced the world, were made manifest, the entire creation would be dumbfounded.



72 It is incumbent upon thee, and upon the followers of Him Who is the Eternal Truth, to summon all men to whatsoever shall sanctify them from all attachment to the things of the earth and purge them from its defilements, that the sweet smell of the raiment of the All-Glorious may be smelled from all them that love Him.

73 It behoveth them to choose as the best provision for their journey reliance upon God, and to clothe themselves with the love of their Lord, the Most Exalted, the All-Glorious.



74 Great is the blessedness awaiting the poor that endure patiently and conceal their sufferings, and well is it with the rich who bestow their riches on the needy and prefer them before themselves.

75 They who are possessed of riches, however, must have the utmost regard for the poor, for great is the honour destined by God for those poor who are steadfast in patience.

76 Whoso hath known Him shall soar in the immensity of His love, and shall be detached from the world and all that is therein.



77 **H**earken ye to the Call of this wronged One, and magnify ye the name of the one true God, and adorn yourselves with the ornament of His remembrance, and illumine your hearts with the light of His love.

78 **T**he purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them.





79 **H**ow long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society?... The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing.

80 **O** contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you.



- 81 The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men.
- 82 The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose.



- 83 There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God.
- 84 It is incumbent upon them who are in authority to exercise moderation in all things.
- 85 Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes.



86 Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence.

87 All men have been created to carry forward an ever advancing civilisation.

88 Cleave unto that which draweth you together and uniteth you.

89 The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch.



90 Blessed is the king who marcheth with the ensign of wisdom unfurled before him, and the battalions of justice massed in his rear.

91 Take heed, O concourse of the rulers of the world! There is no force on earth that can equal in its conquering power the force of justice and wisdom.

92 There can be no doubt whatever that if the day star of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.



93 We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny.

94 If the rulers and kings of the earth, the symbols of the power of God, exalted be His glory, arise and resolve to dedicate themselves to whatever will promote the highest interests of the whole of humanity, the reign of justice will assuredly be established amongst the children of men, and the effulgence of its light will envelop the whole earth.



- 95 Set thy heart firmly upon justice.
- 96 Gather around thee those ministers from whom thou canst perceive the fragrance of faith and of justice, and take thou counsel with them.
- 97 Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs.



98 Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

99 Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world.





100 **C**onsidering this most mighty enterprise, it beseemeth them that love Him to gird up the loins of their endeavour, and to fix their thoughts on whatever will ensure the victory of the cause of God, rather than commit vile and contemptible deeds.

101 **C**ast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.



**102** God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the down-trodden, and punish the wrong-doers.

**103** Peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves.



104 The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realised.

105 The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men.



106 Tread ye the path of justice, for this, verily, is the straight path.

107 Compose your differences, and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillised.

108 Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth.



109 The earth is but one country, and mankind its citizens.

110 Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous.

111 Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs.



112 **B**eware not to deal unjustly with any one that appealeth to you, and entereth beneath your shadow.

113 **D**ecide justly between men, and be ye the emblems of justice amongst them.

114 **W**e beseech God to assist the kings of the earth to establish peace on earth.

115 **B**e united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend.



116 Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.

117 Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess.

118 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.



119 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.

120 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.





121 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.

122 For the tongue is a smouldering 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.



123 **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.

124 **T**hat 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.



125 That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul.

126 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.



127 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.

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



129 **H**e that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God.

130 **I**f it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with Mine own eyes, and not with the eyes of any one besides Me.



**131** Cleanse from your hearts the love of worldly things, from your tongues every remembrance except His remembrance, from your entire being whatsoever may deter you from beholding His face, or may tempt you to follow the promptings of your evil and corrupt inclinations.

**132** He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed.

**133** Prove yourselves worthy of his trust and confidence in you, and withhold not from the poor the gifts which the grace of God hath bestowed upon you.



- 134 The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established.
- 135 For the love of God, and them that serve Him, arise to aid this most sublime and momentous Revelation.
- 136 Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.



137 Thus God instructeth whosoever seeketh Him. He, verily, loveth the one that turneth towards Him.

138 Unless one recognise God and love Him, his cry shall not be heard by God in this Day. This is of the essence of His Faith, did ye but know it.

139 Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty.





140 They who dwell within the tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands and seize unlawfully the property of their neighbour, however vile and worthless he may be.

141 Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds.

142 Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savours of holiness may be wafted from your hearts upon all created things.



