

Spiritual Beauty

By Bahá'u'lláh, 'Abdu'l-Bahá, etc.

Compiled by Ehsan Bayat

Copyright © Bahá'í International Community

<https://www.bahai.org/library/>

‘O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.’ Thus have We sent down for thee that which will draw men nigh unto the Lord of creation.

(Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 136)

“Christ is ever in the world of existence. He has never disappeared out of it.... Rest assured that Christ is present. The Spiritual beauty we see around us today is from the breathings of Christ.”

(‘Abdu'l-Bahá, *‘Abdu'l-Bahá in London*, p. 41)

This is a brilliant century. Eyes are now open to the beauty of the oneness of humanity, of love and of brotherhood. The darkness of suppression will disappear and the light of unity will shine. We cannot bring love and unity to pass merely by talking of it. Knowledge is not enough. Wealth, science, education are good, we know: but we must also work and study to bring to maturity the fruit of knowledge.

(‘Abdu'l-Bahá, *‘Abdu'l-Bahá in London*, p. 54)

Just as the surface of the material world becomes dark and dreary, the soil dormant, the trees naked and bare and no beauty or freshness remain to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a new springtime appears. In it the former springtime has returned, the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard and life is again bestowed upon man.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 255)

In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 267)

When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. In the animal kingdom also we find variety of color. See how the doves differ in beauty yet they live together in perfect peace, and love each other. They do not make difference of color a cause of discord and strife. They view each other as the same species and kind. They know they are one in kind. Often a white dove soars aloft with a black one. Throughout the animal kingdom we do not find the creatures separated because of color. They recognize unity of species and oneness of kind.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 268)

Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. The differences in manners, in customs, in habits, in thoughts, opinions and in

temperaments is the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and of one arrangement, there is no beauty or sweetness, but when there is variety, each will contribute to the beauty and charm of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise, when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power and the influence of the Word of the One True God, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 295)

Let us return to our subject that man, in the beginning of his existence and in the womb of the earth, like the embryo in the womb of the mother, gradually grew and developed, and passed from one form to another, from one shape to another, until he appeared with this beauty and perfection, this force and this power. It is certain that in the beginning he had not this loveliness and grace and elegance, and that he only by degrees attained this shape, this form, this beauty, and this grace. There is no doubt that the human embryo did not at once appear in this form, neither did it then become the manifestation of the words: “Praise be unto God, the best of Creators.” Gradually, it passed through various conditions and different shapes, until it attained this form and beauty, this perfection; grace, and loveliness. Thus it is evident and confirmed that the development and growth of man on this earth, until he reached his present perfection, resembled the growth and development of the embryo in the womb of the mother: by degrees it passed from condition to condition, from form to form, from one shape to another, for this is according to the requirement of the universal system and divine law.

That is to say, the embryo passes through different states and traverses numerous

degrees, until it reaches the form in which it manifests the words: “Praise be to God, the best of Creators,” and until the signs of reason and maturity appear. And in the same way, man’s existence on this earth, from the beginning until it reaches this state, form, and condition, necessarily lasts a long time, and goes through many degrees until it reaches this condition. But from the beginning of man’s existence he is a distinct species. In the same way, the embryo of man in the womb of the mother was at first in a strange form; then this body passes from shape to shape, from state to state, from form to form, until it appears in utmost beauty and perfection.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 299)

Cleanliness and sanctity in all conditions are characteristics of pure beings and necessities of free souls. The first perfection consists in cleanliness and sanctity and in purity from every defect. When man in all conditions is pure and immaculate, he will become the center of the reflection of the manifest Light. In all his actions and conduct there must first be purity, then beauty and independence. The channel must be cleansed before it is filled with sweet water. The pure eye comprehendeth the sight and the meeting of God; the pure nostril inhaleteth the perfumes of the rose-garden of bounty; the pure heart becometh the mirror of the beauty of truth. This is why, in the heavenly Books, the divine counsels and commands have been compared to water. So, in the *Qur’án* it is said, “and we have caused a pure water to descend from heaven;” and in the Gospel, “Except a man hath received the baptism of water and of the spirit, he cannot enter into the Kingdom of God.” Then it is evident that the divine teachings are the heavenly grace and the showers of the mercy of God, which purify the hearts of men.

