

Fire as a symbol used in the Sacred Writings

By Bahá'u'lláh, 'Abdu'l-Bahá

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O respected Assembly! O friends of Truth! The inherent nature of fire is to burn, the inherent nature of electricity is to give light, the inherent nature of the sun is to shine, and the inherent nature of the organic earth is the power of growth.

(‘Abdu'l-Bahá, *‘Abdu'l-Bahá in London*, p. 27)

Religious hatred and rancor is a world-consuming fire, and the quenching thereof most arduous, unless the hand of Divine Might give men deliverance from this unfruitful calamity.

(‘Abdu'l-Bahá, *A Traveller's Narrative*, p. 42)

About sixty years ago in the time when the fire of war was blazing among the nations of the world, and bloodshed was considered an honour to mankind; in a time when the carnage of thousands stained the earth; when children were rendered fatherless; when fathers were without sons and mothers were spent with weeping; when the darkness of inter-racial hatred and animosity seemed to envelope mankind and blot out the divine light; when the wafting of the holy breath of God seemed to be cut off—in that time Bahá'u'lláh rose like a shining star from the horizon of Persia, inspired with the message of Peace and of Brotherhood among men.

(‘Abdu'l-Bahá, *‘Abdu'l-Bahá in London*, p. 36)

He brought the light of guidance to the world; He kindled the fire of love and revealed the great reality of the True Beloved. He sought to destroy the foundations of religious

and racial prejudice and of political rivalry.

(‘Abdu’l-Bahá, *‘Abdu’l-Bahá in London*, p. 37)

In every age of great spiritual darkness, a light is kindled in the East. So once again the light of the teachings of God has come unto you. Even as education and progress travel from West to East, so does the spiritual fire travel from East to West.

I hope that the people of the West may be illumined by the light of God; that the Kingdom may come to them, that they may find eternal Life, that the Spirit of God may spread like a fire among them, that they may be baptized with the Water of Life and may find a new birth.

(‘Abdu’l-Bahá, *‘Abdu’l-Bahá in London*, p. 49)

Another morning ‘Abdu’l-Bahá began at once to speak as he joined the group of seekers. He said: “Praise be to God, this century is a glorious century; may love increase every day; may it strike fire to light the candle in the darkness, like a gift and mercy of God.”

(‘Abdu’l-Bahá, *‘Abdu’l-Bahá in London*, p. 107)

There is however another spirit which may be termed the divine, to which Jesus Christ refers when He declares that man must be born of its quickening and baptized with its living fire. Souls deprived of that spirit are accounted as dead, though they are possessed of the human spirit. His Holiness Jesus Christ has pronounced them dead inasmuch as they have no portion of the divine spirit. He says: “Let the dead bury their dead.” In another instance He declares: “That which is born of the flesh is flesh; and that which is born of the spirit is spirit.” By this He means that souls though alive in the human kingdom are nevertheless dead if devoid of this particular spirit of divine quickening. They have not partaken of the divine life of the higher kingdom; for the soul which partakes of the power of the divine spirit is verily living.

(‘Abdu’l-Bahá, *Bahá’í World Faith - ‘Abdu’l-Bahá Section*, p. 261)

A fire from the Kingdom hath been kindled in the heart of the world, in the Blessed Tree, whose flame shall ere long set aglow the pillars of the earth and its rays illumine the horizons of the nations. All the signs have appeared, all the prophetic references have become clear, all that was revealed in the Books and Scriptures hath become fully

manifest, and there is no ground for any one to hesitate in regard thereto.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 354)

O friend! Be set aglow with the fire of the love of God, so that the hearts of the people will become enlightened by the light of thy love.

Supplicate to God, pray to Him and invoke Him at midnight and at dawn. Be humble and submissive to God and chant the verses of thanksgiving at morn and eve, for that He guided thee unto the Manifest Light and showed to thee the straight Path and destined to thee the station of nearness in His wonderful Kingdom. Verily I ask God to augment for thee, every day, the light of guidance and His gift of virtue, comfort and ease. Thus thou mayest set a good example in that region; that He may lift up the veil from before the eyes of thy mother and father, so that they may witness the lights of the Kingdom of God, which have encompassed all regions.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 359)

Comfort thy mother and endeavor to do what is conducive to the happiness of her heart. Approach not those who are drowned in the sea of this world, but rather be enkindled by the fire of the love of God. Be thou such a flame whereby the hearts may be set aglow.

