

GLEANINGS

#17

Introduction

Whenever we are studying the Word of God, that is, the revelations of the Manifestations of God, there are some principles derived from the Writings of Baha'ullah that we might keep in mind. These were cited in the first lesson, repeated in the second lesson, and will remain in this position in case you need reminding:

The first is...

“The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit.” (Kitab-i-Iqan)

In other words, you don't need an academic degree or the equivalent to understand the Writings of Baha'u'llah.

The second is...

“...in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.” (Kitab-i-Iqan)

In other words, you do need to know how to read, and to make the effort to understand what you are reading...because reading without understanding is of no value.

The third is...

“It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled...The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed...None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favor with God, and whose minds are detached from all else but Him. In

such utterances, the literal meaning, as generally understood by the people, is not what hath been intended.” (Kitab-i-Iqan)

*In other words, the Manifestations sometimes intend for their words to be understood literally, and in other cases to be understood symbolically. We can do both, as long as we are “**detached from all else but Him**”, that is, not assuming that our prior knowledge will enable us to understand what He is saying. We need to be prepared to learn something new, all the time.*

The fourth is this...

“Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth forever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted.” (Gleanings LXXXIX)

In other words, the words revealed by the Manifestations, in this case by Baha’u’llah, have many meanings, not just one meaning.

A fifth principle, which will be readily recognized as we read GLEANINGS, is no doubt found in the Writings of Baha’u’llah, but is best known as it is described in a letter written on behalf of the Guardian:

“One might liken Bahá’u’lláh’s teachings to a sphere; there are points poles apart, and in between the thoughts and doctrines that unite them.” (Shoghi Effendi, 5 July 1947, Scholarship, p. 2)

In other words, we need to keep the big picture in mind as we read and think about the Baha’i teachings, rather than looking at every teaching in isolation.

A participant in this course recommended the following:

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. (Kitab-i-Aqdas #182)

A similar and complementary verse is this:

Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these

holy verses in this Day is of those who throughout eternity have turned away from God.
(Kitab-i-Aqdas #149)

If you would like to bring up other principles, please email me at peterry19@gmail.com so that I can share them with everyone taking this course.

SEVENTEETH SESSION'S SELECTIONS (CLI-CLXVI)

The sixteen excerpts from the Writings of Baha'u'llah found in this last session begin with a citation from an untitled Tablet in Persian announcing the appearance of Baha'u'llah; the second and third are from the Lawh-i-Ahmad, also in Persian, replete with wise counsels which were apparently not heeded by its recipient; the fourth is from the Lawh-i-Salman, in Persian, which has been cited previously in Gleanings; the fifth, ninth and sixteenth are from the Kitab-i-Aqdas, in Arabic; the sixth is from another Tablet in Persian, concerning the actions that should be taken by the Baha'is; the seventh is a Tablet in Arabic, with the same theme; the eighth is a citation from the Suriy-i-Haykal, addressed to Napoleon III and in Arabic, which calls for "every one" to carry out "the duty of teaching His Cause"; the tenth is from the Epistle to the Son of the Wolf, called Lawh-i-Shaykh in Persian, addressed to a prominent enemy of the Faith, refers to the human relationship with God; the eleventh is a commentary on a verse from the Persian poet Sa'di, addressed to His beloved follower Salman, also about teaching the Faith; the twelfth is from a Tablet in Persian, which explains that human beings in this Day have been endowed with the capacity not only to perceive the reality of the "lesser world" but also of the "greater world"; the thirteenth is a Tablet in Persian and Arabic, calls for cleaving to moderation in all things; the fourteenth is a Tablet in Persian to the sister of the wife of the Bab, which indicates that the mysteries of the afterlife "have not been divulged".

- CLI -

Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor. O My friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: "He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise." Let all eyes rejoice, and

let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: “Behold, your Well-Beloved hath come among men!” and to the messengers of the Monarch of love impart the tidings: “Lo, the Adored One hath appeared arrayed in the fullness of His glory!” O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Shoghi Effendi has left the most ecstatic selections from the Writings of Baha’u’llah to this last series in Gleanings. Every word is replete with multiple meanings, and all speak directly to the heart.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved’s face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

Baha’u’llah is not inviting only the few but the many, indeed, all of humanity. His revelation is not restricted to any subset of souls, it is for one and all.