The meaning is, in all conditions, cleanliness and sanctity, purity and delicacy exalt humanity and make the contingent beings progress. Even when applied to physical things, delicacy causeth the attainment of spirituality, as it is established in the Holy Scriptures.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 333)

The Sun of Truth, that most great Light, has set upon the horizon of the world to rise with deathless splendor over the Realm of the Limitless. In His most holy Book He calleth the firm and steadfast of His friends: “O peoples of the world! Should the radiance of My beauty be veiled, and the temple of My body be hidden, feel not perturbed, nay arise and bestir yourselves, that My Cause may triumph, and My Word be heard by all mankind.”

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 350)

O ye friends of God! The world is like the body of man—it hath become sick, feeble and infirm. Its eye is devoid of sight, its ear hath become destitute of hearing and its faculties of sense are entirely dissolved. The friends of God must become as wise physicians and care for and heal this sick person, in accord with the divine teachings, in order that—God willing—it may perchance gain health, find eternal healing and that its lost powers may be restored; and that the person of the world may find such health, freshness and purity that it will appear in the utmost beauty and charm.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 356)

The advent of the prophets and the revelation of the Holy Books is intended to create love between souls and friendship between the inhabitants of the earth. Real love is impossible unless one turn his face towards God and be attracted to His Beauty.

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

The beloved of God must each be the essence of purity and holiness; so may they be known by their purity, freedom and meekness in every land; they may drink from the eternal chalice of the love of God, enjoy its ecstasy, and through meeting the Beauty of Abhá, they should be joyful, active, aglow with zeal and wonderful. This is the station of the sincere. This is the quality of those who are firm. This is the illumination of the faces of those who are near.

Therefore, O ye friends of God, ye must in perfect purity attain spiritual unity and agreement to a degree that ye may express one spirit and one life.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 365)

Therefore, when thou wilt compare the teachings of the Beauty of Abhá with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift healing antidote; nay, rather they are the remedy of everlasting health. The prescription of the proficient physicians of the past and the future will not be the same; nay, rather they will be in accord with the ailment of the patient. Although the medicine is changed, yet all of these are for the sole purpose of the healing of the sick.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 381)

O party of the Covenant! 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. Make feet firm, strengthen hearts and rely upon the everlasting bounties which will successively pour on you from the Kingdom of El-Abhá. Know, verily, the lights of Bahá will shine forth unto you during your gathering together in the brilliant Paradise.

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

Praise be to God that all of them are believers in the Beauty of Abhá, and ‘Abdu’l-Bahá is glad and happy on that account. But they must arise to perform good deeds according to divine instructions, so that they may guide the people with heavenly actions and manners:—to such an extent that all the inhabitants of the world may draw conclusions from their behavior and deeds, that these persons are Bahá’ís. For the manifestation of such deeds and actions from anybody else except Bahá’ís is impossible and impracticable.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 408)

If the beauty of this Divine Beloved One—that is, unity of believers—does appear in the ornament of the Kingdom of Abhá, it is certain that those countries will, in a short time, become the Paradise of Abhá and the light of unity and singleness will shine upon the whole world from the West. We are endeavoring with all heart and soul, have no rest night and day, nor a moment of tranquillity, so that we may make the world of humanity the mirror of the divine unity; how much more the beloved of God! And this wish and hope shall appear and shine forth at that time when the true friends of God may arise and act in accord with the teachings of the Beauty of Abhá—may my life be a sacrifice to His beloved ones! One of the teachings is that love and faithfulness must so prevail in the hearts that men may see the stranger as a friend, the sinner as an intimate fellow, may count enemies as allies, regard foes as loving comrades, call their executioner the giver of life, consider the denier as a believer and the unbeliever as a faithful one—that is, men must behave in such a manner as may

befit the believers, the faithful, the friend and the confidant. If this lamp may shine in a befitting manner in the assemblage of the world you will find that the regions will become fragrant and the world become a delectable paradise, the surface of the earth will become an excellent garden, the world will become as one home, the different nations will become as one kind, and the peoples and nationalities of the East and West will become as one household. I hope such a day may come and such lights may dawn and such a Countenance may appear in the utmost beauty.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 413)

