

# Dealing with Tests and Difficulties

By Bahá'u'lláh, 'Abdu'l-Bahá, Shoghi Effendi, Universal House of Justice  
plus other Scriptures

A Compilation from the Bahá'í Writings  
by Darren Hiebert  
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## Extracts from the Writings of Bahá'u'lláh

Every word that proceedeth out of the mouth of God is endowed with such potency as can instill new life into every human frame, if ye be of them that comprehend this truth.

*(Gleanings from the Writings of Bahá'u'lláh, p. 141)*

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O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth 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.

*(The Hidden Words of Bahá'u'lláh, #8 from the Arabic)*

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O 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.

*(The Hidden Words of Bahá'u'lláh, #18 from the Arabic)*

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O SON OF MAN!

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

*(The Hidden Words of Bahá'u'lláh, #48 from the Arabic)*

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O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

*(The Hidden Words of Bahá'u'lláh, #49 from the Arabic)*

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O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

*(The Hidden Words of Bahá'u'lláh, #50 from the Arabic)*

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O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

*(The Hidden Words of Bahá'u'lláh, #51 from the Arabic)*

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O SON OF BEING!

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

*(The Hidden Words of Bahá'u'lláh, #55 from the Arabic)*

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O 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. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

*(The Hidden Words of Bahá'u'lláh, #32 from the Persian)*

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I swear by My life! Nothing save that which profiteth them can befall My loved ones. To this testifieth the Pen of God, the Most Powerful, the All-Glorious, the Best Beloved.

(Bahá'u'lláh, quoted in *Advent of Divine Justice*, p. 82)

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Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflection over that which may befall you in future. Thus informeth you He Who is the Omniscient, He Who is aware.

(*Kitáb-i-Aqdas*, ¶43)

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[He] who acteth in accordance with God's bidding shall receive a blessing from the heaven of the bounty of his Lord, the Gracious, the Bestower, the Generous, the Ancient of Days. He, verily, hath willed for you that which is yet beyond your knowledge, but which shall be known to you when, after this fleeting life, your souls soar heavenwards and the trappings of your earthly joys are folded up. Thus admonisheth you He in Whose possession is the Guarded Tablet.

(*Kitáb-i-Aqdas*, ¶97)

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Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them.

(*Kitáb-i-Aqdas*, ¶122)

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Let not, however, thy soul grieve over that which God hath rained down upon Us. Merge thy will in His pleasure, for We have, at no time, desired anything whatsoever except His Will, and have welcomed each one of His irrevocable decrees. Let thine heart be patient, and be thou not dismayed. Follow not in the way of them that are sorely agitated.

(*Gleanings from the Writings of Bahá'u'lláh*, LXII p. 120)

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He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter.

*(Gleanings from the Writings of Bahá'u'lláh, CXIV, p. 233)*

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Disencumber yourselves of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path.

*(Gleanings from the Writings of Bahá'u'lláh, CXXVIII, p. 276)*

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They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost.

*(Gleanings from the Writings of Bahá'u'lláh, CXXXVI, p. 297)*

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With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish. The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. Set not your affections upon it. Break not the bond that uniteth you with your Creator, and be not of those that have erred and strayed from His ways. Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot “fatten nor appease his hunger.”

O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain.

*(Gleanings from the Writings of Bahá'u'lláh, CLIII, pp. 328-329)*

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Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the

Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: “Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?”<sup>1</sup>

*(Kitáb-i-Íqán, ¶8, p. 8)*

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<sup>1</sup> Qur’án 29:2

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And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants.

*(Kitáb-i-Íqán, ¶58, pp. 51-52)*

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There was once a lover who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. From the rule of love, his heart was empty of patience, and his body weary of his spirit; he reckoned life without her as a mockery, and time consumed him away. How many a day he found no rest in longing for her; how many a night the pain of her kept him from sleep; his body was worn to a sigh, his heart’s wound had turned him to a cry of sorrow. He had given a thousand lives for one taste of the cup of her presence, but it availed him not. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no medicine for one sick of love, unless the favor of the beloved one deliver him.

At last, the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. Then one night he could live no more, and he went out of his house and made for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman following; then other watchmen came together, and barred every passage to the weary one. And the wretched one cried from his heart, and ran here and there, and moaned to himself: “Surely this watchman is ‘Izrá’íl, my angel of death, following so fast upon me; or he is a tyrant of men, seeking to harm me.” His feet carried him on, the one bleeding with the arrow of love, and his heart lamented. Then he came to a garden wall, and with untold pain he scaled it, for it proved very high; and forgetting his life, he threw himself down to the garden.

And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked on his ravishing love, he drew a great breath and raised up his hands in prayer, crying: “O God! Give Thou glory to the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Isráfíl, bringing life to this wretched one!” Indeed, his words were

true, for he had found many a secret justice in this seeming tyranny of the watchman, and seen how many a mercy lay hid behind the veil. Out of wrath, the guard had led him who was athirst in love's desert to the sea of his loved one, and lit up the dark night of absence with the light of reunion. He had driven one who was afar, into the garden of nearness, had guided an ailing soul to the heart's physician.

Now if the lover could have looked ahead, he would have blessed the watchman at the start, and prayed on his behalf, and he would have seen that tyranny as justice; but since the end was veiled to him, he moaned and made his plaint in the beginning. Yet those who journey in the garden land of knowledge, because they see the end in the beginning, see peace in war and friendliness in anger.

*(The Seven Valleys, pp. 13-15)*

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Wouldst thou that the mind should not entrap thee? Teach it the science of the love of God!

*(The Four Valleys, p. 49)*

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Concerning thine own affairs, if thou wouldst content thyself with whatever might come to pass it would be praiseworthy. To engage in some profession is highly commendable, for when occupied with work one is less likely to dwell on the unpleasant aspects of life. God willing thou mayest experience joy and radiance, gladness and exultation in any city or land where thou mayest happen to sojourn.

*(Tablets of Bahá'u'lláh, p. 175)*

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[God] will never deal unjustly with any one, neither will He task a soul beyond its power.... Purge your sight, that ye may perceive its glory with your own eyes, and depend not on the sight of any one except your self, for God hath never burdened any soul beyond its power. Thus hath it been sent down unto the Prophets and Messengers of old, and been recorded in all the Scriptures.

