

And now concerning thy reference to the existence of two Gods.

Bahá'u'lláh

Translated by Shoghi Effendi. Original Arabic



– XCIV –

And now concerning thy reference to the existence of two Gods. Beware, beware, lest thou be led to join partners with the Lord, thy God. He is, and hath from everlasting been, one and alone, without peer or equal, eternal in the past, eternal in the future, detached from all things, ever-abiding, unchangeable, and self-subsisting. He hath assigned no associate unto Himself in His Kingdom, no counselor to counsel Him, none to compare unto Him, none to rival His glory. To this every atom of the universe beareth witness, and beyond it the inmates of the realms on high, they that occupy the most exalted seats, and whose names are remembered before the Throne of Glory.

Bear thou witness in thine inmost heart unto this testimony which God hath Himself and for Himself pronounced, that there is none other God but Him, that all else besides Him have been created by His behest, have been fashioned by His leave, are subject to His law, are as a thing forgotten when compared to the glorious evidences of His oneness, and are as nothing when brought face to face with the mighty revelations of His unity.



TRANSLATION



AUDIO

He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His Will hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures.

The tie of servitude established between the worshiper and the adored One, between the creature and the Creator, should in itself be regarded as a token of His gracious favor unto men, and not as an indication of any merit they may possess. To this testifieth every true and discerning believer.

