

Testimonial on the Love of God and Teaching

Compilation developed by

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1. The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.
Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 155
- 2a. The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.
Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 156
- 2b. The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.
Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 156
- 3a. O SON OF MAN!
Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.
Bahá'u'lláh: *Hidden Words (Arabic)*, #3
- 3b. O SON OF MAN!
I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.
Bahá'u'lláh: *Hidden Words (Arabic)*, #4
- 4a. O SON OF BEING!
Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.
Bahá'u'lláh: *Hidden Words (Arabic)*, #5
- 4b. O SON OF BEING!
Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted Dominion.
Bahá'u'lláh: *Hidden Words (Arabic)*, #6
5. From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy, seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One! To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of

Thy good-pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance, let me abide for ever, O Thou Who art merciful unto me, and upon the seat of Thy glory stablish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Day-Star of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, O Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy beauty, which Thou wilt manifest, cause me to return, O Thou Who art my God!

Potent art Thou to do what pleasest Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest.

Bahá'u'lláh: *Prayers and Meditations*, pp. 258-259

6a. O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

Bahá'u'lláh: *Hidden Words (Arabic)*, #7

6b. O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

Bahá'u'lláh: *Hidden Words (Arabic)*, #8

7a. O SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

Bahá'u'lláh: *Hidden Words (Arabic)*, #9

7b. O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

Bahá'u'lláh: *Hidden Words (Arabic)*, #10

8a. O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

Bahá'u'lláh: *Hidden Words (Arabic)*, #19

8b. O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

Bahá'u'lláh: *Hidden Words (Arabic)*, #20

- 9a. O SON OF MAN!
The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.
Bahá'u'lláh: *Hidden Words (Arabic)*, #49
- 9b. O SON OF MAN!
If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?
Bahá'u'lláh: *Hidden Words (Arabic)*, #50
- 10a. O Thou Whose tests are a healing medicine to such as are nigh unto Thee, Whose sword is the ardent desire of all them that love Thee, Whose dart is the dearest wish of those hearts that yearn after Thee, Whose decree is the sole hope of them that have recognized Thy truth! I implore Thee, by Thy divine sweetness and by the splendors of the glory of Thy face, to send down upon us from Thy retreats on high that which will enable us to draw nigh unto Thee. Set, then, our feet firm, O my God, in Thy Cause, and enlighten our hearts with the effulgence of Thy knowledge, and illumine our breasts with the brightness of Thy names.
Bahá'u'lláh: *Prayers and Meditations*, pp. 220-221
- 10b. See Appendix #1 (Same prayer in Arabic)
- 11-12. Know ye that 'Abdu'l-Bahá dwelleth in continual delight. To have been lodged in this faraway prison is for me exceeding joy. By the life of Bahá! This prison is my supernal paradise; it is my cherished goal, the comfort of my bosom, the bliss of my heart; it is my refuge, my shelter, my asylum, my safe haven, and within it do I exult amid the hosts of heaven and the Company on high.
Rejoice in my bondage, O ye friends of God, for it soweth the seeds of freedom; rejoice at my imprisonment, for it is the well-spring of salvation; be ye glad on account of my travail, for it leadeth to eternal ease. By the Lord God! I would not exchange this prison for the throne of the whole world, nor give up this confinement for pleasures and pastimes in all the fair gardens on earth. My hope is that out of the Lord's abundant grace, His munificence and loving-kindness, I may, in His pathway, be hanged against the sky, that my heart may become the target for a thousand bullets, or that I may be cast into the depths of the sea, or be left to perish on desert sands. This is what I long for most; this is my supreme desire; it refresheth my soul, it is balm for my breast, it is the very solace of mine eyes.
'Abdu'l-Bahá: *Selections ... 'Abdu'l-Bahá*, pp. 241-242
13. O thou who art steadfast in the Covenant! Thy letter of 9 September 1909 hath been received. Be thou neither grieved nor despondent over what hath come to pass. This trouble overtook thee as thou didst walk the path of God, wherefore it should bring thee joy. We addressed the friends in writing ere this, and made a verbal statement as well, to the effect that the friends in the West will unquestionably have their share of the calamities

befalling the friends in the East. It is inevitable that, walking the pathway of Bahá'u'lláh, they too will become targets for persecution by the oppressors.

