

The Day of the Declaration

'Abdu'l-Bahá

Original English



The Day of the Declaration

The Báb, the first point of the new creation, declared on May 23, 1844, that he was the precursor of him whom God would manifest. (Bahá'u'lláh) On this same day, 'Abdu'l-Bahá was born.

The day of the declaration of the Báb and of the birth of 'Abdu'l-Bahá — this day of double significance — May 23, is widely celebrated.

On May 23, 1913, the Paris friends had the honor of having 'Abdu'l-Bahá in their midst.

From early morning the friends gathered around him, bringing the sweet-scented flowers he loves with their greetings. Those who were fortunate enough to arrive early were invited to take a glass of Persian tea with him.

In the evening the usual Friday meeting was held at Monsieur and Madame Dreyfus' home — the occasion affording a special note of joy.

The meeting was opened by Mírzá Muḥammad chanting a Monajotte which Mr. Dreyfus explained was the prayer always chanted in Persia on this day.

Mr. Dreyfus then spoke of the profound mystery of these two great events falling on the same day and of the great joy of having 'Abdu'l-Bahá at such a time living amongst us quietly and without apparent activity, but sending out a spiritual force that was strengthening all the world.



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'Abdu'l-Bahá then sent word from the room where he was resting, requesting Mme. Bernard to speak a few moments. She said, "The greatest proof of the Master's station is his intimate perception of the need and capacity of each one who comes to him. The note which distinguishes his teaching from the religious precepts of the past is this: the former teachers said, 'Go out into the world and teach men to be brothers.' whereas this revelation commands — 'Go and be a brother to every man.' Tonight we have with us a master who has lived this precept."

'Abdu'l-Bahá entered. We all arose. He said:

"Today is the anniversary of the declaration of the Báb — Peace be upon thee! Today the Báb declared this cause in Şhíráz, Persia. The appearance of the Báb resembles the dawn, for the dawn holds the promise of the sun. The [pg 52] dawn of the Báb promised the rising of the sun of truth that is to envelop the whole world."

He said, "O my glorious Lord, I sacrifice myself entirely to thee. My only desire is to be martyred for thy love. Thou dost suffice me!" The Báb's desire was to be realized, for the glorious crown of martyrdom was placed upon his head. The gems light the whole world.

He was imprisoned at Şhíráz, then went to Işfahán, was afterward confined in a fortress at Máh-Kú and finally executed in a public square of Tabríz. This supreme martyrdom raised his banner yet higher and heightened the power of divine manifestation on earth, for the reality which is reflected is the same from the beginning. The Christ was the word of God from the beginning — in the same way Muḥammad says, "I was a prophet before the existence of Adam," and Bahá'u'lláh says, "In the beginning which has no beginning I loved thee."

The sun is always the sun; if at a certain period it gave no light it would not at that period be called the sun, for the characteristics of the sun are light and heat. The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves of this earth.

The Báb in his writings heralded the advent of Bahá'u'lláh. He declared to his followers “You will attain the perfect well-being at your meeting with God; the horizon will be illumined; the infinite spirit will send forth its breezes — the divine proclamation will make itself heard.”

When, some years later, Bahá'u'lláh declared himself to be the “Glory of God,” the Báb's followers with few exceptions believed in him. His brilliancy shone forth like a sun. His power had already been recognized before his proclamation and on the day of his declaration all became aware and were amazed at his wisdom.

Behold how in a few years, although exiled and imprisoned, he enunciated his purpose. Two kings were planning his death and still his power grew stronger day unto day! In the darkness of the dungeons he shone like a star! The more his followers were killed, the more the number grew; for each man killed, a hundred men arose. No one entered his presence without becoming awe-stricken by his might. The learned men who approached him were astounded at his knowledge, yet he never attended school nor learned of men. His friends and his family all testify to this, yet his teachings are the soul of this age.

The sun emanates from itself and does not draw its light from other sources. The divine teachers have the innate light; they have knowledge and understanding of all things in the universe; the rest of the world receives its light from them and through them the arts and sciences are revived in each age.

Abraham and Moses went to no school; Jesus[pg 54] had neither school nor master; Muḥammad never had a lesson; the Báb and Bahá'u'lláh had no professors. Read the books written by Bahá'u'lláh — the philosophers and savants in the Orient will bear witness to his eloquence and learning. In the Orient this is considered a proof of his divinity. There they say, “If some one can write a letter like Bahá'u'lláh, Bahá'u'lláh's divinity can be denied.” No one has yet competed.