*(Gleanings from the Writings of Bahá'u'lláh, LII, pp. 106-107)*

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Extracts from other scriptures alluded to by above passage

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with

the temptation also make a way to escape, that ye may be able to bear it.

(1 Corinthians 10:13)

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On no soul doth God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) “Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.”

(Qur’án 2:286)

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Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: “To God We belong, and to Him is our return”—They are those on whom (Descend) blessings from God, and Mercy, and they are the ones that receive guidance.

(Qur’án 2:155-157)

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Extracts from the Writings of ‘Abdu’l-Bahá

### The Captivity of Man

Luxuries cut off the freedom of communication. One who is imprisoned by desires is always unhappy; the children of the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon. To man alone is this possible. When we look about us we see every other creature captive to his environment.

The bird is a captive in the air and the fish a captive in the sea. Man alone stands apart and says to the elements, I will make you my servants! I can govern you! He takes electricity, and through his ingenuity imprisons it and makes of it a wonderful power for lighting, and a means of communication to a distance of thousands of miles. But man himself may become a captive to the things he has invented. His true second birth occurs when he is freed from all material things: for he only is free who is not a captive to his desires. He has then as Jesus has said, become captive to the Holy Spirit.

(*Abdu’l-Bahá* in London, pp. 87-88)

## The Benefits of God To Man

God alone ordereth all things and is all-powerful. Why then does He send trials to His servants? The trials of man are of two kinds. (a) The consequences of his own actions. If a man eats too much, he ruins his digestion; if he takes poison he becomes ill or dies. If a person gambles he will lose his money; if he drinks too much he will lose his equilibrium. All these sufferings are caused by the man himself, it is quite clear therefore that certain sorrows are the result of our own deeds.

(b) Other sufferings there are, which come upon the Faithful of God. Consider the great sorrows endured by Christ and by His apostles!

Those who suffer most, attain to the greatest perfection.

Those who declare a wish to suffer much for Christ's sake must prove their sincerity; those who proclaim their longing to make great sacrifices can only prove their truth by their deeds. Job proved the fidelity of his love for God by being faithful through his great adversity, as well as during the prosperity of his life. The apostles of Christ who steadfastly bore all their trials and sufferings—did they not prove their faithfulness? Was not their endurance the best proof?

These griefs are now ended.

Caiaphas lived a comfortable and happy life while Peter's life was full of sorrow and trial; which of these two is the more enviable? Assuredly we should choose the present state of Peter, for he possesses immortal life whilst Caiaphas has won eternal shame. The trials of Peter tested his fidelity. Tests are benefits from God, for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father who is in Heaven, and who is able to deliver him from his humiliations. Men who suffer not, attain no perfection. The plant most pruned by the gardeners is that one which, when the summer comes, will have the most beautiful blossoms and the most abundant fruit.

The labourer cuts up the earth with his plough, and from that earth comes the rich and plentiful harvest. The more a man is chastened, the greater is the harvest of spiritual virtues shown forth by him. A soldier is no good General until he has been in the front of the fiercest battle and has received the deepest wounds.

The prayer of the prophets of God has always been, and still is: Oh God, I long to lay down my life in the path to Thee! I desire to shed my blood for Thee, and to make



the supreme sacrifice.

*(Paris Talks, pp. 49-51)*

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Life is a load which must be carried on while we are on earth, but the cares of the lower things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more glorious goal, mental activity should rise to higher levels! Men should hold in their souls the vision of celestial perfection, and there prepare a dwelling-place for the inexhaustible bounty of the Divine Spirit.

*(Paris Talks, p. 99)*

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### Pain and Sorrow

In this world we are influenced by two sentiments, Joy and Pain.

Joy gives us wings! In times of joy our strength is more vital, our intellect keener, and our understanding less clouded. We seem better able to cope with the world and to find our sphere of usefulness. But when sadness visits us we become weak, our strength leaves us, our comprehension is dim and our intelligence veiled. The actualities of life seem to elude our grasp, the eyes of our spirits fail to discover the sacred mysteries, and we become even as dead beings.

There is no human being untouched by these two influences; but all the sorrow and the grief that exist come from the world of matter—the spiritual world bestows only the joy!

If we suffer it is the outcome of material things, and all the trials and troubles come from this world of illusion.

For instance, a merchant may lose his trade and depression ensues. A workman is dismissed and starvation stares him in the face. A farmer has a bad harvest, anxiety fills his mind. A man builds a house which is burnt to the ground and he is straightway homeless, ruined, and in despair.

All these examples are to show you that the trials which beset our every step, all our sorrow, pain, shame and grief, are born in the world of matter; whereas the spiritual Kingdom never causes sadness. A man living with his thoughts in this Kingdom knows perpetual joy. The ills all flesh is heir to do not pass him by, but they only touch the surface of his life, the depths are calm and serene.

Today, humanity is bowed down with trouble, sorrow and grief, no one escapes;

the world is wet with tears; but, thank God, the remedy is at our doors. Let us turn our hearts away from the world of matter and live in the spiritual world! It alone can give us freedom! If we are hemmed in by difficulties we have only to call upon God, and by His great Mercy we shall be helped.

If sorrow and adversity visit us, let us turn our faces to the Kingdom and heavenly consolation will be outpoured.

If we are sick and in distress let us implore God's healing, and He will answer our prayer.

When our thoughts are filled with the bitterness of this world, let us turn our eyes to the sweetness of God's compassion and He will send us heavenly calm! If we are imprisoned in the material world, our spirit can soar into the Heavens and we shall be free indeed!

When our days are drawing to a close let us think of the eternal worlds, and we shall be full of joy! You see all round you proofs of the inadequacy of material things—how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the spiritual Kingdom are open to all, and without is absolute darkness.

Thank God that you in this assembly have this knowledge, for in all the sorrows of life you can obtain supreme consolation. If your days on earth are numbered, you know that everlasting life awaits you. If material anxiety envelops you in a dark cloud, spiritual radiance lightens your path. Verily, those whose minds are illumined by the Spirit of the Most High have supreme consolation.

I myself was in prison forty years—one year alone would have been impossible to bear—nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy! Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine. Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?