'Abdu'l-Bahá: *Selections ... 'Abdu'l-Bahá*, p. 238

14a. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

Bahá'u'lláh: *Hidden Words (Arabic)*, #45

14b. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

Bahá'u'lláh: *Hidden Words (Arabic)*, #46

15a. O SON OF MAN!

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

Bahá'u'lláh: *Hidden Words (Arabic)*, #47

15b. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

Bahá'u'lláh: *Hidden Words (Arabic)*, #48

16. See Appendix #2 (Bahá'u'lláh: Part of Persian Tablet on Martyrdom and Teaching addressed to the Hands of the Cause.)

17. **Taherzadeh**, *The Revelation of Bahá'u'lláh*, Volume II, p. 94

18. See Appendix #3 (Persian quotation from Tablets of Bahá'u'lláh)

19. **Taherzadeh**, *The Revelation of Bahá'u'lláh*, Volume IV, p. 305

20. **Taherzadeh**, *The Revelation of Bahá'u'lláh*, Volume II, p. 97

21. See Appendix #4 (Part of Persian Tablets of Bahá'u'lláh)

22a. O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

Bahá'u'lláh: *Hidden Words (Persian)*, #3

- 22b. O SON OF JUSTICE!
 Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.
Bahá'u'lláh: *Hidden Words (Persian)*, #4
- 23a. O ESSENCE OF NEGLIGENCE!
 Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.
Bahá'u'lláh: *Hidden Words (Persian)* #16
- 23b. O COMRADES!
 The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.
Bahá'u'lláh: *Hidden Words (Persian)*, #17
- 24a. See Appendix #5 (Part of Persian Tablet of Bahá'u'lláh)
- 24b. 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."
Bahá'u'lláh: Unauthorized translation of part of Persian Tablet
25. O BEFRIENDED STRANGER!
 The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.
Bahá'u'lláh: *Hidden Words (Persian)*, #32
26. See Appendix #6 (Section V, *The Gleanings from the Writings of Bahá'u'lláh* in Persian)
27. Every eye, in this Day, should seek what will best promote the Cause of God. He, Who is the Eternal Truth, beareth Me witness! Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise.
Bahá'u'lláh: *Gleanings*, pp. 8-9

THE FOUR KINDS OF LOVE

‘Abdu’l-Bahá

What a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all—even his life. In the Gospel it is said God is love.

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.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this `love' to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children--for His servants. (c) The love of man for God and (d) the love of man for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

‘Abdu’l-Bahá: *Paris Talks*, pp. 179-181

29. Second, comes the love of God, the light of which shines in the lamp of the hearts of those who know God; its brilliant rays illuminate the horizon and give to man the life of the Kingdom. In truth, the fruit of human existence is the love of God, for this love is the spirit of life, and the eternal bounty. If the love of God did not exist, the contingent world would be in darkness; if the love of God did not exist, the hearts of men would be dead, and deprived of the sensations of existence; if the love of God did not exist, spiritual union would be lost; if the love of God did not exist, the light of unity would not illuminate humanity; if the love of God did not exist, the East and West, like two lovers, would not embrace each other; if the love of God did not exist, division and disunion would not be changed into fraternity; if the love of God did not exist, indifference would not end in affection; if the love of God did not exist, the stranger would not become the friend. The love of the human world has shone forth from the love of God and has appeared by the bounty and grace of God.

‘Abdu’l-Bahá: *Some Answered Questions*, pp. 300-301

30. Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unflinching and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation.