How can those who depend on mortals be divine messengers? How can a lamp which has to be lighted be eternal? The divine teacher does not come to acquire knowledge, for this tree of life is a fruit tree by birth and not through grafting. Behold the sacred tree which spreads its shade

over the whole world! This is the mission of Bahá'u'lláh — for under this tree all questions are solved!

I congratulate you on this sacred day, the anniversary of the declaration of the Báb — the day when for the first time on this earth Bahá'u'lláh's name was mentioned and in the world the dawn appeared on the horizon. May all of you become the cause of joy and of renewing the fire of the love of God in all hearts.

The following was uttered during carnival week in Paris. Mírzá 'Alí-Akbar of Tīhrán had just arrived from Persia to join the group that gathered about 'Abdu'l-Bahá each morning. At the request of 'Abdu'l-Bahá, the newcomer chanted a beautiful prayer in his native tongue after which 'Abdu'l-Bahá said:[pg 55]

In this Monajotte that we have just listened to, Bahá'u'lláh declares that all eyes are asleep; that all men are resting on beds of ease and negligence while he alone is prostrate on the earth watching and praying. It is midnight and he is waiting for the heedless world to awake. It is the same here in Paris during these days of carnival. People go to the theatre, amuse themselves with sight-seeing, each intent on his own occupation; they dance, they sing, they play, they make music, they walk, they talk, they are plunged in earthly thoughts, immersed in materiality, neglectful of God.

Thanks be to God, this meeting has a divine meaning. While others are attracted to material things, praise be to God, you are attracted to the spiritual. All the inhabitants here amuse themselves with dreams of the earth and disguise themselves with fantastic dress during these days; but you are occupied with God. In all the theatres one hears songs of the earth, but our song is the divine mention. Let us thank God for having led us to this point, to be chosen for the mention of his name. He has thrown upon us the light of the kingdom; let us have no thought save this glorification, that our entire happiness may consist in serving him. Let us thank God and implore him continually to make us more illumined each day, that we may have more spiritual attraction and render greater service to his mention.

May our actions so characterize us that it may [pg 56] be said of each one of us, "There is a friend of God."

Let us implore at the divine threshold that the pure fragrances of Abhá may perfume the earth and the breeze of the rosebud of divine favor may waft upon the hearts, that we may be united at the court of God, even as we are united here, by the love which cannot die.

Humanity is submerged in materialism; occupied in everything save the mention of God; speaking of everything save the heavenly kingdom; hearing of everything save the call of God. As far as knowledge of things divine is concerned, it is as though some of the people were interred in the earth, going more and more into the blind darkness, completely buried from the knowledge of things above.

I hope the few gathered here will make a great effort, working day and night, that some result may be accomplished. Perhaps Europe may become weary of the dull materiality of the world and seek refreshment in a share of the heavenly glory.

Europe has made extraordinary material progress, but if the qualities partake of the dust, what lasting result can accrue? The ideal to strive for is that which is in the supreme horizon — that is eternal! The underground is for worms and moles. That which is a cause for joy is a nest on the highest branch.

Strive day and night and do whatever is [pg 57] possible that perchance you may awaken the heedless, give sight to the blind, bring life to the dead, refresh the weary, and bring those in despair and darkness to light and splendor. If the hope of man be limited to the material world, what ultimate result is he working for? A man with even a little understanding must realize that he should not emulate the worm that holds to the earth in which it is finally buried. How can man be satisfied with this low degree? How can he find happiness there? My hope is that you may become free from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness, so that your life may not be barren of results, for the life of the material man has no fruit of reality. Lasting results are produced by reflecting the heavenly existence.

If a man become touched with the divine spark, even though he be an outcast and oppressed, he will be happy and his happiness cannot die.

Whatever man undertakes he achieves some result, whether through statesmanship, commerce, agriculture, science, etc., he receives a compensation for his efforts. Consider what will be the result of those who work in the universal cause!

He who has the consciousness of reality has eternal life — that lamp which can never be extinguished. The humble peasant girl, Mary [pg 58] Magdalene, — to what splendor she attained! A wise man sees no satisfaction in the material world; he is not content to be one of the creatures. In the world of divine effulgence he finds eternal life and becomes aflame with the fire of the love of God, the great source of life of the immortal kingdom and his head is adorned with a crown of eternal jewels.