Concerning the erection of the Temple: Now all the believers must become united, so that the Temple may be built soon in one place. For should the believers undertake the erection of the Temple in many places, it will not become completed anywhere; and as in Chicago they have preceded every other place to plan the erection of the Temple, undoubtedly to cooperate and help them is nobler and a necessity. Then, when it is built in one place, it will become erected in many other places. If, for the present, you prepare or establish a home in New York, though by renting it, to become a center for the gathering of the believers of God, it is very acceptable. God willing, in all the states of America in the future there will be erected Temples with infinite architectural beauty, art, with pleasing proportion and handsome and attractive appearances; especially in New York. But for the present, be ye satisfied with a rented place.

(‘Abdu’l-Bahá, *Bahá’í World Faith* - ‘Abdu’l-Bahá Section, p. 415)

In reality all are members of one human family—children of one Heavenly Father. Humanity may be likened unto the vari-colored flowers of one garden. There is unity in diversity. Each sets off and enhances the other’s beauty.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 25)

Who is the Christ? When one sees the Christ qualities shining from another source, one must recognize that light. We see this flower is exquisite; we do not see that it is the only beautiful one, for beauty is of the divine effulgence that is universal and unlimited in its manifestations. The marvelous bestowals of God are continuous. Should the outpouring of light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then divinity itself would be interrupted. Even men ask for continuity.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 33)

As the Jews did not understand these things, were deprived of the beauty of the Christ. Behold again, the Christians are expecting the stars to fall and Christ to appear in the clouds, yet these are but symbols. They are awaiting a Christ from a heaven that does not exist.

Let us awake! Let us acquire a new intelligence in order to interpret the symbols and become acquainted with the mysteries. The real Christ's spirit has come again from the supreme apex to illumine the world.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 36)

If man did not exist, this world would have no beauty, no eternity, no object. In the same way that the essence of man is the soul, the soul of this world is the subtle growth of spirituality, heavenly morals, divine favors and sacred powers. Were the physical world not accompanied by this spirit, it could not exist. A beautiful creature without a soul signifies nothing. A most sumptuous habitation set in darkness is non-existent. The most wonderfully wrought lamp, if it give no light, is useless.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 129)

The individuality of each created thing is based upon divine wisdom, for in the creation of God there is no defect. However, personality has no element of permanence. It is a slightly changeable quality in man which can be turned in either direction. For if he acquire praiseworthy virtues, these strengthen the individuality of man and call forth his hidden forces; but if he acquire defects, the beauty and simplicity of the individuality will be lost to him and its God-given qualities will be stifled in the foul atmosphere of self.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 131)

True religion is the basis of divine civilization. Material civilization is like unto the body; divine civilization is like unto the spirit. A body without the spirit is dead, although it may be clothed in the utmost beauty and comeliness.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 161)

Religion, which was meant to be sweet honey, is changed into bitter poison. Religion,

the function of which was to illumine humanity, has become the factor of obscurity and gloom. Religion, which was to confer the consciousness of everlasting life, has become the fiendish instrument of death. As long as these superstitions are in the hands and these nets of dissimulation and hypocrisy in the fingers, religion will be the most harmful agency on this planet. These superannuated traditions, which are inherited unto the present day, must be abandoned, and thus free from past superstitions we must investigate the original intention. The basis on which they have fabricated the superstructures will be seen to be one, and that one, absolute reality; and as reality is indivisible, complete unity and amity will be instituted and the true religion of God will become unveiled in all its beauty and sublimity in the assemblage of the world.

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 162)

The world of existence is like unto an orchard and humanity is like unto the trees. All these trees are planted in the same orchard, reared through the heat of one sun, watered with one rain. We must be the cause of the adornment of this orchard. The world of humanity is like unto a rose garden and the various races, tongues and people are like unto contrasting flowers. The diversity of colors in a rose-garden adds to the charm and beauty of the scene as variety enhances unity. Why should we not look upon the human world with rose-colored vision?

