

The Nature of the Manifestation

A Compilation from the Bahá'í Writings

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The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying, “His grace hath transcended all things; My grace hath encompassed them all,” hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

These attributes of God are not, and have never been, vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy and chosen Messengers are, without exception, the bearers of His

names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others."

It hath, therefore, become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they who are the Day Springs of God's attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty...

(Gleanings from the Writings of Bahá'u'lláh, pp. 47-49)

Know thou of a certainty that the Unseen can in no wise incarnate His Essence and reveal it unto men. He is, and hath ever been, immensely exalted beyond all that can either be recounted or perceived. From His retreat of glory His voice is ever proclaiming: "Verily, I am God; there is none other God besides Me, the All-Knowing, the All-Wise. I have manifested Myself unto men, and have sent down Him Who is the Day Spring of the signs of My Revelation. Through Him I have caused all creation to testify that there is none other God except Him, the Incomparable, the All-Informed, the All-Wise." He Who is everlastingly hidden from the eyes of men can never be known except through His Manifestation, and His Manifestation can adduce no greater proof of the truth of His Mission than the proof of His own Person.

(Gleanings from the Writings of Bahá'u'lláh, XX, p. 49)

O Salman! The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from

God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

(Gleanings from the Writings of Bahá'u'lláh, XXI, pp. 49-50)

The recognition of Him Who is the Bearer of divine Truth is none other than the recognition of God, and loving Him is none other than loving God.

(Selections from the Writings of the Báb, p. 121)

For on this plane the traveler witnesseth the beauty of the Friend in everything. Even in fire, he seeth the face of the Beloved. He beholdeth in illusion the secret of reality, and readeth from the attributes the riddle of the Essence. For he hath burnt away the veils with his sighing, and unwrapped the shroudings with a single glance; with piercing sight he gazeth on the new creation; with lucid heart he graspeth subtle verities. This is sufficiently attested by: “And we have made thy sight sharp in this day.”¹

(Bahá'u'lláh, Seven Valleys, p. 31)

¹ Qur'án 50:22

The Bearers of the Trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Revealers of a new Message. Inasmuch as these Birds of the celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they, therefore, are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attributes, thou hast not erred from the truth. Even as He hath revealed: “No distinction do We make between any of His Messengers.” For they, one and all, summon the people of the earth to acknowledge the unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of prophethood, and are honored with the mantle of glory....

It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold Them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of Being, those Luminaries of infinite and immeasurable splendor! Wherefore, should one of these Manifestations of Holiness proclaim saying: "I am the return of all the Prophets," He, verily, speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established....

The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfils a definite mission, and is entrusted with a particular Revelation. Even as He saith: "Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit."

It is because of this difference in their station and mission that the words and utterances flowing from these Well Springs of Divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of Divine wisdom, all their utterances are, in reality, but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they, therefore, feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

It hath ever been evident that all these divergencies of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been, and are applicable to those Essences of Being, inasmuch as they all abide on the throne of Divine Revelation, and are established upon the seat of Divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the Divine Being.

Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards—they manifest absolute servitude, utter destitution, and complete self-effacement. Even as He saith: "I am the servant of God. I am but a man like you."...

Were any of the all-embracing Manifestations of God to declare: "I am God," He,

verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world. Thus, He hath revealed: "Those shafts were God's, not Thine." And also He saith: "In truth, they who plighted fealty unto Thee, really plighted that fealty unto God." And were any of them to voice the utterance, "I am the Messenger of God," He, also, speaketh the truth, the indubitable truth. Even as He saith: "Muhammad is not the father of any man among you, but He is the Messenger of God." Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim, "I am the Seal of the Prophets," they, verily, utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and the "Hidden"—all of which pertain to Him Who is the Innermost Spirit of Spirits and Eternal Essence of Essences. And were they to say, "We are the Servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself.

Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whispering of self within such a Court is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with any one but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His Voice, and were his feet to tread any way but His way....

By virtue of this station they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of Divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to

the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship, or Servitude, all is true, beyond the shadow of a doubt. Therefore these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Day Springs of Holiness may cease to agitate the soul and perplex the mind.

(Gleanings from the Writings of Bahá'u'lláh, XXII, pp. 50-56)

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

(Gleanings from the Writings of Bahá'u'lláh, XXIV, pp. 59-60)

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: "Manifold and mysterious is My relationship with God. I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is." And in like manner, the words: "Arise, O Muḥammad, for lo, the Lover and the Beloved are joined together and made one in Thee." He similarly saith: "There is no distinction whatsoever between Thee and Them, except that They are Thy Servants." The second station is the human station, exemplified by the following verses: "I am but a man like you." "Say, praise be to my Lord! Am I more than a man, an apostle?" These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace.