It is incumbent upon thee to assemble continuously with the beloved of God and to meet with those whose faces are illumined with the light of the love of God. Verily, I supplicate to God to make thee sincere in this love, to illumine thee with the light of His Kingdom, and to destine unto thee the illumination by the light of His attributes, to make thee a sign of mercy, a bird warbling the verses of unity; that thou mayest be nurtured in the bosom of His providence, and become a growing tree bearing fruit in the Paradise of El-Abhá.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 361)

O thou who warmest thyself by the fire of the love of God, spreading from the Tree of the Covenant! Let thy soul be at ease and thy heart in peace concerning the perfect success and progress which the pen is not able to express, for in a short time thou shalt see the flag of the Kingdom waving in those far and wide regions, and the lights of the Truth shining brilliantly in its dawn above those horizons, and thou shalt know that thou art the center of the circle of the love of God, the axis around which souls revolve

in their way and supplication to God. Therefore, thou must widen thy heart, dilate thy breast, have patience in plenty, calmness of soul and cut thyself from everything but God!

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 363)

Those souls who have the capacity and ability to receive the outpourings of the Kingdom and the confirmation of the Holy Spirit, they become attracted through one word. But people who have not the capacity, no matter how much one explain the divine behests and advices or breathe the breath of the Holy Spirit, it will not make an effect; nay, rather they add to their hardness and heedlessness. No sooner is the oil touched by fire than it is ignited, but the heat of the fire will not make any effect upon the black stone.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 364)

With the love of God all sciences are accepted and beloved, but without it, are fruitless; nay, rather the cause of insanity. Every science is like unto a tree; if the fruit of it is the love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 366)

This is the powerful Spirit, the dazzling light, the brilliant star and the overwhelming and universal abundance. And, from its traces, spread and divulged everywhere, thou wilt know and realize its influence and comprehend its radiance. I ask God to expose thee to its fragrance, move thee by its breeze, enkindle thee by its coals of fire and illuminate thee by its brightness. Turn thyself wholly to it—thus thou shalt be enabled to ascertain its influence and power, the strength of its life and the greatness of its confirmation.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 368)

Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master. Likewise, the pure gold shineth radiantly in the fire of test. Consequently, it is made clear that for holy souls, trials are as the gift of God, the Exalted; but for weak souls they are an unexpected calamity.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 371)

Throughout these years of disturbance and commotion when the world of humanity was physically and spiritually afflicted, the friends of God passed the day in rest, ease and comfort. In the western countries only a few shared in the hardship and affliction of other souls while the mass of the friends and the maid-servants of the Merciful ... have been living quietly and peacefully. In the Orient every nation became distracted and every gathering dispersed save the friends of God who remained all protected and sheltered from every trouble and calamity in the Fort of Bahá’u’lláh’s protection. Verily this is a divine miracle—that we helpless, friendless, unprotected, unsupported wanderers in these regions should be saved amidst the fire of oppression and tyranny. This is God’s miracle.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 387)

Shouldst thou come with the whole of thy being to God and be attracted to the lights of the Kingdom of God and be enkindled by the fire of the love of God, then wilt thou see that which thou canst not see today, wilt comprehend the inner significance of the Word of God and thoroughly understand the mysteries contained in the holy Books.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 391)

Verily, the Beauty of El-Bahá hath promised the most great assistance to the beloved who are firm in the Covenant and to confirm them through the mightiest power. Ye will surely find in your luminous assembly such signs as will shine within hearts and souls. Adhere to the hem of the robe of the Lofty One and do your best to spread the Covenant of God and to be kindled with the fire of the love of God, so that your hearts may move with joy through the fragrances of humbleness which are being diffused from the heart of ‘Abdu’l-Bahá.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 404)

For instance, in Írán the fire of revolution blazed in such wise that all communities, government and nations, became afflicted with the most severe trials; but the power of the Covenant protected the Bahá’í friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the Religion of God and the diffusion of the Word of God. Now all the parties in

Írán are wondering how the people of Bahá were guarded and protected.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 418)

Every one of the important souls must arise, blowing over all parts of America the breath of life conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit—so that the second birth may become realized.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 421)

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 428)

In the 18th chapter of the Gospel of Matthew, 6th to 9th verses, His Holiness Christ says: “But whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh. Wherefore if thy hand or thy feet offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee.”

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 432)

Also He says: “Do not associate with the wicked, because the company of the wicked changeth the light of life into the fire of remorse. If thou asketh for the bounties of the Holy Spirit, associate with the pure ones, because they have quaffed the eternal chalice from the hands of the Cupbearer of eternity.”

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 434)

And He says: “Those who have been faithful to God’s Covenant are of the highest ones in the sight of the exalted Lord. Those who have become negligent are of the people of

fire in the sight of Thy Lord, the Beloved, the Independent.”