Whatsoever people is graciously favoured therewith by God, its name shall surely be magnified and extolled by the Concourse from on high, by the company of angels, and the denizens of the Abhá Kingdom. And whatsoever people turneth its heart away from this Divine Love--the revelation of the Merciful--shall err grievously, shall fall into despair, and be utterly destroyed. That people shall be denied all refuge, shall become even as the vilest creatures of the earth, victims of degradation and shame.

O ye beloved of the Lord! Strive to become the manifestations of the love of God, the lamps of divine guidance shining amongst the kindreds of the earth with the light of love and concord.

All hail to the revealers of this glorious light!

‘Abdu’l-Bahá: *Selections ... ‘Abdu’l-Bahá*, pp. 27-28

31. See Appendix # 7 (?? Source unknown)

32. O servant of Bahá! Be self-sacrificing in the path of God, and wing thy flight unto the heavens of the love of the Abhá Beauty, for any movement animated by love moveth from the periphery to the centre, from space to the Day-Star of the universe. Perchance thou deemest this to be difficult, but I tell thee that such cannot be the case, for when the motivating and guiding power is the divine force of magnetism it is possible, by its aid, to traverse time and space easily and swiftly. Glory be upon the people of Bahá.
‘Abdu’l-Bahá: *Selections ... ‘Abdu’l-Bahá*, pp. 197-198
33. I desire distinction for you. The Bahá'is must be distinguished from others of humanity. But this distinction must not depend upon wealth--that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction--that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity, for unity and accord, for love and justice. In brief, you must become distinguished in all the virtues of the human world--for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and for acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.
‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 190
34. See Appendix # 8 (Persian Tablet of ‘Abdu’l-Bahá)
35. See Appendix #9 (Persian Tablet of ‘Abdu’l-Bahá)
36. See Appendix #10 (Persian Tablet of ‘Abdu’l-Bahá)
37. See Appendix #11 (Persian Tablet of ‘Abdu’l-Bahá)
- 38a. The following is a letter that Beloved Guardian wrote to an individual believer on August 3, 1932 and is reflected in ‘Bahá’í News’, 68 (November, 1932), p. 3:
- “Every day has certain needs. In those early days the Cause needed Martyrs, and people who would stand all sorts of torture and persecution in expressing their faith and spreading the message sent by God. Those days are, however, gone. The Cause at present does not need martyrs who would die for their faith, but servants who desire to teach and establish the Cause throughout the world.
 To live to teach in the present day is like being martyred in those early days. It is the spirit tht moves us that counts, not the act through which that spirit expresses itself; and that spirit is to serve the Cause of God with our hearts and soul.”
- 38b. See Appendix #12 (A written statement of Shoghi Effendi in Persian)

39. And now, it behooves us to reflect on the animating purpose and the primary functions of these divinely-established institutions, the sacred character and the universal efficacy of which can be demonstrated only by the spirit they diffuse and the work they actually achieve. I need not dwell upon what I have already reiterated and emphasized that the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Bahá'u'lláh, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the liberating forces released by His Revelation.
Shoghi Effendi: *World Order of Bahá'u'lláh*, p. 9
- 40a. "...It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the faith itself, lest undue concern for the minute details arising from the administration of The Cause obscure the vision of its promoters, lest partiality, ambition and worldliness tend in the course of time to becloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh." From the Letter of Shoghi Effendi to the National Spiritual Assembly of the Bahá'ís of the United States and Canada, February 27, 1929; *The World Order of Bahá'u'lláh*, p. 10
- 40b. See Appendix # 13 (?? Source unknown)
41. "...The process of educating people of different customs and backgrounds must be done with the greatest patience and understanding, and rules and regulations not imposed upon them, except where a rock-bottom essential is in question. He feels sure that your Assembly is capable of carrying on its work in this spirit, and of fanning the hearts to flame through the fire of the love of God, rather than putting out the first sparks with buckets-full of administrative information and regulations."
From a letter written on behalf of the Guardian to the National Spiritual Assembly of South and West Africa, July 9, 1957: *Lights of Guidance*, p. 78
42. "...There is a tendency to mix up the functions of the Administration and try to apply it in individual relationships, which is abortive, because the Assembly is a nascent House of Justice and is supposed to administer, according to the Teachings, the affairs of the community. But individuals toward each other are governed by love, unity, forgiveness and a sin-covering eye. Once the friends grasp this they will get along much better, but they keep playing Spiritual Assembly to each other and expect the Assembly to behave like an individual..."
From a letter written on behalf of the Guardian to an individual believer, October 5, 1950: *Living the Life*, p. 17; *Lights of Guidance*, p. 77
43. Love is certainly the attribute we associate par excellence with our Maker. But has He no justice and does not justice fall on the back of the evil doer as a scourge?
This question seems to imply a lack of understanding of love. There is very little Divine love in the world to-day, but a great deal of intellectual reasoning, which is an entirely different thing, and springs from the mind and not the heart. The Martyrs--most of them died because of their love for the Báb, for Bahá'u'lláh, and through Them for God.