Thus, spirituality is the greatest of God's gifts, and 'Life Everlasting' means 'Turning to God'. May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you.

This is my earnest desire, and I pray to God to grant you this favour.

*(Paris Talks, pp. 109-112)*

## The Progress of the Soul

“Does the soul progress more through sorrow or through the joy in this world?”

*‘Abdu’l-Bahá.*—“The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.”

“He who through suffering has attained development, should he fear happiness?”

*‘Abdu’l-Bahá.*—“Through suffering he will attain to an eternal happiness which nothing can take from him. The apostles of Christ suffered: they attained eternal happiness.”

“Then it is impossible to attain happiness without suffering?”

*‘Abdu’l-Bahá.*—“To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.”

*(Paris Talks, pp. 178-179)*

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As to tests, these are inevitable.... There is a great wisdom therein of which no one is aware save the wise and knowing.

Were it not for tests, pure gold could not be distinguished from the impure. Were it not for tests, the courageous could not be separated from the cowardly. Were it not for tests, the people of faithfulness could not be known from the disloyal.... Were it not for tests, sparkling gems could not be known from worthless pebbles. Were it not for tests, nothing would progress in the contingent world....

These are some of the insights into the wisdom of tests which we have unfolded to thee that thou mayest become cognizant of the mysteries of God in every cycle. Verily, I pray God to illumine your faces as pure gold in the fire of tests.

*(Star of the West, 8:238-239 [new translation by Universal House of Justice]; cited in Divine Art of Living, 10:6)*

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...only in the remembrance of God can the heart find rest.

*(Selections from the Writings of 'Abdu'l-Bahá, #60)*

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Thou didst write: "How can I serve Thee?" The greatest service is thine own firmness and steadfastness and thy withstanding severe trials when they come. Through firmness thou wilt perceive the opening of the doors of grace.

*(Tablets of 'Abdu'l-Bahá, p. 68)*

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The souls who bear the tests of God become the manifestations of great bounties; for the divine trials cause some souls to become entirely lifeless, while they cause the holy souls to ascend to the highest degree of love and steadfastness. They cause progress, just as they cause retrogression.

*(Tablets of 'Abdu'l-Bahá, p. 324 [new translation by Universal House of Justice]; cited in *Divine Art of Living*, 10:9)*

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But regarding the tests: Undoubtedly they must be violent so that those souls who are weak may fall back, while the souls who are firm and sincere may shine forth from the horizon of the Most Great Guidance like unto the sparkling stars.

*(Tablets of 'Abdu'l-Bahá, p. 470)*

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Now show thou forth firmness and steadfastness without wavering. If any test fall upon thee, it will be conducive to the strength of thy faith.

*(Tablets of 'Abdu'l-Bahá, p. 552)*

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For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known.

*(Secret of Divine Civilization, p. 33)*

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Beside all this, prayer and fasting is the cause of awakening and mindfulness and conducive to protection and preservation from tests.

*(Tablets of 'Abdu'l-Bahá, p. 684)*

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The necessity and the particularity of the assured and believing ones is to be firm in the Cause of God and withstand the hidden and evident tests. Thanks be to God that you are distinguished and made eminent by this blessing. Anybody can be happy in the state of comfort, ease, health, success, pleasure and joy; but if one will be happy and contented in the time of trouble, hardship and prevailing disease, it is the proof of nobility. Thanks be to God that that dear servant of God is extremely patient under the disastrous circumstances, and in the place of complaining gives thanks.

(‘Abdu’l-Bahá, *Bahá’i World Faith*, pp. 363-364)

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The more difficulties one sees in the world the more perfect one becomes. The more you plow and dig the ground the more fertile it becomes. The more you cut the branches of a tree the higher and stronger it grows. The more you put the gold in the fire, the purer it becomes. The more you sharpen the steel by grinding the better it cuts. Therefore, the more sorrows one sees the more perfect one becomes. That is why, in all times, the Prophets of God have had tribulations and difficulties to withstand. The more often the captain of a ship is in a tempest and difficult sailing the greater his knowledge becomes. Therefore I am happy that you have had great tribulations and difficulties. For this I am very happy—that you have had many sorrows. Strange it is that I love you and still I am happy that you have had sorrows.

(*Fire and Gold*, p.13; *Star of the West*, Vol. 14 #2 p. 41)

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O maid-servant of God! Everything of importance in this world demands the close attention of its seeker. The one in pursuit of anything must undergo difficulties and hardships until the object in view is attained and the great success is obtained. This is the case of things pertaining to the world. How much higher is that which concerns the Supreme Concourse! That Cause involves every favor, glory and eternal bliss in the world of God. The seeker after the great guidance and eternal happiness necessarily will encounter difficulties. He must be patient under such circumstances. The chosen believers of the past quaffed the chalice of suffering and sank deep in the ocean of trials until they attained to that blessed station and sublime beatitude.

(*Tablets of ‘Abdu’l-Bahá*, pp. 265-266)

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The more one is severed from the world, from desires, from human affairs and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness, and proven out by its own acts. God

knows its fitness beforehand, and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests, and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness.

The same test comes again in greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established.

(‘Abdu’l-Bahá: *Star of the West*; Vol. 6, p. 45)

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Some things are subject to the free will of man, such as justice, equity, tyranny and injustice, in other words, good and evil actions; it is evident and clear that these actions are, for the most part, left to the will of man. But there are certain things to which man is forced and compelled, such as sleep, death, sickness, decline of power, injuries and misfortunes; these are not subject to the will of man, and he is not responsible for them, for he is compelled to endure them. But in the choice of good and bad actions he is free, and he commits them according to his own will.

For example, if he wishes, he can pass his time in praising God, or he can be occupied with other thoughts. He can be an enkindled light through the fire of the love of God, and a philanthropist loving the world, or he can be a hater of mankind, and engrossed with material things. He can be just or cruel. These actions and these deeds are subject to the control of the will of man himself; consequently, he is responsible for them.