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 435)

Likewise He says: “I awoke this morning, O My God, under the shadow of Thy great bounty and have taken, with Thy power, the pen to mention Thee with such mention as shall be a light unto the pure, and fire unto the wicked who have violated Thy Covenant, denied Thy Verses and put aside the Kawthar of life which appeared by Thy command and was revealed by the finger of Thy will.”

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 436)

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 439)
(*Will and Testament of ‘Abdu’l-Bahá*, p. 3)

How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind, and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

(‘Abdu’l-Bahá, *Foundations of World Unity*, p. 64)

All creatures that exist are dependent upon the Divine Bounty. Divine Mercy gives life itself. As the light of the sun shines on the whole world, so the Mercy of the infinite God is shed on all creatures. As the sun ripens the fruits of the earth, and gives life and warmth to all living beings, so shines the Sun of Truth on all souls, filling them with the fire of Divine love and understanding.

(‘Abdu’l-Bahà, *Paris Talks*, p. 25)

I pray to God that daily ye may advance in spirituality, that God’s love may be more and more manifested in you, that the thoughts of your hearts may be purified, and that your faces may be ever turned towards Him. May you one and all approach to the threshold of unity, and enter into the Kingdom. May each of you be like unto a flaming torch, lighted and burning bright with the fire of the Love of God.

(‘Abdu’l-Bahà, *Paris Talks*, p. 74)

In the Gospel according to St John, Christ has said: “Except a man be born of water and the Spirit, he cannot enter into the Kingdom of Heaven.”¹ The priests have interpreted this into meaning that baptism is necessary for salvation. In another Gospel it is said: “He shall baptize you with the Holy Ghost and with fire”.²

Thus the water of baptism and the fire are one! It cannot mean that the “water” spoken of is physical water, for it is the direct opposite of “fire”, and one destroys the other. When in the Gospels, Christ speaks of “water”, He means that which causes life, for without water no worldly creature can live—mineral, vegetable, animal and man, one and all, depend upon water for their very being. Yes, the latest scientific discoveries prove to us that even mineral has some form of life, and that it also needs water for its existence.

Water is the cause of life, and when Christ speaks of water, He is symbolizing that which is the cause of Everlasting Life.

This life-giving water of which He speaks is like unto fire, for it is none other than the Love of God, and this love means life to our souls.

By the fire of the Love of God the veil is burnt which separates us from the Heavenly Realities, and with clear vision we are enabled to struggle onward and upward, ever progressing in the paths of virtue and holiness, and becoming the means of light to the world.

There is nothing greater or more blessed than the Love of God! It gives healing to the sick, balm to the wounded, joy and consolation to the whole world, and through it alone can man attain Life Everlasting. The essence of all religions is the Love of God, and it is the foundation of all the sacred teachings.

(‘Abdu’l-Bahá, *Paris Talks*, p. 81-82)

¹ St John iii, 5.

² St Matthew iii, 11.

The Breath of the Holy Spirit will help you, the Celestial Light of the Kingdom will shine in your hearts, and the blessed angels of God from Heaven will bring you strength and will succour you. Then thank God with all your hearts that you have attained to this supreme benefit. A great part of the world is plunged in sleep, but you have been awakened. Many are blind, but you see!

The call of the Kingdom is heard in your midst. Glory be to God, you have been born again, you have been baptized by the fire of the Love of God; you have been plunged in the Sea of Life and regenerated by the Spirit of Love!

(‘Abdu’l-Bahá, *Paris Talks*, p. 170)

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.

(‘Abdu’l-Bahá, *Paris Talks*, p. 178)

Be thou of those who foster peace. Offer thy friendship, be worthy of trust. Be thou a balm to every sore, be thou a medicine for every ill. Bind thou the souls together. Recite thou the verses of guidance. Be engaged in the worship of thy Lord, and rise up to lead the people aright. Loose thy tongue and teach, and let thy face be bright with the fire of God’s love. Rest thou not for a moment, seek thou to draw no easeful breath. Thus mayest thou become a sign and symbol of God’s love, and a banner of His grace.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 30)

For this material fast is an outer token of the spiritual fast; it is a symbol of self-restraint, the withholding of oneself from all appetites of the self, taking on the characteristics of the spirit, being carried away by the breathings of heaven and catching fire from the love of God.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 74-75)