(‘Abdu’l-Bahá, *Divine Philosophy*, p. 183)

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. If the mountains, hills and plains of the material world are left wild and uncultivated under the rule of nature, they will remain an unbroken wilderness; no fruitful tree to be found anywhere upon them. A true cultivator changes this forest and jungle into a garden, training its trees to bring forth fruit and causing flowers to grow in place of thorns and thistles. The holy Manifestations are the ideal gardeners of human souls, the divine cultivators of human hearts. The world of existence is but a jungle of disorder and confusion, a state of nature producing nothing but fruitless, useless trees. The ideal gardeners train these wild uncultivated human trees, cause them to become

fruitful, water and cultivate them day by day so that they adorn the world of existence and continue to flourish in the utmost beauty.

(‘Abdu’l-Bahá, *Foundations of World Unity*, p. 111)

Although the stars are scintillating and brilliant, the sun is superior to them in luminous effulgence. Similarly these holy divine Manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection, in order that it may be proven that the Manifestation is the true teacher and real trainer; that he is the Sun of Truth endowed with a supreme splendor and reflecting the beauty of God.

(‘Abdu’l-Bahá, *Foundations of World Unity*, p. 112)

Look at the Gospel of the Lord Christ and see how glorious it is! Yet even today men fail to understand its priceless beauty, and misinterpret its words of wisdom.

(‘Abdu’l-Bahá, *Paris Talks*, p. 48)

Behold a beautiful garden full of flowers, shrubs, and trees. Each flower has a different charm, a peculiar beauty, its own delicious perfume and beautiful colour. The trees too, how varied are they in size, in growth, in foliage—and what different fruits they bear! Yet all these flowers, shrubs and trees spring from the self-same earth, the same sun shines upon them and the same clouds give them rain.

So it is with humanity. It is made up of many races, and its peoples are of different colour, white, black, yellow, brown and red—but they all come from the same God, and all are servants to Him. This diversity among the children of men has unhappily not the same effect as it has among the vegetable creation, where the spirit shown is more harmonious. Among men exists the diversity of animosity, and it is this that causes war and hatred among the different nations of the world.

Differences which are only those of blood also cause them to destroy and kill one another. Alas! that this should still be so. Let us look rather at the beauty in diversity, the beauty of harmony, and learn a lesson from the vegetable creation. If you beheld a garden in which all the plants were the same as to form, colour and perfume, it would not seem beautiful to you at all, but, rather, monotonous and dull. The garden which is pleasing to the eye and which makes the heart glad, is the garden in which are growing side by side flowers of every hue, form and perfume, and the joyous contrast

of colour is what makes for charm and beauty. So is it with trees. An orchard full of fruit trees is a delight; so is a plantation planted with many species of shrubs. It is just the diversity and variety that constitutes its charm; each flower, each tree, each fruit, beside being beautiful in itself, brings out by contrast the qualities of the others, and shows to advantage the special loveliness of each and all.

Thus should it be among the children of men! The diversity in the human family should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord. If you meet those of different race and colour from yourself, do not mistrust them and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness. Think of them as different coloured roses growing in the beautiful garden of humanity, and rejoice to be among them.

(‘Abdu’l-Bahá, *Paris Talks*, p. 52)

May your faces, being steadfastly set towards the Divine Light, become so luminous that all your thoughts, words and actions will shine with the Spiritual Radiance dominating your souls, so that in the gatherings of the world you will show perfection in your life.

(‘Abdu’l-Bahá, *Paris Talks*, p. 98)

If material anxiety envelops you in a dark cloud, spiritual radiance lightens your path. Verily, those whose minds are illumined by the Spirit of the Most High have supreme consolation.

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

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

(‘Abdu’l-Bahá, *Paris Talks*, p. 111)

The Equality of Men—equality before the Law

The *Law* must reign, and not the individual; thus will the world become a place of beauty and true brotherhood will be realized. Having attained solidarity, men will have found truth.

(‘Abdu’l-Bahá, *Paris Talks*, p. 132)

When perfect justice reigns in every country of the Eastern and Western World, then will the earth become a place of beauty. The dignity and equality of every servant of God will be acknowledged; the ideal of the solidarity of the human race, the true brotherhood of man, will be realized; and the glorious light of the Sun of Truth will illumine the souls of all men.