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart’s desire, and will surrender his soul into the hands of his Beloved.

Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Little wonder that these words have already been set to music, and that they will no doubt inspired many composers in the future.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

These utterances of Baha'u'llah are all of them saturated with His love for humanity that we find in the Persian Hidden Words.

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

*Baha'u'llah indicates that to read His Writings is to have “**attained, and gazed on the light of**” His “**countenance,**”*

– CLII –

Thine eye is My trust, suffer not the dust of vain desires to becloud its luster. Thine ear is a sign of My bounty, let not the tumult of unseemly motives turn it away from My Word that encompasseth all creation. Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein. Thine hand is a symbol of My loving-kindness, hinder it not from holding fast unto My

guarded and hidden Tablets.... Unasked, I have showered upon thee My grace. Unpetitioned, I have fulfilled thy wish. In spite of thy undeserving, I have singled thee out for My richest, My incalculable favors.... O My servants! Be as resigned and submissive as the earth, that from the soil of your being there may blossom the fragrant, the holy and multicolored hyacinths of My knowledge. 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.

These words and those that follow in CLIII recall those found in the Arabic and Persian Hidden Words.

– CLIII –

O banished and faithful friend! Quench the thirst of heedlessness with the sanctified waters of My grace, and chase the gloom of remoteness through the morning-light of My Divine presence. Suffer not the habitation wherein dwelleth My undying love for thee to be destroyed through the tyranny of covetous desires, and overcloud not the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. Obstruct not the luminous spring of thy soul with the thorns and brambles of vain and inordinate affections, and impede not the flow of the living waters that stream from the fountain of thine heart. Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?

O My servants! Were ye to discover the hidden, the shoreless oceans of My incorruptible wealth, ye would, of a certainty, esteem as nothing the world, nay, the entire creation. Let the flame of search burn with such fierceness within your hearts as to enable you to attain your supreme and most exalted goal—the station at which ye can draw nigh unto, and be united with, your Best-Beloved....

O My servants! Let not your vain hopes and idle fancies sap the foundations of your belief in the All-Glorious God, inasmuch as such imaginings have been wholly

unprofitable unto men, and failed to direct their steps unto the straight Path. Think ye, O My servants, that the Hand of My all-encompassing, My overshadowing, and transcendent sovereignty is chained up, that the flow of Mine ancient, My ceaseless, and all-pervasive mercy is checked, or that the clouds of My sublime and unsurpassed favors have ceased to rain their gifts upon men? Can ye imagine that the wondrous works that have proclaimed My divine and resistless power are withdrawn, or that the potency of My will and purpose hath been deterred from directing the destinies of mankind? If it be not so, wherefore, then, have ye striven to prevent the deathless Beauty of My sacred and gracious Countenance from being unveiled to men's eyes? Why have ye struggled to hinder the Manifestation of the Almighty and All-Glorious Being from shedding the radiance of His Revelation upon the earth? Were ye to be fair in your judgment, ye would readily recognize how the realities of all created things are inebriated with the joy of this new and wondrous Revelation, how all the atoms of the earth have been illuminated through the brightness of its glory. Vain and wretched is that which ye have imagined and still imagine!

Retrace your steps, O My servants, and incline your hearts to Him Who is the Source of your creation. 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. O heedless ones! Though the wonders of My mercy have encompassed all created things, both visible and invisible, and though the revelations of My grace and bounty have permeated every atom of the universe, yet the rod with which I can chastise the wicked is grievous, and the fierceness of Mine anger against them terrible. With ears that are sanctified from vainglory and worldly desires hearken unto the counsels which I, in My merciful kindness, have revealed unto you, and with your inner and outer eyes contemplate the evidences of My marvelous Revelation....

O My servants! Deprive not yourselves of the unfading and resplendent Light that shineth within the Lamp of Divine glory. Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light. O My servants! My holy, My divinely ordained Revelation may be likened unto an

ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been preordained in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if every one should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree, its treasures? How vain, how contemptible, are the imaginations which your hearts have devised, and are still devising! O My servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.