**143** The day is approaching when the intervening clouds will have been completely dissipated, when the light of the words, “All honour belongeth unto God and unto them that love Him,” will have appeared, as manifest as the sun, above the horizon of the Will of the Almighty.

**144** Say: Let truthfulness and courtesy be your adorning.

**145** It biddeth the people to observe justice and to work righteousness, and forbiddeth them to follow their corrupt inclinations and carnal desires.



146 All the atoms of the earth declare  
My love for thee.

147 Walk thou steadfastly in the love  
of God, and keep straight on in  
His Faith, and aid Him through the  
power of thine utterance.

148 We love to see you at all times  
consorting in amity and con-  
cord within the paradise of My  
good-pleasure, and to inhale from  
your acts the fragrance of friendli-  
ness and unity, of loving-kindness  
and fellowship.



149 If any differences arise amongst you, behold Me standing before your face, and overlook the faults of one another for My name's sake and as a token of your love for My manifest and resplendent Cause.

150 Blessed are the learned that pride not themselves on their attainments; and well is it with the righteous that mock not the sinful, but rather conceal their misdeeds, so that their own shortcomings may remain veiled to men's eyes.



151 **W**hoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved.

152 **B**e ablaze as the fire, that ye may burn away the veils of heedlessness and set aglow, through the quickening energies of the love of God, the chilled and wayward heart.

153 **L**et the flame of the love of God burn brightly within your radiant hearts.



154 Blessed is he who mingleth with all men in a spirit of utmost kindliness and love.

155 Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City.

156 Ye dwell in one world, and have been created through the operation of one Will.



157 The day, however, is approaching when the faithful will behold the Day Star of justice shining in its full splendour from the Day Spring of glory.

158 Cleave ye to justice and fairness, and turn away from the whisperings of the foolish.

159 Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation.



**160** The civilisation, 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.





## **The Hidden Words**

Composed in Baghdad in 1857-1858, Bahá'u'lláh describes The Hidden Words as a distillation of the spiritual guidance contained in the successive Revelations of God. The Hidden Words is a guide book for the journey to the spiritual worlds of God and contains the essence of the spiritual teachings of all the Prophets of old.



**161** ○ SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

**162** ○ SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

**163** ○ SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.



**164** ○ SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

**165** ○ SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

**166** ○ SON OF BEING!

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.



167 O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other.

168 Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest.



169 ○ SON OF BEING!

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

170 ○ SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

171 ○ SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.



## 172 O MY SERVANTS!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding!



**173** O SON OF HIM THAT STOOD BY  
HIS OWN ENTITY IN THE KINGDOM  
OF HIS SELF!

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.



174 ○ SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

175 ○ SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

176 ○ SON OF MAN!

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.





177 ○ SON OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

178 ○ SON OF MAN!

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.



179 O SON OF MAN!

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

180 O SON OF MAN!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.



181 ○ SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

182 ○ SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.



183 O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognise thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

184 O SON OF MAN!

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.



185 ○ SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

186 ○ SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.



187 O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

188 O SON OF SPIRIT!

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.



189 ○ SON OF SPIRIT!

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

190 ○ SON OF SPIRIT!

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.



191 ○ SON OF THE SUPREME!

To the eternal I call thee, yet thou  
dost seek that which perisheth.  
What hath made thee turn away  
from Our desire and seek thine  
own?

192 ○ SON OF THE THRONE!

Thy hearing is My hearing, hear thou  
therewith. Thy sight is My sight, do  
thou see therewith, that in thine in-  
most soul thou mayest testify unto  
My exalted sanctity, and I within  
Myself may bear witness unto an  
exalted station for thee.





## 193 SON OF SPIRIT!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I moulded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.



194 ○ SON OF MAN!

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

195 ○ 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.



196 ○ SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

197 ○ SON OF THE SUPREME!

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendour. Why dost thou veil thyself therefrom?



198 ○ SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

199 ○ SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure,



200 ○ SON OF BEING!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favour upon thee.

201 ○ SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not.

202 ○ SON OF BEING!

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.



**203** ○ SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

**204** ○ 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.



205 ○ SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behoveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

206 ○ SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.



**207** O SON OF UTTERANCE!

Turn thy face unto Mine and  
renounce all save Me; for My sover-  
eignty endureth and My dominion  
perisheth not.