(‘Abdu’l-Bahá, *Paris Talks*, p. 155)

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit—this same love—he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the

waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

(‘Abdu’l-Bahá, *Paris Talks*, p. 180)

The Faith of the Blessed Beauty is summoning mankind to safety and love, to amity and peace; it hath raised up its tabernacle on the heights of the earth, and directeth its call to all nations. Wherefore, O ye who are God’s lovers, know ye the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show ye this way to the people. Lift up your voices and sing out the song of the Kingdom. Spread far and wide the precepts and counsels of the loving Lord, so that this world will change into another world, and this darksome earth will be flooded with light, and the dead body of mankind will arise and live; so that every soul will ask for immortality, through the holy breaths of God.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 4)

The beloved of the Lord must stand fixed as the mountains, firm as impregnable walls. Unmoved must they remain by even the direst adversities, ungrieved by the worst of disasters. Let them cling to the hem of Almighty God, and put their faith in the Beauty of the Most High; let them lean on the unfailing help that cometh from the Ancient Kingdom, and depend on the care and protection of the generous Lord. Let them at all times refresh and restore themselves with the dews of heavenly grace, and with the breaths of the Holy Spirit revive and renew themselves from moment to moment. Let them rise up to serve their Lord, and do all in their power to scatter His breathings of holiness far and wide. Let them be a mighty fortress to defend His Faith, an impregnable citadel for the hosts of the Ancient Beauty. Let them faithfully guard the edifice of the Cause of God from every side; let them become the bright stars of His luminous skies. For the hordes of darkness are assailing this Cause from every direction, and the peoples of the earth are intent on extinguishing this evident Light. And since all the kindreds of the world are mounting their attack, how can our attention be diverted, even for a moment? Assuredly be cognizant of these things, be watchful, and guard the Cause of God.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 12)

And again among His signs is the fact that His beauty stayed inviolate, and His

human temple was protected as He revealed His splendours, despite the massed attacks of all His foes, who came against Him in their thousands with their darting arrows, spears and swords. Herein is verily a wonder and a warning to any fair judge.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 18)

It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 40)

It behoveth the craftsmen of the world at each moment to offer a thousand tokens of gratitude at the Sacred Threshold, and to exert their highest endeavour and diligently pursue their professions so that their efforts may produce that which will manifest the greatest beauty and perfection before the eyes of all men.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 153)

There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God. But sincerity, justice, humility, severance, and love for the believers of God will purify the mirror and make it radiant with reflected rays from the Sun of Truth.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 244)

If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one colour and one arrangement, there is no beauty or sweetness, but when there is variety in the world of oneness, they

will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

(‘Abdu’l-Bahá, *Tablet to the Hague*, p. 14)

O my God! O my God! This Thy maid-servant supplicates to Thee, trusts in Thee and directs herself unto Thee, asking Thee to shed Thy divine mercies upon her, to manifest Thy spiritual mysteries and to show forth Thy majesty unto her. O Lord! O Lord! Illumine the sight of my husband, cheer his breast by the light of knowing Thee, attract his heart unto Thy manifest Beauty and gladden his spirit by the manifestation of Thy radiant light. O Lord! Withdraw the veil from his sight, grant him Thy compassion, exhilarate him with the wine of Thy love among the people, make him an angel of Thine walking upon the earth, let his spirit soar unto heaven and make him a lamp glistening with the light of Thy knowledge in the community. Verily, Thou art the Generous, the Precious, the Bestower!

(‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá* v1, p. 95)

O thou who art attracted to the Beauty of God!

Verily, I was rejoiced when I read thy excellent letter, which portrayed a spiritual attraction and a rejoicing at the (news) of the merciful Kingdom! Know thou verily, the hand of divine Providence hath attracted thee to the Throne of the Kingdom, and the divine glad-tidings hath caused such joy and happiness in thee, that thou hast removed the covering and lifted the veiling from the Countenance of the Divine Beauty, beheld the Brilliant Face through thine insight, and became cognizant of the mysteries of purity and sanctity in this divine Cause!