(‘Abdu’l-Bahá: *Some Answered Questions*, p. 248)

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It is from the bounty of God that man is selected for the highest degree; and the differences which exist between men in regard to spiritual progress and heavenly perfections are also due to the choice of the Compassionate One. For faith, which is life eternal, is the sign of bounty, and not the result of justice. The flame of the fire of love, in this world of earth and water, comes through the power of attraction and not by effort and striving. Nevertheless, by effort and perseverance, knowledge, science and other perfections can be acquired; but only the light of the Divine Beauty can transport and move the spirits through the force of attraction. Therefore, it is said: “Many are called, but few are chosen.”

The differences among mankind are of two sorts: one is a difference of station, and this difference is not blameworthy. The other is a difference of faith and assurance; the

loss of these is blameworthy, for then the soul is overwhelmed by his desires and passions, which deprive him of these blessings and prevent him from feeling the power of attraction of the love of God. Though that man is praiseworthy and acceptable in his station, yet as he is deprived of the perfections of that degree, he will become a source of imperfections, for which he is held responsible.

*(‘Abdu’l-Bahá: Some Answered Questions, p. 130)*

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O army of God! When calamity striketh, be ye patient and composed. However afflictive your sufferings may be, stay ye undisturbed, and with perfect confidence in the abounding grace of God, brave ye the tempest of tribulations and fiery ordeals.

*(Selections from the Writings of ‘Abdu’l-Bahá, #35.12)*

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Not until man is tried doth the pure gold distinctly separate from the dross. Torment is the fire of test wherein the pure gold shineth resplendently and the impurity is burned and blackened.

*(Selections from the Writings of ‘Abdu’l-Bahá, #89.1)*

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O thou believer in the oneness of God! Know thou that nothing profiteth a soul save the love of the All-Merciful, nothing lighteth up a heart save the splendour that shineth from the realm of the Lord. Forsake thou every other concern, let oblivion overtake the memory of all else. Confine thy thoughts to whatever will lift up the human soul to the Paradise of heavenly grace, and make every bird of the Kingdom wing its way unto the Supreme Horizon, the central point of everlasting honour in this contingent world.

*(Selections from the Writings of ‘Abdu’l-Bahá, #151)*

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Thou didst write of afflictive tests that have assailed thee. To the loyal soul, a test is but God’s grace and favour; for the valiant doth joyously press forward to furious battle on the field of anguish, when the coward, whimpering with fright, will tremble and shake. So too, the proficient student, who hath with great competence mastered his subjects and committed them to memory, will happily exhibit his skills before his examiners on the day of his tests. So too will solid gold wondrously gleam and shine out in the assayer’s fire.

It is clear, then, that tests and trials are, for sanctified souls, but God’s bounty and

grace, while to the weak, they are a calamity, unexpected and sudden.

These tests, even as thou didst write, do but cleanse the spotting of self from off the mirror of the heart, till the Sun of Truth can cast its rays thereon; for there is no veil more obstructive than the self, and however tenuous that veil may be, at the last it will completely shut a person out, and deprive him of his portion of eternal grace.

*(Selections from the Writings of 'Abdu'l-Bahá, #155.2-4)*

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...the tests and trials of God take place in this world, not in the world of the Kingdom.

*(Selections from the Writings of 'Abdu'l-Bahá, #163.4)*

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Such is this mortal abode: a storehouse of afflictions and suffering. It is ignorance that binds man to it, for no comfort can be secured by any soul in this world, from monarch down to the most humble commoner. If once this life should offer a man a sweet cup, a hundred bitter ones will follow; such is the condition of this world. The wise man, therefore, doth not attach himself to this mortal life and doth not depend upon it; at some moments, even, he eagerly wisheth for death that he may thereby be freed from these sorrows and afflictions. Thus it is seen that some, under extreme pressure of anguish, have committed suicide.

*(Selections from the Writings of 'Abdu'l-Bahá, #170.1)*

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Let us put aside all thoughts of self; let us close our eyes to all on earth, let us neither make known our sufferings nor complain of our wrongs. Rather let us become oblivious of our own selves, and drinking down the wine of heavenly grace, let us cry out our joy, and lose ourselves in the beauty of the All-Glorious.

*(Selections from the Writings of 'Abdu'l-Bahá, #195.5)*

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Now ye, as well, must certainly become my partners to some slight degree, and accept your share of tests and sorrows. But these episodes shall pass away, while that abiding glory and eternal life shall remain unchanged forever. Moreover, these afflictions shall be the cause of great advancement. I ask of God that thou, His husbandman, shalt plough the hard and stony ground, and water it, and scatter seeds therein—for this will show how skilful is the farmer, while any man can sow and till where the ground is soft, and clear of brambles and thorns.

*(Selections from the Writings of 'Abdu'l-Bahá, #196.3-4)*



O thou servant of God! Do not grieve at the afflictions and calamities that have befallen thee. All calamities and afflictions have been created for man so that he may spurn this mortal world—a world to which he is much attached. When he experienceth severe trials and hardships, then his nature will recoil and he will desire the eternal realm—a realm which is sanctified from all afflictions and calamities. Such is the case with the man who is wise. He shall never drink from a cup which is at the end distasteful, but, on the contrary, he will seek the cup of pure and limpid water. He will not taste of the honey that is mixed with poison.

Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful. Turn thy face to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined and acquire the attributes of the Kingdom and of the Lord. Endeavour to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.

This is the cause of the exaltation of man, the cause of his glory and of his salvation.

*(Selections from the Writings of 'Abdu'l-Bahá, #197)*

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It is easy to approach the Kingdom of Heaven, but hard to stand firm and staunch within it, for the tests are rigorous, and heavy to bear.

*(Selections from the Writings of 'Abdu'l-Bahá, #219.3)*

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You must not be sad. This affliction will make you spiritually stronger. Do not be sad. Cheer up! Praise be to God, you are dear to Me, I will tell you a story: 'A certain ruler wished to appoint one of his subjects to a high office: so, in order to train him, the ruler cast him into prison and caused him to suffer much. The man was surprised at this, for he expected great favours. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this he was hanged on the gallows until he was nearly dead. After he recovered he asked the ruler, 'If you love me, why did you do these things?' The ruler replied: 'I wish to make you prime minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so I wish you to become perfect.'

Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause. You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

(Words of 'Abdu'l-Bahá on October 10, 1912 to Mr. Tinsley who was recovering from an accident in San Francisco, California: *Star of the West*, Vol. IV, No. 12, p. 205; cited in *Lights of Guidance*, #2040)

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My only joy in this swiftly-passing world was to tread the stony path of God and to endure hard tests and all material griefs. For otherwise, this earthly life would prove barren and vain, and better would be death. The tree of being would produce no fruit; the sown field of this existence would yield no harvest. Thus it is my hope that once again some circumstance will make my cup of anguish to brim over, and that beautiful Love, that Slayer of souls, will dazzle the beholders again. Then will this heart be blissful, this soul be blessed.

(*Selections from the Writings of 'Abdu'l-Bahá*, 190.10)

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### Extracts from the Writings of Shoghi Effendi

The American Bahá'í Community, the leaven destined to leaven the whole, cannot hope, at this critical juncture in the fortunes of a struggling, perilously situated, spiritually moribund nation, to either escape the trials with which this nation is confronted, nor claim to be wholly immune from the evils that stain its character.

(*Citadel of Faith*, p. 127)  
(*Unfolding Destiny*, p. 459-460)

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If people only realized it, the inner life of the spirit is that which counts, but they are so blinded by desires and so misled that they have brought upon themselves all the suffering we see at present in the world. The Bahá'ís seek to lead people back to a knowledge of their true selves and the purpose for which they were created, and thus to their greatest happiness and highest good.

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 24, 1943; cited in *Lights of Guidance*, #383)

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Although you seem to feel that your prayers have not so far been answered, and do no longer have any hope that your material conditions will ameliorate, the Guardian

wishes you nevertheless not to allow such disappointments to undermine your faith in the power of prayer, but rather to continue entreating the Almighty to enable you to discover the great wisdom which may be hidden behind all these sufferings. For are not our sufferings often blessings in disguise, through which God wishes to test the sincerity and depth of our faith, and thereby make us firmer in His Cause?

...The true worshipper, while praying, should endeavour not so much to ask God to fulfil his wishes and desires, but rather to adjust these and make them conform to the Divine Will. Only through such an attitude can one derive that feeling of inner peace and contentment which the power of prayer alone can confer.

(From a letter dated 26 October 1938 to an individual believer; cited in *The Compilation of Compilations* vol II, pp. 239-240, #1768).

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...You seem to complain about the calamities that have befallen humanity. In the spiritual development of man a stage of purgation is indispensable, for it is while passing through it that the over-rated material needs are made to appear in their proper light. Unless society learns to attribute more importance to spiritual matters, it would never be fit to enter the golden era foretold by Bahá'u'lláh. The present calamities are parts of this process of purgation, through them alone will man learn his lesson. They are to teach the nations, that they have to view things internationally, they are to make the individual attribute more importance to his moral than his material welfare.

In such a process of purgation, when all humanity is in the throes of dire suffering, the Bahá'ís should not hope to remain unaffected. Should we consider the beam that is in our own eye, we would immediately find that these sufferings are also meant for ourselves, who claimed to have attained. Such world crisis is necessary to awaken us to the importance of our duty and the carrying on of our task. Suffering will increase our energy in setting before humanity the road to salvation, it will move us from our repose for we are far from doing our best in teaching the Cause and conveying the Message with which we have been entrusted...

(From a letter written on behalf of Shoghi Effendi to an individual believer in reply to a letter dated October 14, 1931: *Bahá'í News*, No. 58, January 1932, p. 1; cited in *Lights of Guidance*, #447)

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The power of God can entirely transmute our characters and make of us beings entirely unlike our previous selves. Through prayer and supplication, obedience to the divine laws Bahá'u'lláh has revealed, and ever-increasing service to His Faith, we can change ourselves.

(From a letter dated 22 November 1941 to an individual believer; cited in *The Compilation of*

*Compilations* vol II, p. 240, #1770).

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We must always look ahead and seek to accomplish in the future what we may have failed to do in the past. Failures, tests, and trials, if we use them correctly, can become the means of purifying our spirit, strengthening our characters, and enable us to rise to greater heights of service.

(From a letter written on behalf of Shoghi Effendi to an individual believer, December 14, 1941: *Ibid.*, p. 7; cited in *Lights of Guidance*, #2039)

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Thus you might look upon your own difficulties in the path of service. They are the means of your spirit growing and developing. You will suddenly find that you have conquered many of the problems which upset you, and then you will wonder why they should have troubled you at all. An individual must centre his whole heart and mind on service to the Cause, in accordance with the high standards set by Bahá'u'lláh. When this is done, the Hosts of the Supreme Concourse will come to the assistance of the individual, and every difficulty and trial will gradually be overcome.

(From a letter written on behalf of the Guardian to an individual believer, October 6, 1954: *Living the Life*, p. 19; cited in *Lights of Guidance*, #2042)

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And yet, how often we seem to forget the clear and repeated warnings of our beloved Master, who, in particular during the concluding years of His mission on earth, laid stress on the “severe mental tests” that would inevitably sweep over His loved ones of the West—tests that would purge, purify and prepare them for their noble mission in life.

(*Bahá'í Administration*, p. 50)

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...We Bahá'ís can always, with the aid of Bahá'u'lláh, Who, is ever ready to strengthen and assist us, turn our stumbling blocks into stepping stones, and utilize the often violent forces released by sincere but perhaps misguided friends, as a positive stream of power by turning them into productive channels instead of destructive ones.

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of Germany and Austria, June 30, 1949; cited in *Lights of Guidance*, #2045)

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Life afflicts us with very severe trials sometimes, but we must always remember that

when we accept patiently the Will of God He compensates us in other ways. With faith and love we must be patient, and He will surely reward us.

(From a letter written on behalf of Shoghi Effendi to an individual believer, October 30, 1951; cited in *Lights of Guidance*, #2046)

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He was very sorry to hear that you have had so many tests in your Bahá'í life. There is no doubt that many of them are due to our own nature. In other words, if we are very sensitive, or if we are in some way brought up in a different environment from the Bahá'ís amongst whom we live, we naturally see things differently and may feel them more acutely; and the other side of it is that the imperfections of our fellow-Bahá'ís can be a great trial to us.