With power and might will the proclamation of the kingdom of Abhá found a new civilization, transforming humanity; dead bodies will become alive; the dark sky will become luminous; blind eyes will see; deaf ears will hear; the dumb will speak and the indifferent will be decorated with the flowers of a divine civilization.

May the luminous clouds of this divine civilization descend upon us — this is my hope!



As there is no one who has not his designated place in the world, for there is nothing useless on this earth, we must treat each individual with respect and affection, for each is a sign of the divine favor and power — that power which has been able to draw such a being out of matter, make of him a creature with sensorial faculties and endow him with intellectual and spiritual potentiality. This is one of the visible proofs of the divine power. Let us respect these living proofs. [pg 59]

The centers of progress for each age are the manifestations of God as seen in his prophets. In whatever country or at whatever time they appear, they are the focus of the creational day — for

as the sun in the material heaven develops the material beings, so do these spiritual suns develop the world of minds and souls.

Let us turn toward the spiritual sun and acquire a light which will render the world luminous, so that we may be freed from matter and acquire celestial qualities, that this limited life may merge into the eternal.

When man thus adorns himself, he will progress every day with new vigor; his soul will become more and more sensitized and the laws and morals of the world will be reconstructed with divine conviction. Then man will make real discoveries, penetrate the mysteries and so reflect them that he will become the image of God.



Christ said, "Many are called, but few are chosen." The chosen have heard and understood the call from the divine assembly.

Man has two planes: the physical and the intellectual. The divine revelators have three: their physical condition, which is shared by all mankind — they eat, they sleep, they are sometimes ill, they become well again, they become [pg 60] fatigued, they undergo all that man can undergo; their intellectual degree and their holy reality which surrounds all beings and comprehends secrets. Their horizons enfold the universe, for they are the suns of real truth illuminating all the regions of thought, dispersing the darkness, uplifting the world of mankind and making the material world heavenly. Were it not for these divine messengers there would be no consciousness of continuity.

They are the focal points of all the human and divine attainments, for they bring eternal life and the promise of its fulfillment.

Other men, although able to evolve to a high degree, are still in the second condition; this third state is alone partaken of by the divine messengers although great saints have attained extraordinary pre-eminence and reflect the splendor of the sun.

May you be of those who have believed and obeyed; may you be of the few that are chosen rather than of the many that are called!



History is a record of incessant wars. There is not a spot on the globe that has not been crimsoned with the blood of men; the whole[pg 61] earth is blood-drenched. The basic reason for this slaughter is the division between religions — each sect considering the religion of others as barbarous and each deeming it a most sacred trust to shed the blood of the infidels. The environs of ‘Akká have been stained many times with the blood of thousands.

But now Bahá’u’lláh has come with incomparable glory like the glow of the sun at midday, the moment of its greatest heat and light. The glory of God has proclaimed a cause that until now none had heard. He addresses himself to the whole of humanity, saying: “O people of the world, ye are all the branches of one tree, the leaves of one branch, the drops of one sea.” Thus he announces human unity, strikes the universal chord of harmony between the races, nations and tribes and makes of the earth one native land. The world was in the darkness of indifference and Bahá’u’lláh is the light of unity.

One sees a reflected light in the thoughts of all, signs of the desire for this unity. Through Bahá’u’lláh hearts have been attracted. All are agreed that to establish justice between the members of the human family is the most stupendous task of the ages.

The cause spread first in Persia and from there through other countries. Many of those who speak of these ideals of unity are slow to realize that they emanate from Bahá’u’lláh — they[pg 62] talk as though the ideals emanate from themselves. The earth will receive the perfect sunrise when the teachings of Bahá’u’lláh are world-spread. When he says, “Ye are all the leaves of one branch,” he infers the inherent differences between men, differences like unto the leaves. Nature manifests in various forms, but the basic element is the same. There is unity of essence and variety of expression.

Such differences as between the wolf and the sheep, for instance, between light and darkness, water and fire, are the cause of enmity. Water extinguishes fire in the same way that religious differences cause annihilation. Reflect on what is taking place today. men have forgotten the divine principles.

I hope you will become manifest lights.