The veil between the inner and outer world was very thin, and to tear it, and be free to be near the Beloved, was very sweet. But it takes love, not reason to understand these things. We must also remember the Martyrs were called upon to deny their faith or die; as men of principle they preferred to die.

Shoghi Effendi: *Unfolding Destiny*, p. 406

- 44a. The aim is this: The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch. Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever. As long as a soul is not perfected, how can he efface the defects of others? Unless he is detached from aught else save God, how can he teach severance to others?
‘Abdu’l-Bahá: *Tablets of the Divine Plan*, p. 54
- 44b. Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching--no matter how worldwide and elaborate in its character --not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá’u’lláh.
Shoghi Effendi: *Bahá’í Administration*, p. 66
45. The Guardian feels ... should study more deeply the teachings, and meditate on what he studies. We liken God to the Sun, which gives us all our life. So the Spirit of God reaches us through the Souls of the Manifestations. We must learn to commune with Their Souls, and this is what the Martyrs seemed to have done, and what brought them such ecstasy of joy that life became nothing. This is the true mysticism, and the secret, inner meaning of life which humanity has at present, drifted so far from.
The Guardian will pray that this dear friend may deepen his understanding and arise and become a wonderful teacher of the Faith.
Shoghi Effendi: *Unfolding Destiny*, pp. 406-407
46. "Indeed the believers have not yet fully learned to draw on each other's love for strength and consolation in time of need. The Cause of God is endowed with tremendous powers, and the reason the believers do not gain more from it is because they have not learned to draw fully on these mighty forces of love and strength and harmony generated by the Faith."
From a letter written on behalf of Shoghi Effendi to an individual believer, May 8, 1942; *Directives of the Guardian*, p. 27, 41; *Living the Life*, p. 9; *Lights of Guidance*, p. 93
47. "...If between the friends true love--based on the love of God--could become manifest, the Cause would spread very rapidly. Love is the standard which must govern the conduct of one believer towards another. The administrative order does not change

this, but unfortunately sometimes the friends confuse the two, and try to be a whole spiritual assembly,--with the discipline and justice and impartiality that body must show,--to each other, instead of being forgiving, loving and patient to each other as individuals." From a letter written on behalf of Shoghi Effendi to an individual believer, March 18, 1950; *Lights of Guidance*, p. 404

48. "...Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching and rules the world wants, but love and action. From a letter dated 25 October 1949 written on behalf of Shoghi Effendi to an individual believer; *Directives of the Guardian*, p. 72; *Living the Life*, p. 21; *Guidelines for Teaching*, p. 315

- 49-53. The Story of a Shírázi Youth [Excerpt from Balyuzi: *Bahá'u'llah: The King of Glory* (Chapter 18)]

- 54-56. Jináb-I-Muníb, upon him be the Glory of the All-Glorious

His name was Mírzá Áqá and he was spirit itself. He came from Káshán. In the days of the Báb, he was drawn to the sweet savors of God; it was then he caught fire. He was a fine youth, handsome, full of charm and grace. He was a calligrapher second to none, a poet, and he had as well a remarkable singing voice. He was wise and perceptive; staunch in the Faith of God; a flame of God's love, severed from all but God.