Hold ye fast to the hem of God’s garment, and direct all your efforts toward furthering His Covenant, and burning ever more brightly with the fire of His love, that your hearts may leap for joy in the breathings of servitude which well out from the breast of ‘Abdu’l-Bahá. Rally your hearts, make firm your steps, trust in the everlasting bounties that will be shed upon you, one following another from the Kingdom of Abhá.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 91)

O thou lady of the Kingdom! Thy letter sent from New York hath been received. Its contents imparted joy and gladness for they indicated that with a firm resolve and a pure intention thou hast determined to travel to Paris, that thou mayest in that silent city enkindle the fire of the love of God and in the midst of that darkness of nature shine like unto a resplendent candle.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 108-109)

But ye, praise be to God, are at present especially favoured with this bounty, have become of the chosen, have been informed of the heavenly instructions, have gained admittance into the Kingdom of God, have become the recipients of unbounded blessings and have been baptized with the Water of Life, with the fire of the love of God and with the Holy Spirit.

Strive, therefore, with heart and soul that ye become ignited candles in the assemblage of the world, glittering stars on the horizon of Truth and may become the cause of the propagation of the light of the Kingdom; in order that the world of humanity may be converted into a divine realm, the nether world may become the world on high, the love of God and the mercy of the Lord may raise their canopy upon the apex of the world, human souls may become the waves of the ocean of truth, the world of humanity may grow into one blessed tree, the verses of oneness may be chanted and the melodies of sanctity may reach the Supreme Concourse.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 110-111)

O Divine Providence! This assemblage is composed of Thy friends who are attracted to Thy beauty and are set ablaze by the fire of Thy love. Turn these souls into heavenly angels, resuscitate them through the breath of Thy Holy Spirit, grant them eloquent tongues and resolute hearts, bestow upon them heavenly power and merciful susceptibilities, cause them to become the promulgators of the oneness of mankind and the cause of love and concord in the world of humanity, so that the perilous darkness of ignorant prejudice may vanish through the light of the Sun of Truth, this dreary world may become illumined, this material realm may absorb the rays of the world of spirit, these different colours may merge into one colour and the melody of praise may rise to the kingdom of Thy sanctity. Verily, Thou art the Omnipotent and the Almighty!

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 112)

Extensive travel in October, to the north, south, east and west, accompanied by that candle of the love of God, Mrs. Maxwell, would be highly acceptable. My hope is that she may entirely recover; this beloved handmaid of God is like a flame of fire and thinks day and night of nothing save service to God.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 113)

Praise thou God that in tests thou art firm and steadfast and art holding fast to the Abhá Kingdom. Thou art not shaken by any affliction or disturbed by any calamity. 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. At present thou art, praise be to God, firm and steadfast in tests and trials and art not shaken by them.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 127)

O thou handmaid aflame with the fire of God’s love! Grieve thou not over the troubles and hardships of this nether world, nor be thou glad in times of ease and comfort, for both shall pass away.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 186)

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.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 190-191)

When the believers, men and women, pass in thought before my eyes, I feel myself warmed at the fire of God's love, and I pray that the Almighty will succour those holy souls with His invisible hosts.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 191)

O thou sincere and loyal handmaid of the Lord! I have read thy letter. Thou art truly attached to the Kingdom and devoted to the All-Glorious Horizon. I beg of God in His bounty to make thee to burn ever more brightly in the fire of His love, as each day passeth by.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 200)

O my God! O my God! Verily Thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon Thee, hath turned his face to Thee, hath offered his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favour of meeting Thee.

O Lord, glorify his station, shelter him under the pavilion of Thy supreme mercy, cause him to enter Thy glorious paradise, and perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries.

Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 206-207)

O living flame of heavenly love! Thine heart hath been so fired with the love of God that from ten thousand leagues afar its warmth and radiance may be felt and seen.

The fire lit by mortal hand imparteth light and warmth to but a little space, whereas that sacred flame which the Hand of God hath kindled, though burning in the east, will set aflame the west and give warmth to both the north and the south; nay, it shall rise from this world to glow with the hottest flame in the realms on high, flooding with light the Kingdom of eternal glory.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 214-215)

O ye gathering of God! Blessed are ye! Glad tidings be unto you! Bright be your faces, and be ye of good cheer, for ye cling to the Covenant of the Beloved of all the worlds, ye are on fire with the wine of His Testament. Ye have plighted your troth to the Ancient of Days, ye have drunk deep from the chalice of loyalty. Ye have guarded and defended the Cause of God; ye have not been a cause of dividing up His Word; ye have not brought His Faith low, but have striven to glorify His Holy Name; ye have not allowed the Blessed Cause to be exposed to the derision of the people. Ye have not permitted the Designated Station to be humbled, nor been willing to see the Centre of Authority discredited or exposed to mockery and persecution. Ye have striven to keep the Word whole and one. Ye have passed through the portals of mercy. Ye have not let the Blessed Beauty slip from your minds, to fade unremembered.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 218)