O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves—a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you. Suffer not your idle fancies, your evil passions, your insincerity and blindness of heart to dim the luster, or stain the sanctity, of so lofty a station. Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.

O My servants! Through the might of God and His power, and out of the treasury of His knowledge and wisdom, I have brought forth and revealed unto you the pearls that lay

concealed in the depths of His everlasting ocean. I have summoned the Maids of Heaven to emerge from behind the veil of concealment, and have clothed them with these words of Mine—words of consummate power and wisdom. I have, moreover, with the hand of divine power, unsealed the choice wine of My Revelation, and have wafted its holy, its hidden, and musk-laden fragrance upon all created things. Who else but yourselves is to be blamed if ye choose to remain unendowed with so great an outpouring of God’s transcendent and all-encompassing grace, with so bright a revelation of His resplendent mercy?...

O My servants! There shineth nothing else in Mine heart except the unfading light of the Morn of Divine guidance, and out of My mouth proceedeth naught but the essence of truth, which the Lord your God hath revealed. Follow not, therefore, your earthly desires, and violate not the Covenant of God, nor break your pledge to Him. With firm determination, with the whole affection of your heart, and with the full force of your words, turn ye unto Him, and walk not in the ways of the foolish. The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. Set not your affections upon it. Break not the bond that uniteth you with your Creator, and be not of those that have erred and strayed from His ways. Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot “fatten nor appease his hunger.”

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

– CLIV –

Warn, O Salmán, the beloved of the one true God, not to view with too critical an eye the sayings and writings of men. Let them rather approach such sayings and writings

in a spirit of open-mindedness and loving sympathy. Those men, however, who, in this Day, have been led to assail, in their inflammatory writings, the tenets of the Cause of God, are to be treated differently. It is incumbent upon all men, each according to his ability, to refute the arguments of those that have attacked the Faith of God. Thus hath it been decreed by Him Who is the All-Powerful, the Almighty. He that wisheth to promote the Cause of the one true God, let him promote it through his pen and tongue, rather than have recourse to sword or violence. We have, on a previous occasion, revealed this injunction, and We now confirm it, if ye be of them that comprehend. By the righteousness of Him Who, in this Day, crieth within the inmost heart of all created things: “God, there is none other God besides Me!” If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the loftiness of his station, neither can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.

Baha’u’llah counsels us “not to view with too critical an eye the sayings and writings of men. Let them rather approach such sayings and writings in a spirit of open-mindedness and loving sympathy.” The application of this principle will remove the specter of estrangement that exists between souls. But there are limits to this magnanimous attitude, for He calls all believers to respond to attacks on the Faith “each according to his ability”. To defend the Faith is not just an obligation, for he who arises to “defend, in his writings, the Cause of God...shall be so honored in the world to come that the Concourse on high would envy his glory.”

O ye beloved of God! Repose not yourselves on your couches, nay bestir yourselves as soon as ye recognize your Lord, the Creator, and hear of the things which have befallen Him, and hasten to His assistance. Unloose your tongues, and proclaim unceasingly His Cause. This shall be better for you than all the treasures of the past and of the future, if ye be of them that comprehend this truth.

Baha’u’llah follows these words with a call to teach His Faith, and asserts that “this shall be better for you than all the treasures of the past and of the future.”

– CLV –

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 behooveth every one 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.

This passage from the Kitab-i-Aqdas is familiar to most Baha'is, and as we have seen in earlier selections, it is the foundation of the Faith.

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and Divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of

His commandments, shining above the Dayspring of His bountiful care and loving-kindness.

This paragraph states that the teachings are for everyone, not just for those who have been privileged to recognize the Manifestation of God.

Say: From My laws the sweet-smelling savor of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: “Observe My commandments, for the love of My beauty.” Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favor will circle around My commandments that shine above the Dayspring of My creation.

The law of God is the loving bestowal of God, not something to be feared and lamented. Following the law brings us joy. Baha’u’llah continues to expound this theme in the following two passages.

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!...