We must always remember that in the cesspool of materialism, which is what modern civilization has to a certain extent become, Bahá'ís - that is some of them - are still to a certain extent affected by the society from which they have sprung. In other words, they have recognized the Manifestation of God, but they have not been believers long enough, or perhaps not tried hard enough, to become 'a new creation'.

He feels that, if you close your eyes to the failings of others, and fix your love and prayers upon Bahá'u'lláh, you will have the strength to weather this storm, and will be much better for it in the end, spiritually. Although you suffer, you will gain a maturity that will enable you to be of greater help to both your fellow-Bahá'ís and your children.

(From a letter written on behalf of Shoghi Effendi to an individual believer, April 5, 1956; cited in *Lights of Guidance*, #2047)

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There is a tendency in the American outlook on life at present to believe that suffering is produced by clumsiness and is not only avoidable but not a good thing, and not essential. While there is some truth in this attitude, we as Baha'is cannot but believe that suffering is often an essential part of our service. The Prophets suffered bitterly, so did all the Saints and Martyrs, and often 'fed on the fragments of those broken hearts', as Baha'u'llah says in one of His beautiful prayers.

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 4, 1949; cited in *Lights of Guidance*, #1959)

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As to the inconveniences you have experienced during the last ten years, the best consolation I can imagine for you is your own quotation of the Hidden Words, 'My calamity is my providence.' We must bear with one another. It is only through

suffering that the nobility of character can make itself manifest. The energy we expend in enduring the intolerance of some individuals of our community is not lost. It is transformed into fortitude, steadfastness and magnanimity. The lives of Bahá'u'lláh and 'Abdu'l-Bahá are the best examples for this. Sacrifices in the path of one's religion produce always immortal results, 'Out of the ashes rises the phoenix'.

(From a letter written on behalf of Shoghi Effendi to an individual believer, June 30, 1923; cited in *Lights of Guidance*, 2048)

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...Suffering, of one kind or another, seems to be the portion of man in this world. Even the Beloved Ones, the Prophets of God, have never been exempt from the ills that are to be found in our world; poverty, disease, bereavement, - they seem to be part of the polish God employs to make us finer, and enable us to reflect more of His attributes! No doubt in the future, when the foundation of society is laid according to the Divine plan, and men become truly spiritualized, a vast amount of our present ills and problems will be remedied. We who toil now are paving the way for a far better world, and this knowledge must uphold and strengthen us through every trial.

(From a letter written on behalf of Shoghi Effendi to an individual believer, March 3, 1943; cited in *Lights of Guidance*, #2049)

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As to your question concerning the meaning of physical suffering and its relation to mental and spiritual healing. Physical pain is a necessary accompaniment of all human existence, and as such is unavoidable.

As long as there will be life on earth, there will be also suffering, in various forms and degrees. But suffering, although an inescapable reality, can nevertheless be utilised as a means for the attainment of happiness. This is the interpretation given to it by all the prophets and saints who, in the midst of severe tests and trials, felt happy and joyous and experienced what is best and holiest in life. Suffering is both a reminder and a guide. It stimulates us to better adapt ourselves to our environmental conditions, and thus leads the way to self-improvement. In every suffering one can find a meaning and a wisdom. But it is not always easy to find the secret of that wisdom. It is sometimes only when all our suffering has passed that we become aware of its usefulness. What man considers to be evil turns often to be a cause of infinite blessings. And this is due to his desire to know more than he can. God's wisdom is, indeed, inscrutable to us all, and it is no use pushing too far trying to discover that which shall always remain a mystery to our mind.

(From a letter written on behalf of Shoghi Effendi to an individual believer, May 29, 1935; cited in *Lights of Guidance*, #944)

If we Bahá'ís cannot attain to cordial unity among ourselves, then we fail to realize the main purpose for which the Báb, Bahá'u'lláh and the Beloved Master lived and suffered.

In order to achieve this cordial unity one of the first essentials insisted on by Bahá'u'lláh and 'Abdu'l-Bahá is that we resist the natural tendency to let our attention dwell on the faults and failings of others rather than on our own. Each of us is responsible for one life only, and that is our own. Each of us is immeasurably far from being "perfect as our heavenly father is perfect" and the task of perfecting our own life and character is one that requires all our attention, our will-power and energy. If we allow our attention and energy to be taken up in efforts to keep others right and remedy their faults, we are wasting precious time. We are like ploughmen each of whom has his team to manage and his plough to direct, and in order to keep his furrow straight he must keep his eye on his goal and concentrate on his own task. If he looks to this side and that to see how Tom and Harry are getting on and to criticize their ploughing, then his own furrow will assuredly become crooked.

On no subject are the Bahá'í teachings more emphatic than on the necessity to abstain from faultfinding and backbiting while being ever eager to discover and root out our own faults and overcome our own failings.

If we profess loyalty to Bahá'u'lláh, to our Beloved Master and our dear Guardian, then we must show our love by obedience to these explicit teachings. Deeds not words are what they demand, and no amount of fervour in the use of expressions of loyalty and adulation will compensate for failure to live in the spirit of the teachings.

(From a letter dated 12 May 1925 written on behalf of Shoghi Effendi to an individual believer; cited in *Living the Life: a Compilation*, #7; and in *Compilation of Compilations*, #1272)

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We should not, however, forget that an essential characteristic of this world is hardship and tribulation and that it is by overcoming them that we achieve our moral and spiritual development. As the Master says, sorrow is like furrows, the deeper they go the more plentiful are the fruits we obtain.

(From a letter dated 5 November 1931 written on behalf of Shoghi Effendi to an individual believer; cited in *Living the Life: a Compilation*, #9; and in *Compilation of Compilations*, #1274)

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...the world is full of suffering. Bahá'u'lláh tells us that the deeper are the furrows it digs into our very being, the greater will be the fruit of our life and the more enhanced

our spiritual development. All the Saints that shine in the history of society had to pass through tribulations. Their form was various but their effect has always been the same, namely, the purification of our heart and soul for receiving the light of God.

(From a letter written on behalf of Shoghi Effendi to an individual believer, December 9, 1931; cited in *Lights of Guidance*, #678)

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...to be able to help another soul who is in suffering is a great bounty from God.