Today, every wise, vigilant and foresighted person is awakened, and to him are unveiled the mysteries of the future which show that nothing save the power of the Covenant is able to stir and move the heart of humanity, just as the New and Old Testaments propounded throughout all regions the Cause of Christ and were the pulsating power in the body of the human world. A tree that hath a root shall bear fruit, while the tree that hath none, no matter how high and hardy it may be, will eventually wither, perish and become but a log fit for the fire.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 233)

Wherefore doth it befit thyself, an offshoot of the Holy Tree of God, branched out from that mighty Trunk—and it behoveth ourselves as well—so to burn, through the sustaining grace of the Ancient Beauty—may my life be offered up for His Most Holy Shrine—with this kindled flame out of heaven, that we will light the fire of God’s love from pole to pole.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 247)

It is true that every one of God's servants, and in particular those who are on fire with the Faith, have been allotted this task of servitude to Almighty God; still, the duty imposed upon us is greater than that which hath been laid upon the rest. To Him do we look for grace and favour and strength.

(‘Abdu'l-Bahá, *Selections from the Writings of ‘Abdu'l-Bahá*, p. 248)

O God, my God! Praise be unto Thee for kindling the fire of divine love in the Holy Tree on the summit of the loftiest mount: that Tree which is “neither of the east nor of the west,”³ that fire which blazed out till the flame of it soared upward to the Concourse on high, and from it those realities caught the light of guidance, and cried out: “Verily have we perceived a fire on the slope of Mount Sinai.”⁴

O God, my God! Increase Thou this fire, as day followeth day, till the blast of it setteth in motion all the earth. O Thou, my Lord! Kindle the light of Thy love in every heart, breathe into men's souls the spirit of Thy knowledge, gladden their breasts with the verses of Thy oneness. Call Thou to life those who dwell in their tombs, warn Thou the prideful, make happiness world-wide, send down Thy crystal waters, and in the assemblage of manifest splendours, pass round that cup which is ‘tempered at the camphor fountain.’⁵

(‘Abdu'l-Bahá, *Selections from the Writings of ‘Abdu'l-Bahá*, p. 266)

³ Qur'án 24:35

⁴ cf. Qur'án 28:29

⁵ Qur'án 76:5

But since the dawning of this Day-Star was in Persia, and since from that orient the sun shone upon the west, it is our fondest hope that the flames of love's fire should blaze ever more vehemently in that land, and that there the splendour of this Holy Faith should grow ever more intense.

(‘Abdu'l-Bahá, *Selections from the Writings of ‘Abdu'l-Bahá*, pp. 267-268)

Ye must shine forth like the lightning, and raise up a clamouring like unto the great sea. Like a candle must ye shed your light, and even as the soft breezes of God must ye blow across the world. Even as sweet breaths from heavenly bowers, as musk-laden winds from the gardens of the Lord, must ye perfume the air for the people of

knowledge, and even as the splendours shed by the true Sun, must ye illumine the hearts of humankind. For ye are the life-laden winds, ye are the jessamine-scents from the gardens of the saved. Bring then life to the dead, and awaken those who slumber. In the darkness of the world be ye radiant flames; in the sands of perdition, be ye well-springs of the water of life, be ye guidance from the Lord God. Now is the time to serve, now is the time to be on fire. Know ye the value of this chance, this favourable juncture that is limitless grace, ere it slip from your hands.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 279)

The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally self-effaced and evanescent so that he may teach with the melody of the Concourse on high—otherwise his teaching will have no effect.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 282)

The believers in London are indeed steadfast and true, they are resolute, they are constant in service; when put to the test, they do not falter, nor doth their fire abate with the passage of time; rather, they are Bahá’ís. They are of heaven, they are filled with light, they are of God. Without any doubt they will become the cause of raising high the Word of God, and advancing the oneness of the world of man; of promoting the teachings of God, and spreading far and near the equality of every member of the human race.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 287)

The true lovers of the Abhá Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 323)

Minds were troubled, affairs were upset, souls were perturbed, the fire of anguish and sorrow was kindled within the breasts, the Holy Leaves (of the Household) were convulsed and shaken, their eyes rained with tears, their sighs and lamentations were raised and their hearts burned within them as they bewailed this wronged servant of

Thine, fallen a victim into the hands of these, his kindred, nay, his very enemies!

