

To Renew the Furnishings of One's House

Ye have been enjoined to renew the furnishings of your homes after the passing of each nineteen years; thus hath it been ordained by One Who is Omniscient and All-Perceiving. He, verily, is desirous of refinement, both for you yourselves and for all that ye possess; lay not aside the fear of God and be not of the negligent. Whoso findeth that his means are insufficient to this purpose hath been excused by God, the Ever-Forgiving, the Most Bounteous.

(The Kitáb-i-Aqdas, The Most Holy Book, Bahá'u'lláh, para. 151)



"Ye have been enjoined to renew the furnishings of your homes after the passing of each nineteen years"

Bahá'u'lláh confirms the injunction in the Arabic Bayán regarding the renewal, every nineteen years, of the furnishings of one's home, provided one is able to do so. 'Abdu'l-Bahá relates this ordinance to the promotion of refinement and cleanliness. He explains that the purpose of the law is that one should change those furnishings that become old, lose their luster and provoke repugnance. It does not apply to such things as rare or treasured articles, antiques or jewelry.

(The Kitáb-i-Aqdas, The Most Holy Book, Notes NO. 166)

"Adopt ye such usages as are most in keeping with refinement."

This is the first of several passages referring to the importance of refinement and cleanliness. The original Arabic word "laáfah" rendered here as "refinement," has a wide range of meanings with both spiritual and physical implications, such as elegance, gracefulness, cleanliness, civility, politeness, gentleness, delicacy and graciousness, as well as being subtle, refined, sanctified and pure. In accordance with the context of the various passages where it occurs in the Kitáb-i-Aqdas, it has been translated either as "refinement" or "cleanliness."

(The Kitáb-i-Aqdas, The Most Holy Book, Notes NO. 74)