Led by the light of unfailing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

(Gleanings from the Writings of Bahá'u'lláh, pp. 66-68)

The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Day Spring of God's most excellent Titles, and the Dawning-Place of His exalted Attributes. If any be set up by His side as peers, if they be regarded as identical with His Person, how can it, then, be maintained that the Divine Being is One and Incomparable, that His Essence is indivisible and peerless? Meditate on that which We have, through the power of truth, revealed unto thee, and be thou of them that comprehend its meaning.

(Gleanings from the Writings of Bahá'u'lláh, p. 70)

...We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding.

(Gleanings from the Writings of Bahá'u'lláh, pp. 73-74)

Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Báb. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely-revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely fore-ordained.

(Gleanings from the Writings of Bahá'u'lláh, p. 74)

It hath been decreed by Us that the Word of God and all the potentialities thereof shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise. We have, moreover, ordained that its veil of concealment be none other except its own Self. Such indeed is Our Power to achieve Our Purpose. Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a Revelation. Nay, all that is in heaven and on earth would flee in consternation before it.

Consider that which hath been sent down unto Muḥammad, the Apostle of God. The measure of the Revelation of which He was the bearer had been clearly foreordained by Him Who is the Almighty, the All-Powerful. They that heard Him, however, could apprehend His purpose only to the extent of their station and spiritual capacity. He, in like manner, uncovered the Face of Wisdom in proportion to their ability to sustain the burden of His Message. No sooner had mankind attained the stage of maturity, than the Word revealed to men's eyes the latent energies with which it had been endowed—energies which manifested themselves in the plenitude of their glory when the Ancient Beauty appeared, in the year sixty, in the person of 'Alí-Muḥammad, the Báb.

(Gleanings from the Writings of Bahá'u'lláh, XXXIII, pp. 76-77)

The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute.

God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness. Their Revelation may be likened unto the light of the moon that sheddeth its radiance upon the earth. Though every time it appeareth, it revealeth a fresh measure of its brightness, yet its inherent splendor can never diminish, nor can its light suffer extinction.

It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world. Every Prophet Whom the Almighty and Peerless Creator hath purposed to send to the peoples of the earth hath been entrusted with a Message, and charged to act in a manner that would best meet the requirements of the age in which He appeared. God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.

The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Day Star of Divine knowledge, they have invariably summoned its peoples to

embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted.... These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it hath appeared.

(Gleanings from the Writings of Bahá'u'lláh, pp. 78-81)

Know of a certainty that in every Dispensation the light of Divine Revelation hath been vouchsafed unto men in direct proportion to their spiritual capacity. Consider the sun. How feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declineth until it reacheth its setting point. Were it, all of a sudden, to manifest the energies latent within it, it would, no doubt, cause injury to all created things.... In like manner, if the Sun of Truth were suddenly to reveal, at the earliest stages of its manifestation, the full measure of the potencies which the providence of the Almighty hath bestowed upon it, the earth of human understanding would waste away and be consumed; for men's hearts would neither sustain the intensity of its revelation, nor be able to mirror forth the radiance of its light. Dismayed and overpowered, they would cease to exist.

(Gleanings from the Writings of Bahá'u'lláh, XXXVIII, pp. 87-88)

Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the

other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with any one, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

(Gleanings from the Writings of Bahá'u'lláh, pp. 105-106)

The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.

(Gleanings from the Writings of Bahá'u'lláh, p. 167)

...From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God...

Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of Their Will, and move and have their being through the outpourings of Their grace.

(Gleanings from the Writings of Bahá'u'lláh, pp. 178-179)

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are

the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

(Gleanings from the Writings of Bahá'u'lláh, pp. 287-288)

The holy Manifestations of God come into the world to dispel the darkness of the animal, or physical, nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life.... They liberate man from the darkness of the world of nature, deliver him from despair, error, ignorance, imperfections and all evil qualities....

These holy Manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the beauty of heavenly perfections. Were it not for the coming of these holy Manifestations of God, all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer. Undoubtedly, such unfortunates will continue in their condition of need and deprivation.

(‘Abdu'l-Bahá, Promulgation of Universal Peace, p. 465-466)

The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!

(Gleanings from the Writings of Bahá'u'lláh, XLV, pp. 99-100)

Because He bore injustice, justice hath appeared on earth, and because He accepted abasement, the majesty of God hath shone forth amidst mankind.

(Bahá'u'lláh, Kitáb-i-Aqdas, ¶158)