Now, with a heart overflowing with the love of God, supplicate to God with all joy, and thank thou God for this guidance and this high gift. And know thou, that verily, the vanguards of the gifts of thy Lord shall overtake thee from all sides (parts) when thy feet become firm in the Path.

(‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá* v1, p. 182)

"Every eye which is weeping for the sake of the love of God is blessed; every ear which is hearing the divine call is blessed. Then may thine eyes flow with the tears of joy because of the coruscation of the fire of the heart and may thy soul and thy spirit be attracted to the Beauty of the Beloved."

(‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá* v1, p. 214)

I pray God to kindle and light the lamp of knowledge in the glass of thy heart, so that it may shine upon all parts of the world and bring thy husband to the life by the Spirit of Life, assist thee to announce the good news by the illuminating Light, and remove the covering of thy sight so that thou mayest see God’s Beauty and His Essential Perfection, His astonishing profusion and His appearance to the hearts and spirits.

(‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá* v1, p. 231)

Do you appreciate the Day in which you live?

This is the century of the Blessed Perfection!

This is the cycle of the light of His beauty!

This is the consummate day of all the Prophets!

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 8)

I hope that each and all of you may become like unto verdant and green trees so that through the breezes of the divine spring, the outpouring of heaven, the heat of the Sun of Truth, you may become eternally refreshed; that you may bear blossoms and become fruitful; that you may not be as fruitless trees. Fruitless trees do not bring forth fruits or flowers. I hope that all of you may become friends of the paradise of Abhá, appearing with the utmost freshness and spiritual beauty.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 10)

Be like a well-cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is my hope that your hearts may become as ready ground, carefully tilled and prepared, upon which the divine showers of the

bounties of the Blessed Perfection may descend and the zephyrs of this divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the divine Cultivator Who has nourished them. Day by day become more closely attracted in order that the love of God may illumine all those with whom you come in contact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 24)

It is my hope that we all shall arise, thus to prove our gratitude for all these rich bestowals and gifts, and serve the Cause of God and spread the holy Teachings and speedily carry out the instructions of ‘Abdu’l-Bahá—so that day by day the limits of the Faith will be extended, and the seekers will find their goal, and the lovers reach the beauty of the Beloved, and the thirsty come to crystal waters, and spiritual joys embrace mankind, and every heart be gladdened.

(Compilations, *Bahíyyih Khánum*, p. 194)

He feels that the Japanese people, so sensitive to every form of beauty both spiritual and material, will have a deep appreciation of the Teachings of Bahá’u’lláh, not only because of their truth and justice, but because of the great beauty which permeates them, a beauty which will gradually, through the fulfillment of His prophecies and the practice of His Laws and Principles, permeate the life of mankind, and create a society such as has never been dreamed of before.

(signed by R. Rabbani) (April 22, 1952)
(Compilations, *Japan Will Turn Ablaze*, p. 102)

As the seasons return with their quaternary beauty, as the seed sacrifices to the mystery of the harvest, we see reflected in the mirror of the physical world the spiritual spring-time when the Word of God is planted in the heart of man by the coming of God’s Messengers.

The cycle of the year ends with a period of nineteen days of fasting to prepare for the coming of Naw-Ruz, the New Year, when both the physical and spiritual beauty blend and we advance to another year in which to mature the soul and prepare “for the everlasting kingdom”. (Traveller’s Narrative – Introduction)

(Compilations, *Principles of Bahá'í Administration*, p. 54)

Beloved friends! Is not the most precious legacy bequeathed to us all by Shoghi Effendi the privilege of constancy in the Faith of Bahá'u'lláh and devotion in teaching His Message? This is the heartfelt plea we direct to every Bahá'í; The hour has come, as it came with the passing of 'Abdu'l-Bahá, when true Bahá'ís will be distinguished by their firmness in the Covenant and their spiritual radiance while pressing forward the mighty work committed to every area of the world community—to every individual Bahá'í. For now our implacable opponents may, and probably will, unleash attacks, assuming in their ignorance that the Faith of Bahá'u'lláh is weakened and defenseless. By consecration of spirit we are armed against all manner of assault and we hold the weapon of Faith with which the triumph of the Guardian's aims and purposes is assured.

(Custodians, *Ministry of the Custodians*, p. 37)