Whenever My laws appear like the sun in the heaven of Mine utterance, they must be faithfully obeyed by all, though My decree be such as to cause the heaven of every religion to be cleft asunder. He doeth what He pleaseth. He chooseth, and none may question His choice. Whatsoever He, the Well-Beloved, ordaineth, the same is, verily, beloved. To this He Who is the Lord of all creation beareth Me witness. Whoso hath inhaled the sweet fragrance of the All-Merciful, and recognized the Source of this utterance, will welcome with his own eyes the shafts of the enemy, that he may establish the truth of the laws of God amongst men. Well is it with him that hath turned thereunto, and apprehended the meaning of His decisive decree.

He Who is the Eternal Truth hath, from the Dayspring of Glory, directed His eyes towards the people of Bahá, and is addressing them in these words: “Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will. Blessed is he who minglenth with all men in a spirit of utmost kindliness and love.”

The task given by Baha'u'llah to His followers is set forth with such clarity that we cannot misunderstand His wishes, and cannot doubt that they are centered upon blessing us and all with whom we associate with the spirit of Paradise, of the kingdom on earth.

– CLVII –

They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaiteth him that hath attained the honor of serving the Almighty! By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is, indeed, the prince of all goodly deeds, and the ornament of every goodly act. Thus hath it been ordained by Him Who is the Sovereign Revealer, the Ancient of Days.

*The Guardian cites this passage which refers to travel teaching and to pioneering, for those who engage in these services “**have forsaken their country for the purpose of teaching Our Cause**”. He promises here as in so many other passages, that those who arise “**shall the Faithful Spirit strengthen through its power.**”*

Whoso ariseth to teach Our Cause must needs detach himself from all earthly things, and regard, at all times, the triumph of Our Faith as his supreme objective. This hath, verily, been decreed in the Guarded Tablet. And when he determineth to leave his home, for the sake of the Cause of his Lord, let him put his whole trust in God, as the

best provision for his journey, and array himself with the robe of virtue. Thus hath it been decreed by God, the Almighty, the All-Praised.

Baha'u'llah continues with His instructions on how we are to teach His Faith.

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.

*Jesus said that His follower would be baptized by the spirit and fire and that they would baptize others in this same spirit and fire. Baha'u'llah says that if His follower is “**kindled with the fire of His love...the words he uttereth shall set on fire them that hear him.**” This is but one of the myriad statements that confirm that He is the return of Jesus and the Spirit of Truth that shall lead to all truth promised by Jesus.*

– CLVIII –

God hath prescribed unto every one the duty of teaching His Cause. Whoever ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his words may attract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers.

*There is no preference for old or young, men or women, rich or poor...”**God hath prescribed unto every one the duty of teaching His Cause.**” The only preparation that we are called upon to undergo prior to teaching is to live by His teachings.*

– CLIX –

Consider the pettiness of men’s minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.

All of humanity, not just Americans or other inhabitants of the West are infatuated with liberty. Baha'u'llah sets forth this principle in the Kitab-i-Aqdas, that God does not approve of absolute liberty, and in the following paragraph He explains why.

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Just as Jesus spoke of men as sheep who need a shepherd, Baha'u'llah does the same.

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

*This is the most emphatic and transformative statement in this whole series, for not only is the liberty permitted to us by God limited, but the true liberty, the perfect liberty is unrestricted. And that spiritual liberty is such that **“whoso that tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.”***

He is indeed a true believer in the unity of God who, in this Day, will regard Him as One immeasurably exalted above all the comparisons and likenesses with which men have compared Him. He hath erred grievously who hath mistaken these comparisons and likenesses for God Himself. Consider the relation between the craftsman and his handiwork, between the painter and his painting. Can it ever be maintained that the work their hands have produced is the same as themselves? By Him Who is the Lord of the Throne above and of earth below! They can be regarded in no other light except as evidences that proclaim the excellence and perfection of their author.