(From a letter written on behalf of the Guardian to an individual believer, October 5, 1950; cited in *Lights of Guidance*, #933)

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Indeed the believers have not yet fully learned to draw on each other's love for strength and consolation in time of need. The Cause of God is endowed with tremendous powers, and the reason the believers do not gain more from it is because they have not learned to draw fully on these mighty forces of love and strength and harmony generated by the Faith.

(From a letter written on behalf of Shoghi Effendi to an individual believer, May 8, 1942; cited in *Living the Life*, p. 8, and *Lights of Guidance*, #321)

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### Extracts from the Writings of the Universal House of Justice

Obedience to the Laws of Bahá'u'lláh will necessarily impose hardships in individual cases. No one should expect, upon becoming a Bahá'í, that his faith will not be tested, and to our finite understanding of such matters these tests may occasionally seem unbearable. But we are aware of the assurance which Bahá'u'lláh Himself has given the believers that they will never be called upon to meet a test greater than their capacity to endure.

(From a letter of the Universal House of Justice to the National Spiritual Assembly of the United States, September 7, 1965; cited in *Lights of Guidance*, #1144)

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Just as there are laws governing our physical lives, requiring that we must supply our bodies with certain foods, maintain them within a certain range of temperatures, and so forth, if we wish to avoid physical disabilities, so also there are laws governing our spiritual lives. These laws are revealed to mankind in each age by the Manifestation of God, and obedience to them is of vital importance if each human being, and mankind in general, is to develop properly and harmoniously. Moreover, these various aspects are interdependent. If an individual violates the spiritual laws for his own



development he will cause injury not only to himself but to the society in which he lives. Similarly, the condition of society has a direct effect on the individuals who must live within it.

As you point out, it is particularly difficult to follow the laws of Bahá'u'lláh in present-day society whose accepted practice is so at variance with the standards of the Faith. However, there are certain laws that are so fundamental to the healthy functioning of human society that they must be upheld whatever the circumstances. Realizing the degree of human frailty, Bahá'u'lláh has provided that other laws are to be applied only gradually, but these too, once they are applied, must be followed, or else society will not be reformed but will sink into an ever worsening condition. It is the challenging task of the Bahá'ís to obey the law of God in their own lives, and gradually to win the rest of mankind to its acceptance.

In considering the effect of obedience to the laws on individual lives, one must remember that the purpose of this life is to prepare the soul for the next. Here one must learn to control and direct one's animal impulses, not to be a slave to them. Life in this world is a succession of tests and achievements, of falling short and of making new spiritual advances. Sometimes the course may seem very hard, but one can witness, again and again, that the soul who steadfastly obeys the law of Bahá'u'lláh, however hard it may seem, grows spiritually, while the one who compromises with the law for the sake of his own apparent happiness is seen to have been following a chimera: he does not attain the happiness he sought, he retards his spiritual advance and often brings new problems upon himself.

(Letter from the Universal House of Justice to All National Spiritual Assemblies, February 6, 1973; cited in *Messages from the Universal House of Justice 1968-1973*, p. 105-106)

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Every believer needs to remember that an essential characteristic of this physical world is that we are constantly faced with trials, tribulations, hardships and sufferings and that by overcoming them we achieve our moral and spiritual development; that we must seek to accomplish in the future what we may have failed to do in the past; that this is the way God tests His servants and we should look upon every failure or shortcoming as an opportunity to try again and to acquire a fuller consciousness of the Divine Will and purpose....

Certainly the problem confronting you is a difficult one. However, its solution lies within your power, for Bahá'u'lláh has assured us that God 'will never deal unjustly with anyone, neither will He task a soul beyond its power'. And again, 'Whosoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Way shall We assuredly

guide him.”

(From a letter written on behalf of the Universal House of Justice to an individual believer, January 9, 1977; cited in *Lights of Guidance*, #1226-1227)

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Just as the earth attracts everything to the centre of gravity, and every object thrown upward into space will come down, so also material ideas and worldly thought attract man to the centre of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy and suspicion prevent man from ascending to the realms of holiness, imprisoning him in the claws of self and the cage of egotism. The physical man, unassisted by the divine power, trying to escape from one of these invisible enemies, will unconsciously fall into the hands of another. No sooner does he attempt to soar upward than the density of the love of self, like the power of gravity, draws him to the centre of the earth. The only power that is capable of delivering man from this captivity is the power of the breaths of the Holy Spirit.

(*Bahá'í Readings*, p. 305 [January 6])

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### Prayers (complete and extracts)

O Thou Whose tests are a healing medicine to such as are nigh unto Thee, Whose sword is the ardent desire of all them that love Thee, Whose dart is the dearest wish of those hearts that yearn after Thee, Whose decree is the sole hope of them that have recognized Thy truth! I implore Thee, by Thy divine sweetness and by the splendors of the glory of Thy face, to send down upon us from Thy retreats on high that which will enable us to draw nigh unto Thee. Set, then, our feet firm, O my God, in Thy Cause, and enlighten our hearts with the effulgence of Thy knowledge, and illumine our breasts with the brightness of Thy names.

(Bahá'u'lláh, *Bahá'í Prayers*, p. 191)

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Glory be Thee, O my God! But for the tribulations which are sustained in Thy path, how could Thy true lovers be recognized; and were it not for the trials which are borne for love of Thee, how could the station of such as yearn for Thee be revealed? Thy might beareth me witness! The companions of all who adore Thee are the tears they shed, and the comforters of such as seek Thee are the groans they utter, and the food of them who haste to meet Thee is the fragments of their broken hearts.

How sweet to my taste is the bitterness of death suffered in Thy path, and how precious in my estimation are the shafts of Thine enemies when encountered for the

sake of the exaltation of Thy word! Let me quaff in Thy Cause, O my God, whatsoever Thou didst desire, and send down upon me in Thy love all Thou didst ordain. By Thy glory! I wish only what Thou wishest, and cherish what Thou cherishest. In Thee have I, at all times, placed my whole trust and confidence.

Raise up, I implore Thee, O my God, as helpers to this Revelation such as shall be counted worthy of Thy name and of Thy sovereignty, that they may remember me among Thy creatures, and hoist the ensigns of Thy victory in Thy land.

Potent art Thou to do what pleaseth Thee. No God is there but Thee, the Help in Peril, the Self-Subsisting.