(‘Abdu’l-Bahá, *The Will and Testament*, p. 18)

At dawn they committed that which the Celestial Concourse did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their rebelliousness.

(‘Abdu’l-Bahá, *The Will and Testament*, p. 23)

Render thanks unto thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the day spring of the evidences of His Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 15)

Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the Face of God.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 20)

To them that are endowed with understanding, it is clear and manifest that, when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was

made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come, Who will tell you all that I have not told you, and will fulfil all that I have said."

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 21)

Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 38)

Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising, are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested, and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine!

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 41-42)

Behold how the people, as a result of the verdict pronounced by the divines of His age, have cast Abraham, the Friend of God, into fire; how Moses, He Who held converse with the Almighty, was denounced as liar and slanderer.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 56-57)

These energies with which the Day Star of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the

flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 65-66)

Whoso hath failed to recognize Him will have condemned himself to the misery of remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 70-71)

O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 96)

We have caused you to draw nigh unto the right side of Paradise—the Spot out of which the undying Fire crieth in manifold accents: “There is none other God besides Me, the All-Powerful, the Most High!” Take heed lest ye allow yourselves to be shut out as by a veil from this Day Star that shineth above the dayspring of the Will of your Lord, the All-Merciful, and whose light hath encompassed both the small and the great.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 106)

Even the materialists have testified in their writings to the wisdom of these divinely-appointed Messengers, and have regarded the references made by the Prophets to

Paradise, to hell fire, to future reward and punishment, to have been actuated by a desire to educate and uplift the souls of men.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 158)

The potency infused into all created things is the direct consequence of the revelation of this most blessed Name. Glorified be He, Who is the Creator of all names and attributes! Cast into the fire the tree that hath rot and dried up, and abide under the shadow of the green and goodly Tree, and partake of the fruit thereof.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 189)

That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 264-265)

(Ed: Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 178)

He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 266)

(Ed: Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 179)

How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who is the King of Names and Attributes, hath destined for that City! The attainment unto this City quenches thirst without water, and kindleth the love of God without fire.

...

...That City is none other than the Word of God revealed in every age and dispensation.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 269-270)
(Ed: Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 182-184)

They that have disbelieved in God and rebelled against His sovereignty are the helpless victims of their corrupt inclinations and desires. These shall return to their abode in the fire of hell: wretched is the abode of the deniers!

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 284-285)

Through the power of the words He hath uttered the whole of the human race can be illumined with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory. One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 286)

Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction....

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 288)

The fire that hath inflamed the heart of Bahá is fiercer than the fire that gloweth in thine heart, and His lamentation louder than thy lamentation. Every time the sin committed by any one amongst them was breathed in the Court of His Presence, the Ancient Beauty would be so filled with shame as to wish He could hide the glory of His countenance from the eyes of all men, for He hath, at all times, fixed His gaze on their fidelity, and observed its essential requisites.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 309)

Proclaim with both thy pen and tongue My Cause. Cry out and summon the people to Him Who is the Sovereign Lord of all worlds, with such zeal and fervor that all men may be set on fire by thee.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 310)

Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 316)

Be ablaze as the fire, that ye may burn away the veils of heedlessness and set aglow, through the quickening energies of the love of God, the chilled and wayward heart. Be light and untrammelled as the breeze, that ye may obtain admittance into the precincts of My court, My inviolable Sanctuary.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 322-323)

Deliver yourselves from your evil and corrupt affections, and hasten to embrace the light of the undying Fire that gloweth on the Sinai of this mysterious and transcendent Revelation. Corrupt not the holy, the all-embracing, and primal Word of God, and seek not to profane its sanctity or to debase its exalted character.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 325)

If he be kindled with the fire of His love, if he forgoeth all created things, the words he uttereth shall set on fire them that hear him. Verily, thy Lord is the Omniscient, the All-Informed. Happy is the man that hath heard Our voice, and answered Our call. He, in truth, is of them that shall be brought nigh unto Us.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 335)

Where is he to be found that hath the power to quench the fire which hath been kindled through the might of thy Lord, the All-Powerful, the All-Compelling, the Almighty? It is the Hand of Divine might that hath extinguished the flames of dissension. Powerful is He to do that which He pleaseth.

(Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 341)

It is binding and incumbent upon the peoples of the world, one and all, to extend aid unto this momentous Cause which is come from the heaven of the Will of the ever-

abiding God, that perchance the fire of animosity which blazeth in the hearts of some of the peoples of the earth may, through the living waters of divine wisdom and by virtue of heavenly counsels and exhortations, be quenched, and the light of unity and concord may shine forth and shed its radiance upon the world.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 23)

This Wronged One, rid of all attachment to the world, hath striven with utmost endeavour to quench the fire of animosity and hatred which burneth fiercely in the hearts of the peoples of the earth. It behoveth every just and fair-minded person to render thanks unto God—exalted be His glory—and to arise to promote this pre-eminent Cause, that fire may turn into light, and hatred may give way to fellowship and love. I swear by the righteousness of God! This is the sole purpose of this Wronged One. Indeed in proclaiming this momentous Cause and in demonstrating its Truth We have endured manifold sufferings, hardships and tribulations. Thou thyself wouldst bear witness unto that which We have mentioned, couldst thou but speak with fairness.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 44)

They that immerse themselves in the ocean of His utterances should at all times have the utmost regard for the divinely-revealed ordinances and prohibitions. Indeed His ordinances constitute the mightiest stronghold for the protection of the world and the safeguarding of its peoples—a light upon those who acknowledge and recognize the truth, and a fire unto such as turn away and deny.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 50)

Man must bring forth fruit. One who yieldeth no fruit is, in the words of the Spirit,⁶ like unto a fruitless tree, and a fruitless tree is fit but for the fire.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 60)

⁶ Jesus.

In this Day a great festival is taking place in the Realm above; for whatsoever was promised in the sacred Scriptures hath been fulfilled. This is the Day of great rejoicing. It behoveth everyone to hasten towards the court of His nearness with exceeding joy, gladness, exultation and delight and to deliver himself from the fire of remoteness.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, pp. 78-79)

This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 88)

Indeed, were sincere seekers to be found, every emanation of God's pervasive and irresistible Will would, for the sake of His love, be revealed. But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 90)

O God my God! Thou hearest the sighing of Him Who is Thy Light (Bahá), hearkenest unto His lamentations in the daytime and in the night season and knowest that He desireth naught for Himself but rather seeketh to sanctify the souls of Thy servants and to deliver them from the fire with which they are beset at all times. O Lord! The hands of Thy well-favoured servants are raised towards the heaven of Thy bounty and those of Thy sincere lovers are lifted up to the sublime heights of Thy generosity. Disappoint them not, I entreat Thee, in that which they seek from the ocean of Thy favour and from the heaven of Thy grace and the day-star of Thy bounty. Aid them, O Lord, to acquire such virtues as will exalt their stations among the peoples of the world. Verily Thou art the Powerful, the Mighty, the Most Generous.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 92)

We have ere this uttered these sublime words: Let them that bear allegiance to this Wronged One be even as a raining cloud in moments of charity and benevolence and as a blazing fire in restraining their base and appetitive natures.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 94)

Praise be unto God Who hath manifested the Point, hath unfolded therefrom the knowledge of all things, whether of the past or of the future—a Point He hath chosen to be the Herald of His Name and the Harbinger of His Great Revelation which hath caused the limbs of all mankind to quake and the splendour of His light to shine forth above the horizon of the world. Verily, this is the Point which God hath ordained to be an ocean of light for the sincere among His servants and a flame of fire to the froward amidst His creatures and the impious among His people.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 102)

Were He to pronounce water to be wine or heaven to be earth or light to be fire, He speaketh the truth and no doubt would there be about it; and unto no one is given the right to question His authority or to say why or wherefore. Whosoever raiseth objections will be numbered with the froward in the Book of God, the Lord of the worlds. “Verily He shall not be asked of His doings but all others shall be asked of their doings.”⁷ He is come from the invisible heaven, bearing the banner “He doeth whatsoever He willeth” and is accompanied by hosts of power and authority while it is the duty of all besides Him to strictly observe whatever laws and ordinances have been enjoined upon them, and should anyone deviate therefrom, even to the extent of a hair’s breadth, his work would be brought to naught.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 108)

⁷ cf. Qur’án 21:23.

I magnify Thy Name, O my God, and offer thanksgiving unto Thee, O my Desire, inasmuch as Thou hast enabled me to clearly perceive Thy straight Path, hast unveiled Thy Great Announcement before mine eyes and hast aided me to set my face towards the Dayspring of Thy Revelation and the Fountainhead of Thy Cause, whilst Thy servants and Thy people turned away from Thee. I entreat Thee, O Lord of the Kingdom of eternity, by the shrill voice of the Pen of Glory, and by the Burning Fire which calleth aloud from the verdant Tree, and by the Ark which Thou hast specially chosen for the people of Bahá, to grant that I may remain steadfast in my love for Thee, be well pleased with whatsoever Thou hast prescribed for me in Thy Book and may stand firm in Thy service and in the service of Thy loved ones. Graciously assist then Thy servants, O my God, to do that which will serve to exalt Thy Cause and will enable them to observe whatsoever Thou hast revealed in Thy Book.