Many divine messengers have appeared in Persia, the land of many sects. One of these sects occupies itself with ceremonies and forms and considers relations with other sects quite impossible. Its followers blindly accept the sacred writings. Another sect among the Shuhites attempts religious research and weighs theological questions and metaphysics and the Sufis have their own special dogmas. These groups spend their lives in useless arguments and wrangles and are continually at war with another.[pg 63]

In such a country as this, Bahá'u'lláh appeared following the Báb, and so widespread was the interest centering around these great ones that all forgot their animosities and in the mosques and religious gatherings spoke only of this revelation.

Then, when they saw hundreds from their own rank with fire and zeal adopting the banner of Bahá'u'lláh, all the sects with one accord united to suppress this spirit which grew stronger with opposition. Driven to desperation they exhorted their followers thus: "Let us arise and kill these people, imprison their women and children and destroy them to the root. They seek to change the old, well-established order of things and nothing of us will remain." The mandate went forth and reached even to the smallest village — nevertheless this cause continues to grow; no restriction or opposition could arrest its progress.

When Bahá'u'lláh left Tīhrán, he camped, with those of his disciples who followed him, in a square outside the city. Among his followers was the famous Qurratu'l-'Ayn, who, being a woman, was not allowed to camp with the others, but must seclude herself, so she had her tent

pitched by a stream in one of the adjacent gardens, the walls of which bordered the square on three sides. You see how they honored customs thinking they reflected truth.

Up to this time the religion of the Qur'án[pg 64] was strictly adhered to and nothing had been changed in the laws of Islám. The women were completely hidden from the eyes of men, covering themselves with veils on going out, speaking to no man and living in their houses like prisoners.

During his sojourn in the rizwan, Bahá'u'lláh fell ill and ordered his bed to be brought and his tent to be placed near a stream. He was sleeping in his tent and three hundred followers were camped about. Qurratu'l-'Ayn sought Bahá'u'lláh's permission to come and see him in his garden. They replied that he was ill and could not go out. Qurratu'l-'Ayn answered "Then it is I who will go to him. Behold, I seek his presence!" This was the first instance in the history of this cause that traditions were changed. It was the visible sign of the new creation. Up to that time no one knew Bahá'u'lláh was the one of whom the Báb spoke when he admonished his disciples to look for the advent of — "him whom God would manifest." The people thought of Bahá'u'lláh as one of the followers of the Báb.

Qurratu'l-'Ayn, throwing back her veil, cried aloud, "Verily, that trumpet that you were expecting in the last day — it is I; that bell that you were listening for — it is I. I am sounding that bugle. The old customs are obsolete — the truth has appeared!" She arrived at the tent of Bahá'u'lláh, who had commanded he thus to summon the people. She addressed the[pg 65] men, "Why do you sleep? Awake from your beds of negligence! The sun hath arisen from the day-spring of pre-existence. Why do you drown yourselves in the sea of materialism? The king of might hath appeared! Behold the resplendent light! Listen to the songs of the new age! A new life is breathed into all existing things. The zephyrs of the divine favors are wafting upon you." Then she told them to read the chapter of the Qur'án, entitled, "The Resurrection." This chapter speaks of the last judgment for the Mussulman. They prostrated themselves. Some began to cry out; one cut his throat and another cursed this woman. To understand this scene one must know the Oriental mentality.

Then Bahá'u'lláh stepped forth from his tent and explained the birth of a new cycle — that the horizons were flooded with new ideals — the antiquated laws were no longer valid — that a new revelation, a new light had come. He exhorted them to sacrifice themselves for it. From that moment the cause of Bahá'u'lláh leaped into a flaming torch.

These are the conditions under which this great universal movement began. Persia was in revolt. The government set itself against the movement, the 'ulamá supporting the government. Terrible massacres ensued. They seized the body of Bahá'u'lláh and imprisoned him in Ṭihrán where the 'ulamá met and summoned him to appear before them in the mosque that [pg 66] they might question him and refute his statements. They searched one of his disciples and found on him a paper containing teachings in the Báb's handwriting in which there were inaccuracies from their orthodox Muḥammadan viewpoint. Bahá'u'lláh showed them with incontrovertible proof that the mistakes lay in their limited interpretations — that the reality of truth is one. They became enraged and put him to the torture of the *bastinado*, inflicting sixty strokes. They condemned him to death and ordered the executioner to come with his instruments of torture to martyr their majestic prisoner. The governor, fearful lest the people should arise to vindicate Bahá'u'lláh, caused an opening to be made in the wall of the mosque through which Bahá'u'lláh was taken by night to the governor's house and after a time the order came to liberate him.