**208** Out of the clay of love I moulded  
thee, how dost thou busy thyself  
with another?

**209** To the court of holiness I summon  
thee; abide therein that thou mayest  
live in peace for evermore.





210 ○ SON OF MAN!

Bestow My wealth upon My poor,  
that in heaven thou mayest draw  
from stores of unfading splendour  
and treasures of imperishable glory.  
But by My life! To offer up thy soul is  
a more glorious thing couldst thou  
but see with Mine eye.

211 ○ SON OF SPIRIT!

Vaunt not thyself over the poor, for  
I lead him on his way and behold  
thee in thy evil plight and confound  
thee for evermore.



212 ○ CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein.

213 ○ MAN OF TWO VISIONS!

Close one eye and open the other.  
Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

214 ○ MY SERVANT!

The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.



215 ○ QUINTESSENCE OF PASSION!

Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

216 ○ SON OF MY HANDMAID!

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty.



217 O SON OF PASSION!

Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

218 O YE RICH ONES ON EARTH!

The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.



219 O YE THAT PRIDE YOURSELVES  
ON MORTAL RICHES!

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation.

220 Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendour of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!



221 ○ MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart.

222 ○ FLEETING SHADOW!

Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veiless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!



223 ○ BRETHREN!

Be forbearing one with another  
and set not your affections on  
things below. Pride not yourselves  
in your glory, and be not ashamed  
of abasement. By My beauty! I have  
created all things from dust, and to  
dust will I return them again.

224 ○ OPPRESSORS ON EARTH!

Withdraw your hands from tyranny,  
for I have pledged Myself not to  
forgive any man's injustice.



225 ○ FRIENDS!

Abandon not the everlasting beauty  
for a beauty that must die, and set  
not your affections on this mortal  
world of dust.

226 ○ MY SERVANT!

Abandon not for that which per-  
isheth an everlasting dominion, and  
cast not away celestial sovereignty  
for a worldly desire. This is the river  
of everlasting life that hath flowed  
from the well-spring of the pen of  
the merciful; well is it with them that  
drink!





227 ○ MY SERVANT!

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

228 ○ MY SERVANT!

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.



**229** O SON OF MY HANDMAID!

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

**230** Make My love thy treasure and cherish it even as thy very sight and life.



231 O SON OF LOVE!

Thou art but one step away from  
the glorious heights above and from  
the celestial tree of love.

232 Strive, then, that ye may attain  
that station, that ye may unravel  
the mysteries of love from its wind-  
flowers and learn the secret of  
divine and consummate wisdom  
from its eternal fruits.

233 Worldly friends, seeking their own  
good, appear to love one the other,  
whereas the true Friend hath loved  
and doth love you for your own  
sakes;



234 ○ MY SERVANT!

The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

235 ○ CHILDREN OF DUST!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.



236 ○ FRIENDS!

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favour, and not of your deserving.

237 ○ 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.



238 O FRIEND!

In the garden of thy heart plant  
naught but the rose of love, and  
from the nightingale of affection  
and desire loosen not thy hold.

239 O SON OF SPIRIT!

The time cometh, when the nightin-  
gale of holiness will no longer unfold  
the inner mysteries and ye will all be  
bereft of the celestial melody and of  
the voice from on high.



240 ○ SON OF EARTH!

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savours of holiness breathing from My kingdom of sanctity.

241 ○ SON OF GLORY!

Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.



**242**    ○ SON OF MAN!

Ascend unto My heaven, that thou  
mayest obtain the joy of reunion,  
and from the chalice of imperish-  
able glory quaff the peerless wine.

**243**    ○ FLEETING SHADOW!

Pass beyond the baser stages  
of doubt and rise to the exalted  
heights of certainty.

**244**    ○ BEFRIENDED STRANGER!

The candle of thine heart is lighted  
by the hand of My power, quench it  
not with the contrary winds of self  
and passion.





245 ○ MY FRIENDS!

Quench ye the lamp of error, and  
kindle within your hearts the ever-  
lasting torch of divine guidance. For  
ere long the assayers of mankind  
shall, in the holy presence of the  
Adored, accept naught but purest  
virtue and deeds of stainless holi-  
ness.

246 ○ SON OF SPIRIT!

Burst thy cage asunder, and even  
as the phoenix of love soar into the  
firmament of holiness. Renounce  
thyself and, filled with the spirit of  
mercy, abide in the realm of celestial  
sanctity.



247 ○ SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

248 ○ COMPANION OF MY THRONE!

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed.



249 Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

250 O CHILDREN OF DESIRE!

Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.