*In this passage from Baha'u'llah's last book, the Epistle to the Son of the Wolf, He affirms, once again, an essential principle of the eternal Faith of God, that God is **"immeasurably exalted above all the comparisons and likenesses with which men have compared Him."***

O Shaykh, O thou who hast surrendered thy will to God! By self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose. Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfill. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal. In the Prayer of Fasting We have revealed: "Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, 'Observe, for My Beauty's sake, the fast, O people, and set no limit to its duration,' I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee." In this consisteth the complete surrender of one's will to the Will of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.

*Notwithstanding that the recipient of this Tablet had viciously and murderously attacked faithful followers of the Bab, Baha'u'llah reminds him **"thou who hast surrendered thy***

will to God”, for this is what the Muslim and in particular the Muslim cleric has done. He then explains the true meaning of self-surrender, which will inevitably lead him to recognize the Manifestation of God.

It behooveth thee to consecrate thyself to the Will of God. Whatsoever hath been revealed in His Tablets is but a reflection of His Will. So complete must be thy consecration, that every trace of worldly desire will be washed from thine heart. This is the meaning of true unity.

Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude.

They that are the worshipers of the idol which their imaginations have carved, and who call it Inner Reality, such men are in truth accounted among the heathen. To this hath the All-Merciful borne witness in His Tablets. He, verily, is the All-Knowing, the All-Wise.

Baha’u’llah takes to task the worship of “the idol which their imaginations have carved, and who call it Inner Reality” and indicates that “such men are in truth accounted among the heaven.” This is an unmistakable reference to those Sufis who believed and taught that “Inner Reality” could replace the complete subordination and self-surrender of every believing soul to God.

– CLXI –

Gird up the loins of thine endeavor, that haply thou mayest guide thy neighbor to the law of God, the Most Merciful. Such an act, verily, excelleth all other acts in the sight of God, the All-Possessing, the Most High. Such must be thy steadfastness in the Cause of God, that no earthly thing whatsoever will have the power to deter thee from thy duty. Though the powers of earth be leagued against thee, though all men dispute with thee, thou must remain unshaken.

*The believer is summoned to teach the Faith, affirming that this act “**excelleth all other acts in the sight of God**”.*

Be unrestrained as the wind, while carrying the Message of Him Who hath caused the Dawn of Divine Guidance to break. Consider, how the wind, faithful to that which God hath ordained, bloweth upon all the regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in every direction, as bidden by its Creator. So should be every one that claimeth to be a lover of the one true God. It behooveth him to fix his gaze upon the fundamentals of His Faith, and to labor diligently for its propagation. Wholly for the sake of God he should proclaim His Message, and with that same spirit accept whatever response his words may evoke in his hearer. He who shall accept and believe, shall receive his reward; and he who shall turn away, shall receive none other than his own punishment.

The manner in which we are to teach the Faith are set forth in this Tablet.

On the eve of Our departure from ‘Iráq, We have warned the faithful to anticipate the appearance of the Birds of Darkness. There can be no doubt whatever that the croaking of the Raven shall be raised in certain lands, as it hath been heard in recent years. Whatever may betide, seek refuge in the one true God, that He may shield you from the wiles of the impostor.

*Baha’u’llah warns that there will appear enemies to the Faith, and that they must “**seek refuge in the one true God, that He may shield you from the wiles of the impostor.**” Every insincere follower of Baha’u’llah as well as every enemy of the Faith is to avoided, for He warns us that this “**impostor**” is not without a capacity to corrupt the hearts of others.*

Verily I say, in this most mighty Revelation, all the Dispensations of the past have attained their highest, their final consummation. Thus counseleth you your Lord, the All-Knowing, the All-Wise. Praise be to God, the Lord of all worlds.

*The culmination of “**the Dispensations of the past**” is in the revelation of Baha’u’llah, for the Cycle of Fulfillment and the coming of age of humanity is the culmination of all that has occurred during the Cycle of Prophecy.*

– CLXII –

The All-Merciful hath conferred upon man the faculty of vision, and endowed him with the power of hearing. Some have described him as the “lesser world,” when, in reality, he should be regarded as the “greater world.” The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God.