Such was the confusion reigning in Persia at this time — a people in revolt! For years murder and martyrdom were everyday occurrences. Up to the time when Bahá'u'lláh was exiled to Baghdád, every means conceivable was used to annihilate his teachings' but for one man killed, a hundred have come forward; for one family destroyed, a hundred have arisen and in this proportion are the friends of justice increasing in Persia and throughout the world.

Should you spend all your time in praising God, you could never be sufficiently grateful for [pg 67] having brought you to this great day of fruition when the tree of reality is bearing its fruit.



When we read ancient history, the history of the middle ages and the history of contemporaneous times, we realize how little the world of yesterday resembles the world of today. The scientific beliefs of the middle ages are disproved and of that which was credited by the ancients, few traces remain. In the same way laws outside of science have evolved and arts and even morals have changes. We can no longer live according to the laws and customs of former times.

Everything is transformed. The existing government of France cannot adapt itself to the requirements of the middle ages. As everything evolves, so also does religion — as witness the doctrines that are losing their influence today. All religious rites and ceremonies, when adhered to, become the cause of destruction and struggle. Look at the war in the Balkans. Can you imagine anything more terrible? Men have arisen against their brothers and both armies think they act in accordance with principle. If each side would put into practice the true principles of its own religion, there could be no further strife.

This is the day when dogmas must be sacrificed in our search for truth. We must leave behind all save what is necessary for the needs [pg 68] of today, nor attach ourselves to any form or ritual which is in opposition to moral evolution.

Search untiringly for truth and reiterate the teachings which harmonize with the crying needs of the hour. This will be the cause of the progress of man, the illumination of the Orient and the Occident. The important thing is to spread the teachings of Bahá'u'lláh in our own century. Whoever listens to these teachings properly expounded will say, "Here is the truth — that which will render life a greater thing!"

In the whole world there is hardly one who is conscious of reality. Bahá'u'lláh in appearing has brought the force to rend the veils. He has spread the teachings which are the soul of our time, opened the doors to the seekers of the great law, breathed into the hearts a great love, united those who were at enmity and given victory to saints and pure spirits. After many tribulations he has shown man the kingdom, freed him from chains of prejudice and attached him to the world of truth. The light of divine favor is shining and will shine from century to century.

With the door of such splendor open, will you continue to be negligent? Let us prepare to sacrifice our lives, so that the divine conflagration may blaze in the east and the west. May it become a holocaust that will attract the entire race!



I have been asked this question: In the [pg 69] Gospels one finds only spiritual directions, not particular directions for conduct as in the old testament. How is this?

The teachings of Christ covered a period of three years; the dispensation of Moses lasted forty years. After Moses led the people of Israel from the land of bondage, he found it necessary to inaugurate certain physical rules to show them how to live. In the lifetime of Christ only a small group gathered around him. After his declaration, his mission lasted but three years; there was neither time nor occasion for a complete code of laws. The essential thing is the spiritual law — the outer material law is of small moment, because material life has natural laws to protect it, but humanity lacks spiritual education and needs instruction on the divine qualities. Christ gave this great foundation, as did Muḥammad, the Báb and Bahá'u'lláh. They are all one. There is no difference in their teachings. When we come to kind actions and to striving for the highest ideals of humanity, these things remain the same in all ages, in all countries and in all tongues.

The sun is always the sun. According to the position of the earth we receive its radiation differently.



To see the joy of divine gladness on your faces is the cause of my happiness, for when I see you happy, I am happy also. The divine [pg 70] messengers come to bring joy to this earth, for this is the planet of tribulation and torment and the mission of the great masters is to turn men away from these anxieties and to infuse life with infinite joy.

When the divine message is understood, all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer knows grief; he

realizes that his stay on this planet is temporary and that life is eternal. When once he has found reality he will no longer retreat into darkness.

Reflect on the tribulations the divine messengers endure in each age — exile, prison, the cross, decapitation; yet they ever remain tranquil.

Behold the apostles of Christ! They had many trials. The friends of Bahá'u'lláh in Persia have undergone unspeakable calamities; their possessions were seized and destroyed, their children captured, their lives sacrificed; yet at the hour of martyrdom they danced with joy, for they were completely detached from the life of this world. Trials have never prevented men from knowing the happiness of the beyond. Nay, rather, this is the path.