(Bahá'u'lláh, *Bahá'í Prayers*, pp. 191-192)

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Armed with the power of Thy name nothing can ever hurt me, and with Thy love in my heart all the world's afflictions can in no wise alarm me.

(Bahá'u'lláh, *Bahá'í Prayers*, p. 129)

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I bear witness at this moment, O my God, to my helplessness and Thy sovereignty, my feebleness and Thy power. I know not that which profiteth me or harmeth me; Thou art, verily, the All-Knowing, the All-Wise. Do Thou decree for me, O Lord, my God, and my Master, that which will make me feel content with Thine eternal decree and will prosper me in every world of Thine. Thou art in truth the Gracious, the Bountiful.

(Bahá'u'lláh, *Bahá'í Prayers*, pp. 143-144)

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Glorified art Thou, O Lord my God! Every man of insight confesseth Thy sovereignty and Thy dominion, and every discerning eye perceiveth the greatness of Thy majesty and the compelling power of Thy might. The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.

Methinks, the lamp of Thy love is burning in their hearts, and the light of Thy tenderness is lit within their breasts. Adversities are incapable of estranging them from Thy Cause, and the vicissitudes of fortune can never cause them to stray from Thy pleasure.

I beseech Thee, O my God, by them and by the sighs which their hearts utter in their separation from Thee, to keep them safe from the mischief of Thine adversaries,

and to nourish their souls with what Thou hast ordained for Thy loved ones on whom shall come no fear and who shall not be put to grief.

*(Prayers and Meditations, I, p. 3)*

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We render Thee thanks, O our Lord, for all the troubles which have touched us in Thy path. Oh, that the span of my earthly life could be so extended as to embrace the lives of the former and the latter generations, or could even be so lengthened that no man on the face of the earth could measure it, and be afflicted every day and every moment with a fresh tribulation for love of Thee and for Thy pleasure's sake!

*(Prayers and Meditations, XV, p. 18)*

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Aware as I am, O my God, that Thou wilt send down upon Thy servants only what is good for them, I nevertheless beseech Thee, by Thy name which overshadoweth all things, to raise up, for their assistance and as a sign of Thy grace and as an evidence of Thy power, those who will keep them safe from all their adversaries.

*(Prayers and Meditations, XX, p. 23)*

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...As these tribulations, however, were sustained in Thy path and for love of Thee, they who were afflicted by them render thanks, under all conditions, unto Thee, and say: "O Thou Who art the Delight of our hearts and the Object of our adoration! Were the clouds of Thy decree to rain down upon us the darts of affliction, we would, in our love for Thee, refuse to be impatient. We would yield Thee praise and thanksgiving, for we have recognized and are persuaded that Thou hast ordained only that which will be best for us. If our bodies be, at times, weighed down by our troubles, yet our souls rejoice with exceeding gladness. We swear by Thy might, O Thou Who art the Desire of our hearts and the Exultation of our souls! Every trouble that toucheth us in our love for Thee is an evidence of Thy tender mercy, every fiery ordeal a sign of the brightness of Thy light, every woeful tribulation a cooling draught, every toil a blissful repose, every anguish a fountain of gladness."

Whosoever, O my Lord, is impatient in the tribulations befalling him in Thy path, hath not drunk of the cup of Thy love nor tasted of the sweetness of Thy remembrance....

Hold Thou, through Thy wondrous favors and mercies, the hands of Thy creatures, and suffer them not to be separated from the grace which Thou hast ordained as the

means whereby they can recognize Thee.

*(Prayers and Meditations, LXXXI, pp. 135-136)*

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Who is there that hath cried after Thee, and whose prayer hath remained unanswered? Where is he to be found who hath reached forth towards Thee, and whom Thou hast failed to approach? Who is he that can claim to have fixed his gaze upon Thee, and toward whom the eye of Thy loving-kindness hath not been directed? I bear witness that Thou hadst turned toward Thy servants ere they had turned toward Thee, and hadst remembered them ere they had remembered Thee.

*(Prayers and Meditations, CLXI, p. 254)*

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Thou knowest full well, O my God, that tribulations have showered upon me from all directions and that no one can dispel or transmute them except Thee. I know of a certainty, by virtue of my love for Thee, that Thou wilt never cause tribulations to befall any soul unless Thou desirest to exalt his station in Thy earthly life with the bulwark of Thine all-compelling power, that it may not become inclined toward the vanities of this world. Indeed Thou art well aware that under all conditions I would cherish the remembrance of Thee far more than the ownership of all that is in the heavens and on the earth. Strengthen my heart, O my God, in Thine obedience and in Thy love, and grant that I may be clear of the entire company of Thine adversaries. Verily, I swear by Thy glory that I yearn for naught besides Thyself, nor do I desire anything except Thy mercy, nor am I apprehensive of aught save Thy justice. I beg Thee to forgive me as well as those whom Thou lovest, howsoever Thou pleasest. Verily, Thou art the Almighty, the Bountiful.

Immensely exalted art Thou, O Lord of the heavens and earth, above the praise of all men, and may peace be upon Thy faithful servants and glory be unto God, the Lord of all the worlds.

*(The Báb, Bahá'í Prayers, pp. 194-195)*

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Say: God sufficeth all things above all things, and nothing in the heavens or in the earth but God sufficeth. Verily, He is in Himself the Knower, the Sustainer, the Omnipotent.

*(The Báb, Bahá'í Prayers, p. 29)*

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I adjure Thee by Thy might, O my God! Let no harm beset me in times of tests, and in moments of heedlessness guide my steps aright through Thine inspiration. Thou art God, potent art Thou to do what Thou desirest. No one can withstand Thy Will or thwart Thy Purpose.

(The Báb, *Bahá'í Prayers*, p. 29)

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O God! Recompense those who endure patiently in Thy days, and strengthen their hearts to walk undeviatingly in the path of Truth. Grant then, O Lord, such goodly gifts as would enable them to gain admittance into Thy blissful Paradise.

(The Báb, *Bahá'í Prayers*, p. 21)

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Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance.

(The Báb, *Bahá'í Prayers*, p. 150)

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O Lord my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of divine guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful.

(‘Abdu’l-Bahá, *Bahá'í Prayers*, p. 167)

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