**251** ○ SON OF BEING!

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

**252** ○ HEEDLESS ONES!

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.



## 253 ○ CHILDREN OF FANCY!

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.



## **The Proclamation of Bahá'u'lláh**

The Proclamation of Bahá'u'lláh is a compilation of letters containing His summons to the monarchs and rulers of the world, His summons to religious leaders and His summons to humanity. Included are tablets addressed directly to world leaders such as Queen Victoria, The Pope and the Tsar of Russia calling on them to rule with justice and compassion. These letters explain the “spiritualisation of the world” that must occur before the Most Great Peace prophesied by Bahá'u'lláh can be established.



254 We desire but the good of the world and the happiness of the nations; yet they deem Us a stirrer up of strife and sedition worthy of bondage and banishment.

255 That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled -- what harm is there in this?... Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come.



256    **O** Inmost Heart of this Temple! We have made thee the dawning-place of Our knowledge and the day-spring of Our wisdom unto all who are in heaven and on earth. From thee have We caused all sciences to appear, and unto thee shall We cause them to return.





## **Epistle to the Son of the Wolf**

The Epistle to the Son of the Wolf is the last major work of Bahá'u'lláh written in 1891 just before his death in 1892. It addresses a Muslim cleric from Isfahan, Iran, whose father instigated the martyrdom of two noble young Bahá'ís. Although it is addressed to a specific cleric, it was intended for a larger audience, indeed it is a presentation of the Bahá'í Faith to all humanity. It contains the proofs establishing the validity of His Cause and quotes many of His previous works, including His letters to the reigning monarchs and rulers of the world.



257 We ask thee to reflect upon that which hath been revealed, and to be fair and just in thy speech, that perchance the splendours of the daystar of truthfulness and sincerity may shine forth, and may deliver thee from the darkness of ignorance, and illumine the world with the light of knowledge.

258 The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.



259 Justice and equity are twin Guardians that watch over men. From them are revealed such blessed and perspicuous words as are the cause of the well-being of the world and the protection of the nations.

260 The purpose of the one true God, exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man -- they Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge; for, God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men.



- 261 That the diverse communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion.
- 262 Consort with all men, O people of Baha, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and goodwill. If it be accepted, if it fulfil its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him.



- 263 A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.
- 264 Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind.
- 265 So long, however, as the thick clouds of oppression, which obscure the daystar of justice, remain undispelled, it would be difficult for the glory of this station to be unveiled to men's eyes.



266 So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

267 O ye that are foolish, yet have a name to be wise! Wherefore do ye wear the guise of the shepherd, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.



268 O ye seeming fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the Divine Assayer, not a drop is accepted. Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

269 O bond slave of the world! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.



**270** In the Book of God, the Mighty, the Great, ye have been forbidden to engage in contention and conflict.

**271** Lay fast hold on whatever will profit you, and profit the peoples of the world.

**272** The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character. Withhold not these fruits from the heedless. If they be accepted, your end is attained, and the purpose of life achieved.





273 Strive, O people of God, that haply the hearts of the divers kindreds of the earth may, through the waters of your forbearance and loving-kindness, be cleansed and sanctified from animosity and hatred, and be made worthy and befitting recipients of the splendours of the Sun of Truth.

274 Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation.

275 Great indeed is the claim of scientists and craftsmen on the peoples of the world.



276 Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words.

277 No light can compare with the light of justice. The establishment of order in the world and the tranquility of the nations depend upon it.



- 278 We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men.
- 279 Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires.
- 280 Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples.
- 281 Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety.



282 And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou choosest for thyself.

283 We pray God -- exalted be His glory -- and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth -- may God aid them through His strengthening grace -- to establish the Lesser Peace. This, indeed, is the greatest means for insuring the tranquillity of the nations.



**284** It is incumbent upon the Sovereigns of the world -- may God assist them -- unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind. It is Our hope that they will arise to achieve what will be conducive to the well-being of man.

**285** It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish unity and concord amongst men.



286 Should one king rise up against another, all the other kings must arise to deter him. Arms and armaments will, then, be no more needed beyond that which is necessary to insure the internal security of their respective countries.

287 They must put away the weapons of war, and turn to the instruments of universal reconstruction.

288 By the righteousness of God! Justice is a powerful force. It is, above all else, the conqueror of the citadels of the hearts and souls of men, and the revealer of the secrets of the world of being, and the standard-bearer of love and bounty.