Consider what fiery ordeals Bahá'u'lláh was called to endure! After a long incarceration he was exiled; yet day and night he diffused the light and guided men to truth. Bahá'u'lláh was imprisoned in an underground cell where he [pg 71] was chained for four months, then exiled to Baghdád, Constantinople, Adrianople and finally to 'Akká. One knows the prison there. For two years he lived in a dark cell and for seven years in one room. A number of pilgrims from Persia came to 'Akká expecting to see him liberated. They arrived at the very moment when he was being conducted from his cell to the fortress where he lived seven years. After these nine years he was allowed more liberty, and, on parole, lived in a house in the fortified town.

Yet in spite of all difficulties, he was ever in an exalted state; his face shone continually. He had the presence of a king. One cannot imagine such majesty. One never thought of him as a prisoner — on the contrary, one would have said that he was enjoying the greatest triumph, for he drew his strength from divine power. Minds were exalted on beholding him, and Bahá'u'lláh never hid himself. He spoke courageously before all. "He is incomparable," declared the people, "but he is setting himself against Islám. Such a one is an honor to humanity," they said, "but a detriment to our religion; therefore, we must declare ourselves against him."

When Bahá'u'lláh wrote to the Sháh of Persia, he called for a volunteer to take the letter. A young Persian by the name of Badí' stepped forth. On the envelope Bahá'u'lláh inscribed certain words. [pg 72]

This inscription¹ attracted Badí'. His face shone. He delivered the letter and was martyred by the order of the Şháh's ministers. In this letter Bahá'u'lláh had written, "O thou Şháh, send for this servant to come to Tīhrán, gather together an assembly of the doctors and philosophers and he will discuss with them whatever subject thou desireth."

Then the disciples of Bahá'u'lláh addressed themselves to the Şháh and said, "O thou just ruler, assemble the judges and priests that they may put a question to Bahá'u'lláh." But the ministers of the Şháh replied, "Nay, rather, we must sound the alarm that all may beware of such a man." A learned philosopher said, "Verily, one [pg 73] cannot speak in his presence!" They criticized his disciples, denied his teachings, but never his power!

Bahá'u'lláh proclaimed the cause of human brotherhood. In the midst of calamities he waved aloft the standard of universal peace; from captivity he summoned the kings of the earth to the cause of unity and world-wide love. The more they tried to stifle the proclamation the more it resounded throughout the world. Today it has reached from east to the west. Bahá'u'lláh was banished, but his dominion prevailed and spread. Oppression and despotism were unable to check it. How many Christians, how many doctors in Islám have sung his praises! Read the "Extracts of El Farhad," by Abu'l-Faḍl. One Christian wrote, "I am not a follower of Bahá'u'lláh, but his miracles are incontestable." A learned Mussulman said: "I cannot understand this man. His

¹ The following is an excerpt from this inscription: — "We ask God to send one of his servants and to detach him from contingent being and to adorn his heart with the decoration of strength and composure that he may help his lord among the concourse of creatures and go with speed to the abode of the throne, let him hold converse with none till he goeth forth one day and standeth where he, the Şháh, shall pass by. Then let him raise aloft the letter and with the utmost humility and courtesy, say, 'It hath been sent on the part of the prisoner.' It is incumbent upon him to be in such a mood, that should the Şháh decree his death, he shall not be troubled within himself and shall hasten to the place of sacrifice saying, 'O Lord, praise be to thee that thou hast made me a helper. By thy glory I would not exchange this cup for all the cups in the world — neither is it rivaled by Kawṭhar and Salsabíl.'" (The names of two rivers in paradise.) (Letters to the Kings)]

wisdom is infinite, but I am not a disciple." The ignorance of all these men veiled their understanding.

Bahá'u'lláh states that Muḥammad was a prophet of God, that Christ was the word of God and Moses the Friend of God. He affirms the principles, the spirit, the reality of each religion, giving lordly and abiding arguments and never indulging in vague sentiments.



The messenger of God is often sad, but his sadness does not come from causes relating to [pg 74] himself. He longs that a soul become illumined, but the soul prefers darkness; he yearns to change the ignorance of the people into knowledge, their error into guidance, their insincerity into truth, their faithlessness into firmness; but people prefer their own shadows and he who manifests God becomes sad over the negligence of these sleeping ones. Are they not of the heedless?

When I am sad, I always pray.