During the years when Bahá'u'lláh resided in 'Iráq, Jináb-I-Muníb left Káshán and hastened to His presence. He went to live in a small and humble house, barely managed to subsist, and set about committing to writing the words of God. On his brow, the bestowals of the Manifestation were clear to see. In all this mortal world he had only one possession, his daughter; and even his daughter he had left behind in Persia, as he hurried away to 'Iráq.

At the time when, with all pomp and ceremony, Bahá'u'lláh and His retinue departed from Baghdád, Jináb-I-Muníb accompanied the party on foot. The young man had been known in Persia for his easy and agreeable life and his love of pleasure; also for being somewhat soft and delicate, and used to having his own way. It is obvious what a person of this type endured, going on foot from Baghdád to Constantinople. Still, he gladly measured out the desert miles, and he spent his days and nights chanting prayers, communing with God and calling upon Him.

He was a close companion of mine on that journey. There were nights when we would walk, one to either side of the howdah of Bahá'u'lláh, and the joy we had defies description. Some of those nights he would sing poems; among them he would chant the odes of Háfiz, like the one that begins, "*Come, let us scatter these roses, let us pour out this wine,*"¹ and that other:

*To our King though we bow the knee,
We are kings of the morning star.
No changeable colors have we--*

¹ The remainder of the verse is: "Let us split the roof of Heaven and draw a new design."

Red lions, black dragons we are!

The Blessed Beauty, at the time of His departure from Constantinople, directed Jináb-I-Muníb to return to Persia and promulgate the Faith. Accordingly he went back, and over a considerable period he rendered outstanding services, especially in Tihrán. Then he came again, from Persia to Adrianople, and entered the presence of Bahá'u'lláh, enjoying the privilege of attending upon Him. At the time of the greatest catastrophe, that is, the exile to 'Akká, he was made a prisoner on this Pathway and traveled, by now feeble and ill, with the party of Bahá'u'lláh.

He had been stricken by a severe ailment and was pitifully weak. Still, he would not agree to remaining behind in Adrianople where he could receive treatment, because he wanted to sacrifice his life and fall at the feet of his Lord. We journeyed along till we reached the sea. He was now so feeble that it took three men to lift him and carry him onto the ship. Once he was on board, his condition grew so much worse that the captain insisted we put him off the ship, but because of our repeated pleas he waited till we reached Smyrna. In Smyrna, the captain addressed Colonel 'Umar Bayk, the government agent who accompanied us, and told him: "If you don't put him ashore, I will do it by force, because the ship will not accept passengers in this condition."

We were compelled, then, to take Jináb-I-Muníb to the hospital at Smyrna. Weak as he was, unable to utter a word, he dragged himself to Bahá'u'lláh, lay down at His feet, and wept. On the countenance of Bahá'u'lláh as well, there was intense pain.

We carried Jináb-I-Muníb to the hospital, but the functionaries allowed us not more than one hour's time. We laid him down on the bed; we laid his fair head on the pillow; we held him and kissed him many times. Then they forced us away. It is clear how we felt. Whenever I think of that moment, the tears come; my heart is heavy and I summon up the remembrance of what he was. A great man; infinitely wise, he was, steadfast, modest and grave; and there was no one like him for faith and certitude. In him the inner and outer perfections, the spiritual and physical, were joined together. That is why he could receive endless bounty and grace.

His grave is in Smyrna, but it is off by itself, and deserted. Whenever this can be done, the friends must search for it, and that neglected dust must be changed into a much-frequented shrine,² so that pilgrims who visit there may breathe in the sweet scent of his last resting-place.

'Abdu'l-Bahá: *Memorials of the Faithful*, pp. 145-147

² Qur'án 5:4.