289 O Shaykh! I swear by the Sun of Truth Which hath risen and shineth above the horizon of this Prison! The betterment of the world hath been the sole aim of this Wronged One.

290 I beseech Thee, by Thy Cause that hath encompassed the world of being, and by Thy Name wherewith Thou hast subjected the seen and unseen, to adorn the peoples of the earth with the light of Thy justice, and to illuminate their hearts with the brightness of Thy knowledge.



291 They that surround thee love thee for their own sakes, whereas this Youth loveth thee for thine own sake, and hath had no desire except to draw thee nigh unto the seat of grace, and to turn thee toward the right-hand of justice.

292 Addressing Himself unto the kings and rulers of the earth -- may God, exalted be He, assist them -- He imparted unto them that which is the cause of the well-being, the unity, the harmony, and the reconstruction of the world, and of the tranquillity of the nations.





293 He Who is the Unconditioned is come, in the clouds of light, that He may quicken all created things with the breezes of His Name, the Most Merciful, and unify the world, and gather all men around this Table which hath been sent down from heaven.

294 Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High.



295 The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations: 'Lo, the Desired One is come with manifest dominion!'

296 Seclude yourselves in the stronghold of My love.

297 I have offered Myself up in the way of God, and I yearn after tribulations in My love for Him, and for the sake of His good pleasure.



298 **B**eware that ye allow not wolves to become the shepherds of the fold, or pride and conceit to deter you from turning unto the poor and the desolate.

299 **K**now of a truth that your subjects are God's trust amongst you. Watch ye, therefore, over them as ye watch over your own selves.

300 **B**e ye trustworthy on earth, and withhold not from the poor the things given unto you by God through His grace.



- 301 Deal not treacherously with the substance of your neighbour.
- 302 Gather ye around that which We have prescribed unto you, and walk not in the ways of such as create dissension.
- 303 Meditate on the world and the state of its people.
- 304 O ye rich ones on earth! If ye encounter one who is poor, treat him not disdainfully.



305 Purge your hearts from love of the world, and your tongues from calumny, and your limbs from whatsoever may withhold you from drawing nigh unto God, the Mighty, the All-Praised.

306 Regard ye the world as a man's body, which is afflicted with diverse ailments, and the recovery of which dependeth upon the harmonizing of all of its component elements.



307 Were the breezes of Revelation to seize thee, thou wouldst flee the world, and turn unto the Kingdom, and wouldst expend all thou possessest, that thou mayest draw nigh unto this sublime Vision.

308 Confer with them, and show them what hath flowed out of the Pen of Glory, that haply they may be graciously aided to better the condition of the world, and improve the character of peoples of different nations, and may, through the living waters of God's counsels, quench the hatred and the animosity which lie hid and smoulder in the hearts of men.



**309** Blessed is he that entereth the Assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful.

**310** Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples.

**311** Thine ears and thine eyes must needs now be cleansed and sanctified, that thou mayest be able to judge with fairness and justice.



**312** The pride and vanity of certain of the peoples of the world have made havoc of true understanding, and laid waste the home of justice and of equity.

**313** Judge thou fairly, I adjure thee by God. What proof did the Jewish doctors adduce wherewith to condemn Him Who was the Spirit of God (Jesus Christ), when He came unto them with truth?





314 Know thou that he is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love, and cast away all else besides Me, and taken firm hold on that which hath been sent down from the Kingdom of My wondrous utterance.

315 The door of grace hath been unlocked and He Who is the Dayspring of Justice is come with perspicuous signs and evident testimonies, from God, the Lord of strength and of might!



- 316 Be an ensign of the hosts of justice.
- 317 Be a breath of life to the body of mankind.
- 318 Be a fruit upon the tree of humility.
- 319 Be a pillar of the temple of righteousness.
- 320 Be a treasure to the poor.
- 321 Be an ornament to the countenance of truth.



322 Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression.

323 Be fair in thy judgment, and guarded in thy speech.

324 Be generous in prosperity, and thankful in adversity.

325 Be unjust to no man, and show all meekness to all men.



**326** Be worthy of the trust of thy neighbour, and look upon him with a bright and friendly face.

**327** Let integrity and uprightness distinguish all thine acts.

**328** We behold justice in the clutches of tyranny. We beseech God to set it free through the power of His might and His sovereignty.