*Baha’u’llah informs us of the great capacity of the human being and promises that it “**must all be manifested in this promised Day of God.**”*

The Pen of the Most High hath, at all times and under all conditions, remembered, with joy and tenderness, His loved ones, and hath counseled them to follow in His way. Well is it with him whom the changes and chances of this world have failed to deter from recognizing the Dayspring of the Unity of God, who hath quaffed, with unswerving resolve, and in the name of the Self-Subsisting, the sealed wine of His Revelation. Such a man shall be numbered with the inmates of Paradise, in the Book of God, the Lord of all worlds.

*Baha’u’llah praises “His loved ones” and promised that they will “**be numbered with the inmates of Paradise**”. It is often affirmed by Christians that Jesus alone promised that those who are born again and filled with His love will be saved and go to heaven. But Baha’u’llah, the return of Jesus makes this same promise to His followers.*

– CLXIII –

All praise be to God Who hath adorned the world with an ornament, and arrayed it with a vesture, of which it can be despoiled by no earthly power, however mighty its battalions, however vast its wealth, however profound its influence. Say: the essence of all power is God’s, the highest and the last End of all creation. The source of all majesty is God’s, the Object of the adoration of all that is in the heavens and all that is on the earth. Such forces as have their origin in this world of dust are, by their very nature, unworthy of consideration.

Baha'u'llah affirms once again that there is no comparison between God and His creation.

Say: The springs that sustain the life of these birds are not of this world. Their source is far above the reach and ken of human apprehension. Who is there that can put out the light which the snow-white Hand of God hath lit? 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. He saith: Be; and it is. Say: The fierce gales and whirlwinds of the world and its peoples can never shake the foundation upon which the rocklike stability of My chosen ones is based. Gracious God! What could have prompted these people to enslave and imprison the loved ones of Him Who is the Eternal Truth?... The day, however, is approaching when the faithful will behold the Daystar of justice shining in its full splendor from the Dayspring of glory. Thus instructeth thee the Lord of all being in this, His grievous Prison.

Baha'u'llah reassures His followers that the triumph of the Faith will occur, “the day...when the faithful of God will behold the Daystar of justice shining in its full splendor from the Dayspring of glory.”

– CLXIV –

Members of the human race! Hold ye fast by the Cord which no man can sever. This will, indeed, profit you all the days of your life, for its strength is of God, the Lord of all worlds. Cleave ye to justice and fairness, and turn away from the whisperings of the foolish, them that are estranged from God, that have decked their heads with the ornament of the learned, and have condemned to death Him Who is the Fountain of wisdom. My name hath uplifted them to lofty grades, and yet, no sooner did I reveal Myself to their eyes than they, with manifest injustice, pronounced the sentence of My death. Thus hath Our Pen revealed the truth, and yet the people are sunk in heedlessness.

Baha'u'llah warns His followers to “turn away from the whisperings of the foolish, them that are estranged from God, that have decked their heads with the ornament of the learned” saying that they “are sunk in heedlessness.”

Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation. He discerneth the truth in all things, through the guidance of Him Who is the All-Seeing. The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: “The Kingdom is God’s, the Almighty, the All-Praised!”

*The Guardian chose to cite the “**principle of moderation**” shortly before the conclusion of Gleanings, for anything not carried out with moderation is harmful.*

All other things are subject to this same principle of moderation. Render thanks unto thy Lord Who hath remembered thee in this wondrous Tablet. All praise be to God, the Lord of the glorious throne.

Were any man to ponder in his heart that which the Pen of the Most High hath revealed and to taste of its sweetness, he would, of a certainty, find himself emptied and delivered from his own desires, and utterly subservient to the Will of the Almighty. Happy is the man that hath attained so high a station, and hath not deprived himself of so bountiful a grace.

*While we might be inclined to believe that being “**utterly subservient to the Will of the Almighty**” cannot be immoderate, but Baha’u’llah indicated otherwise in the following passage.*

In this Day, We can neither approve the conduct of the fearful that seeketh to dissemble his faith, nor sanction the behavior of the avowed believer that clamorously asserteth his allegiance to this Cause. Both should observe the dictates of wisdom, and strive diligently to serve the best interests of the Faith.