Verily Thou art the Lord of Strength, Thou art potent to ordain whatsoever Thou willest and within Thy grasp Thou holdest the reins of all created things. No God is there but Thee, the All-Powerful, the All-Knowing, the All-Wise.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, pp. 116-117)

... And among them is he who saith: "Have I been assembled with others, blind?" Say: "Yea, by Him that rideth upon the clouds!" Paradise is decked with mystic roses, and hell hath been made to blaze with the fire of the impious. Say: "The light hath shone forth from the horizon of Revelation, and the whole earth hath been illumined at the coming of Him Who is the Lord of the Day of the Covenant!" The doubters have perished, whilst he that turned, guided by the light of assurance, unto the Dayspring of Certitude hath prospered.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 119)

The people of God should make the utmost endeavour that perchance the fire of hatred and malice which smouldereth in the breasts of kindreds and peoples may, through the living waters of utterance and the exhortations of Him Who is the Desire of the world, be quenched and the trees of human existence may be adorned with wondrous and excellent fruit. He is, in truth, the Admonisher, the Compassionate, the All-Bountiful.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 132)

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 156)

At present the light of reconciliation is dimmed in most countries and its radiance extinguished while the fire of strife and disorder hath been kindled and is blazing fiercely. Two great powers who regard themselves as the founders and leaders of civilization and the framers of constitutions have risen up against the followers of the Faith associated with Him Who conversed with God.⁸ Be ye warned, O men of understanding. It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all

conditions.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 170)

8 Moses.

Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, pp. 172-173)

Well is it with thee who hast quaffed the choice wine of utterance and partaken of the soft flowing stream of true knowledge. Happy is he who hath drunk his fill and attained unto Him and woe betide the heedless. Its perusal hath truly proved highly impressive, for it was indicative of both the light of reunion and the fire of separation.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 176)

O My Name! Suffer all created things to quaff once again from this chalice which hath caused the seas to rise. Kindle then in the hearts the blazing fire which this crimson Tree hath ignited, that they may arise to extol and magnify His Name amidst the adherents of all Faiths.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 196)

By God! The things thou possessest shall profit thee not, nor what thou hast laid up through thy cruelty. Unto this beareth witness Thy Lord, the All-Knowing. Thou hast arisen to put out the light of this Cause; ere long will thine own fire be quenched, at His behest. He, verily, is the Lord of strength and of might.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, pp. 215-216)

Say: O servants! Let not the means of order be made the cause of confusion and the

instrument of union an occasion for discord. We fain would hope that the people of Bahá may be guided by the blessed words: 'say: all things are of God.' This exalted utterance is like unto water for quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true unity. Verily He speaketh the truth and leadeth the way. He is the All-Powerful, the Exalted, the Gracious.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 222)

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love. Thou art, in truth, the Forgiving, the Bountiful.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 234)

Man is like unto a tree. If he be adorned with fruit, he hath been and will ever be worthy of praise and commendation. Otherwise a fruitless tree is but fit for fire. The fruits of the human tree are exquisite, highly desired and dearly cherished. Among them are upright character, virtuous deeds and a goodly utterance.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 257)

Give ear unto that which the Spirit imparteth unto thee from the verses of God, the Help in Peril, the Self-Subsisting, that His Call may attract thee to the Summit of transcendent glory and draw thee nigh unto the Station where thou shalt behold thine entire being set ablaze with the fire of the love of God in such wise that neither the ascendancy of the rulers nor the whisperings of their vassals can quench it, and thou wilt arise amidst the peoples of the world to celebrate the praise of thy Lord, the Possessor of Names. This is that which well beseemeth thee in this Day.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 265)

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.

(Bahá'u'lláh, *The Arabic Hidden Words* #51, p. 15)

O SON OF BEING!

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

(Bahá'u'lláh, *The Arabic Hidden Words* #55), p. 16)

O SON OF EARTH!

Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

(Bahá'u'lláh, *The Persian Hidden Words* #31, p. 33)

O SON OF DUST!

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

(Bahá'u'lláh, *The Persian Hidden Words* #57, p. 42)

O EMIGRANTS!

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

(Bahá'u'lláh, *The Persian Hidden Words* #66, p. 45)

O MY SERVANTS!

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

understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

(Bahá'u'lláh, *The Persian Hidden Words* #80, pp. 50-51)
