

Compilation on the “Recognition of Him”

Compiled by Ehsan Bayat.

Know then that “life” hath a twofold meaning. The first pertaineth to the appearance of man in an elemental body, and is as manifest to thine eminence and to others as the midday sun. This life cometh to an end with physical death, which is a God-ordained and inescapable reality. That life, however, which is mentioned in the Books of the Prophets and the Chosen Ones of God is the life of knowledge; that is to say, the servant’s recognition of the sign of the splendours wherewith He Who is the Source of all splendour hath Himself invested him, and his certitude of attaining unto the presence of God through the Manifestations of His Cause. This is that blessed and everlasting life that perisheth not: whosoever is quickened thereby shall never die, but will endure as long as His Lord and Creator will endure.

(Bahá'u'lláh, Gems of Divine Mysteries, p. 47)

This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: “The Kingdom is Mine”.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 33)

Leprosy may be interpreted as any veil that interveneth between man and the recognition of the Lord, his God. Whoso alloweth himself to be shut out from Him is indeed a leper, who shall not be remembered in the Kingdom of God, the Mighty, the All-Praised. We bear witness that through the power of the Word of God every leper was cleansed, every sickness was healed, every human infirmity was banished. He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 86)

The first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause. Cleave thou unto it, and be of them whose minds are firmly fixed and grounded in God. No act, however meritorious, did or can ever compare unto it. It is the king of all acts, and to this thy Lord, the All-Highest, the Most Powerful, will testify....

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 290)

The spirit that animateth the human heart is the knowledge of God, and its truest adorning is the recognition of the truth that “He doeth whatsoever He willeth, and ordaineth that which He pleaseth.” Its raiment is the fear of God, and its perfection steadfastness in His Faith. Thus God instructeth whosoever seeketh Him. He, verily, loveth the one that turneth towards Him. There is none other God but Him, the Forgiving, the Most Bountiful. All praise be to God, the Lord of all worlds.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 290)

His glory be with thee, inasmuch as thou hast journeyed from God unto God, and entered within the borders of the Court of unfading splendor—the Spot which mortal man can never describe. Therein hath the breeze of holiness, laden with the love of thy Lord, stirred thy spirit within thee, and the waters of understanding have washed from thee the stains of remoteness and ungodliness. Thou hast gained admittance into the Paradise of God’s Remembrance, through thy recognition of Him Who is the Embodiment of that Remembrance amongst men.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 302)

The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth everyone

who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

(Bahá'u'lláh, The Kitab-i-Aqdas, p. 21)

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendor of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

(Bahá'u'lláh, The Kitab-i-Aqdas, p. 57)

Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that “He shall not be asked of His doings.” Such a recognition hath been made by God the ornament of every belief and its very foundation. Upon it must depend the acceptance of every goodly deed. Fasten your eyes upon it, that haply the whisperings of the rebellious may not cause you to slip.

(Bahá'u'lláh, The Kitab-i-Aqdas, p. 77)

Through His potency everything that hath, from time immemorial, been veiled and hidden, is now revealed. He is made manifest through the power of Truth and hath uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded, except those whom the Almighty was pleased to exempt. True belief in God and recognition of Him cannot be complete save by acceptance of that which He hath revealed and by observance of whatsoever hath been decreed by Him and set down in the Book by the Pen of Glory.

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

The second Tajalli is to remain steadfast in the Cause of God—exalted be His glory—and to be unswerving in His love. And this can in no wise be attained except through full recognition of Him; and full recognition cannot be obtained save by faith in the blessed words: “He doeth whatsoever He willeth.” Whoso tenaciously cleaveth unto this sublime word and drinketh deep from the living waters of utterance which are inherent therein, will be imbued with such a constancy that all the books of the world will be powerless to deter him from the Mother Book. O how glorious is this sublime station, this exalted rank, this ultimate purpose!

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

The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

(Bahá'u'lláh, The Kitab-i-Iqan, p. 3)

Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books—words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntaha, the ultimate Purpose—they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom.

(Bahá'u'lláh, The Kitab-i-Iqan, p. 27)

O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. “God was alone; there was none else besides Him.” So lofty is this station that no testimony can bear it

witness, neither evidence do justice to its truth. Wert thou to explore the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue for ever to be, known through Himself. And if thou dwellest in the land of testimony, content thyself with that which He, Himself, hath revealed: “Is it not enough for them that We have sent down unto Thee the Book?”¹ This is the testimony which He, Himself, hath ordained; greater proof than this there is none, nor ever will be: “This proof is His Word; His own Self, the testimony of His truth.”

(Bahá'u'lláh, The Kitab-i-Iqan, p. 91)

For the highest and most excelling grace bestowed upon men is the grace of “attaining unto the Presence of God” and of His recognition, which has been promised unto all people. This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fulness of His absolute bounty upon His creatures.

(Bahá'u'lláh, The Kitab-i-Iqan, p. 137)

For what reason do they refuse to embrace the Truth, and allow certain traditions, the significance of which they have failed to grasp, to withhold them from the recognition of the Revelation of God and His Beauty, and to cause them to dwell in the infernal abyss?

(Bahá'u'lláh, The Kitab-i-Iqan, p. 247)

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

(Bahá'u'lláh, The Proclamation of Bahá'u'lláh, p. 73)

I beseech Thee, O my Lord, by Thy name, which Thou hast made the king of names and the manifestation of Thyself to all who are in heaven and on earth, to rend asunder the veils that have intervened between me and my recognition of the Dawning-Place of Thy signs and the Dayspring of Thy Revelation. Thou art, verily, the Almighty, the All-Powerful, the All-Bounteous.

(Bahá'u'lláh, The Summons of the Lord of Hosts)

It behoveth everyone to traverse this brief span of life with sincerity and fairness. Should one fail to attain unto the recognition of Him Who is the Eternal Truth, let him at least conduct himself with reason and justice. Erelong these outward trappings, these visible treasures, these earthly vanities, these arrayed armies, these adorned vestures, these proud and overweening souls, all shall pass into the confines of the grave, as though into that box. In the eyes of those possessed of insight, all this conflict, contention and vainglory hath ever been, and will ever be, like unto the play and pastimes of children. Take heed, and be not of them that see and yet deny.

(Bahá'u'lláh, The Summons of the Lord of Hosts, p. 168)

If thou wishest the divine knowledge and recognition, purify thy heart from all beside God, be wholly attracted to the ideal, beloved One; search for and choose Him and apply thyself to rational and authoritative arguments. For arguments are a guide to the path and by this the heart will be turned to the Sun of Truth. And when the heart is turned unto the Sun, then the eye will be opened and will recognize the Sun through the Sun itself. Then one will be in no need of arguments, for the Sun is altogether independent, and absolute independence is in need of nothing, and proofs are one of the things.

(Bahá'í Scriptures, p. 487)

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