*The “**dictates of wisdom**” and “**moderation**” require that we avoid both extremes, of dissembling the Cause and of clamorously asserting our allegiance to the Cause.*

Let every man observe and meditate on the conduct of this wronged One. We have, ever since the dawn of this Revelation until the present time, refused either to hide Ourselves from Our enemies, or to withdraw from the companionship of Our friends. Though encompassed with a myriad griefs and afflictions, We have, with mighty confidence, summoned the peoples of the earth to the Dayspring of Glory. The Pen of the Most High is disinclined to recount, in this connection, the woes it hath suffered. To reveal them would, no doubt, plunge into sorrow the favored among the faithful, they that truly uphold the unity of God and are wholly devoted to His Cause. He, verily, speaketh the truth, and is the All-Hearing, the All-Knowing. Our life hath, for the most part, been spent in the midst of Our enemies. Witness how We are, at present, living in a nest of serpents.

Even in His revelation of His own sufferings, He has practiced wisdom and moderation.

This Holy Land hath been mentioned and extolled in all the sacred Scriptures. In it have appeared the Prophets of God and His chosen Ones. This is the wilderness in which all the Messengers of God have wandered, from which their cry, “Here am I, here am I, O my God” was raised. This is the promised Land in which He Who is the Revelation of God was destined to be made manifest. This is the Vale of God’s unsearchable decree, the snow-white Spot, the Land of unfading splendor. Whatever hath come to pass in this Day hath been foretold in the Scriptures of old. These same Scriptures, however, unanimously condemn the people that inhabit this land. They have, at one time, been stigmatized as the “generation of vipers.” Behold how this wronged One is now, whilst surrounded by a “generation of vipers,” calling aloud and summoning all men to Him Who is the world’s Ultimate Desire, the Summit and Dayspring of Glory. Happy is the man that hath hearkened to the voice of Him Who is the Lord of the Kingdom of Utterance, and woe betide the heedless, they that have strayed far from His truth.

*The Guardian may have chosen to cite this passage toward the end of Gleanings because it refers to the Holy Land, which the American Baha’is recognized as a reference to the dawnning place of Jesus and the resting place of Baha’u’llah. He warned that this Holy Land was not only sacred but also that its inhabitants were “**a generation of vipers**”, an expression used by Jesus about His contemporaries.*

Know thou that every hearing ear, if kept pure and undefiled, must, at all times and from every direction, hearken to the voice that uttereth these holy words: “Verily, we are God’s, and to Him shall we return.” The mysteries of man’s physical death and of his return have not been divulged, and still remain unread. By the righteousness of God! Were they to be revealed, they would evoke such fear and sorrow that some would perish, while others would be so filled with gladness as to wish for death, and beseech, with unceasing longing, the one true God—exalted be His glory—to hasten their end.

*This penultimate selection in Gleanings states that “**the mysteries of man’s physical death and of his return have not been divulged**”, a statement that runs counter to what the clergy of every religion have asserted, and then He explains that it is in order to protect us, for “**were they to be revealed, they would evoke such fear and sorrow that some would perish, while others would be so filled with gladness as to wish for death.**” God wishes life for humanity not death!*

Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life.

*His assurance in this verse counters the statement in the Kitab-i-Iqan that may appear to indicate that the believer cannot be sure that he will attain to everlasting life. The key to resolving this seeming disagreement is to pay close attention to His choice of words – He says that “**unto every confident believer**” is given “**the gift of everlasting life**”. Only if we are confident that the world to come is welcoming us to eternal joy at the moment of death will we be admitted. Even at the every last moment of our existence, we may choose what is best or what is not.*

As to those that have tasted of the fruit of man’s earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.

Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather follow the bidding of your Lord, the Almighty, the All-Wise.

*This passage from the Kitab-i-Aqdas is a fitting conclusion to the Gleanings, inasmuch as it assures the reader that there will be no revelation apart from this revelation “**ere the expiration of a full thousand years**”. The reader can have utter confidence, not only that he will attain to the paradise of God’s presence if he clings to the robe of belief in Him, but also that He will not be led astray if He follows Baha’u’llah alone. The unity of the soul with God is perfectly aligned with the unity of the revelation of God for a millennium. This double promise should put the heart of every true believer at ease, and bring us joy.*