**329** Bestow justice upon the rulers, and fairness upon the divines.



**330** It is incumbent upon thee, in this day, to arise with celestial power and dissipate, with the aid of knowledge, the doubts of the peoples of the world, so that all men may be sanctified, and direct their steps towards the Most Great Ocean and cleave fast unto that which God hath purposed.

**331** Such things have appeared in this Revelation that there is no recourse for either the exponents of science and knowledge or the manifestations of justice and equity other than to recognise them.



**332** It beseemeth you and the other officials of the Government to convene a gathering and choose one of the diverse languages, and likewise one of the existing scripts, or else to create a new language and a new script to be taught to children in schools throughout the world.



333 They would, in this way, be acquiring only two languages, one their own native tongue, the other the language in which all the peoples of the world would converse. Were men to take fast hold on that which hath been mentioned, the whole earth would come to be regarded as one country, and the people would be relieved and freed from the necessity of acquiring and teaching different languages.

334 Happy the man that hath attained unto justice and equity.



**335** Behold ye Him with His own eyes.  
Were ye to behold Him with the  
eyes of another, ye would never recognise and know Him.

**336** Whomsoever He ordaineth as  
a Prophet, he, verily, hath been a  
Prophet from the beginning that  
hath no beginning, and will thus remain  
until the end that hath no end,  
inasmuch as this is an act of God.





## **Tablets of Bahá'u'lláh**

The Tablets of Bahá'u'lláh refer to the Holy written works of Bahá'u'lláh addressing specific topics. Tablets were typically addressed to specific individual/s, followers, members of other religions or all of humanity.



**337** O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension.

**338** It is incumbent upon all nations to appoint some men of understanding and erudition to convene a gathering and through joint consultation choose one language from among the varied existing languages, or create a new one, to be taught to the children in all the schools of the world.



**339** The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home.

**340** 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.

**341** Glory not in love for your country, but in love for all mankind.



**342** Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened.

**343** Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind.

**344** The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God.



345 The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife.

346 The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men.

347 Ye are all the leaves of one tree and the drops of one ocean.



**348** Languages must be reduced to one common language to be taught in all the schools of the world.

**349** Blessed is he who preferreth his brother before himself.

**350** We have formerly ordained that people should converse in two languages, yet efforts must be made to reduce them to one, likewise the scripts of the world, that men's lives may not be dissipated and wasted in learning diverse languages. Thus the whole earth would come to be regarded as one city and one land.



**351** It behoveth the sovereigns of the world -- may God assist them -- or the ministers of the earth to take counsel together and to adopt one of the existing languages or a new one to be taught to children in schools throughout the world, and likewise one script.

**352** Say, O followers of the Son! [Jesus] Have ye shut out yourselves from Me by reason of My Name? Wherefore ponder ye not in your hearts? Day and night ye have been calling upon your Lord, the Omnipotent, but when He came from the heaven of eternity in His great glory, ye turned aside from Him and remained sunk in heedlessness.



## **Prayers and Meditations by Bahá'u'lláh**

Bahá'u'lláh revealed numerous prayers to aid the individual and collective spiritual growth of humanity. In the Bahá'í Faith, meditation refers to deep personal reflection on the essence of these prayers and other Holy Writings. The Bahá'í Faith does not prescribe a specific technique for meditation however daily practice of reading from the Holy Writings is an important teaching of Bahá'u'lláh. The daily practice of reading from the Holy Writings provides a natural opportunity to meditate on profound concepts and to reflect on how they may be applied to one's own life and the progress of society.





353 Protect us we beseech thee, O my Lord, from the hosts of idle fancies and vain imaginations.

354 I bear witness O my God, that Thou hast created me to know thee and to worship thee.

355 I testify at this moment to my powerlessness and to Thy might, to my poverty and to Thy wealth.

356 There is no other God but Thee, the help in peril, the self-subsisting.



**357** Were all that are in the heavens and all that are on earth to unite and seek to hinder me from remembering Thee and from celebrating Thy praise, they would assuredly have no power over me, and would fail in their purpose.

**358** Forsake the world, and set your faces towards the all-glorious Horizon.



**359** Open Thou, O my Lord, mine eyes  
and the eyes of all them that have  
sought Thee, that we may recognise  
Thee with Thine own eyes.

**360** No protector is there but Thee,  
no place to flee to except Thee, no  
refuge to seek save Thee.

Complete Holy Writings and more  
information about the Bahá'í Faith  
can be found at [www.bahai.org](http://www.bahai.org).