57. Letter from the Universal House of Justice (see Appendix #14 for original)

Universal House of Justice
Bahá'í World Centre

Department of the Secretariat

11 October 1993

Mr. Mehrdad Fazli
4022 Tiffany Trail
College Station, TX 77845
U.S.A.

Dear Bahá'í Friend,

Your letter date 11 August 1993 and its enclosures were received and read with interest by the Universal House of Justice. We have been requested to convey to you its warm appreciation for your devoted efforts to locate the resting place of the beloved Jinab-I-Munib in Turkey, during your recent visit in that country. There is no doubt that the results of your research will be an invaluable source of information to facilitate the further investigation of this matter. The photographs submitted by you will be kept in the files of the Audio-Visual Department at the Bahá'í World Centre, for archival purposes.

We are to assure you of the prayers of the House of Justice in the Holy Shrines for the confirmations of Bahá'u'lláh to surround all of your endeavours in the service of His Cause.

With loving Bahá'í greetings,

Brenda Nagle
For Department of the Secretariat

cc: International Teaching Centre
Board of Counsellors in Europe
Counsellor Ilhan Sezgin
National Assembly of Turkey

- 58-61. Lua Getsinger (Excerpt from Velda Metalmann: *Lua Getsinger: Herald of the Covenant*, pp. 55-58)

- 62-68 Thomas Breakwell (excerpt from ??)

69-71. Grieve thou not over the ascension of my beloved Breakwell, for he hath risen unto a rose garden of splendours within the Abhá Paradise, sheltered by the mercy of his mighty Lord, and he is crying at the top of his voice: `O that my people could know how graciously my Lord hath forgiven me, and made me to be of those who have attained His Presence!³

O Breakwell, O my dear one!

Where now is thy fair face? Where is thy fluent tongue? Where thy clear brow?
Where thy bright comeliness?

O Breakwell, O my dear one!

Where is thy fire, blazing with God's love? Where is thy rapture at His holy breaths?
Where are thy praises, lifted unto Him? Where is thy rising up to serve His Cause?

O Breakwell, O my dear one!

Where are thy beauteous eyes? Thy smiling lips? The princely cheek? The graceful form?

O Breakwell, O my dear one!

Thou hast quit this earthly world and risen upward to the Kingdom, thou hast reached unto the grace of the invisible realm, and offered thyself at the threshold of its Lord.

O Breakwell, O my dear one!

Thou hast left the lamp that was thy body here, the glass that was thy human form, thy earthy elements, thy way of life below.

O Breakwell, O my dear one!

Thou hast lit a flame within the lamp of the Company on high, thou hast set foot in the Abhá Paradise, thou hast found a shelter in the shadow of the Blessed Tree, thou hast attained His meeting in the haven of Heaven.

O Breakwell, O my dear one!

Thou art now a bird of Heaven, thou hast quit thine earthly nest, and soared away to a garden of holiness in the kingdom of thy Lord. Thou hast risen to a station filled with light.

O Breakwell, O my dear one!

Thy song is even as birdsong now, thou pourest forth verses as to the mercy of thy Lord; of Him Who forgiveth ever, thou wert a thankful servant, wherefore hast thou entered into exceeding bliss.

³ cf. Qur'an 36:25.

O Breakwell, O my dear one!

Thy Lord hath verily singled thee out for His love, and hath led thee into His precincts of holiness, and made thee to enter the garden of those who are His close companions, and hath blessed thee with beholding His beauty.

O Breakwell, O my dear one!

Thou hast won eternal life, and the bounty that faileth never, and a life to please thee well, and plenteous grace.

O Breakwell, O my dear one!

Thou art become a star in the supernal sky, and a lamp amid the angels of high Heaven; a living spirit in the most exalted Kingdom, throned in eternity.

O Breakwell, O my dear one!

I ask of God to draw thee ever closer, hold thee ever faster; to rejoice thy heart with nearness to His presence, to fill thee with light and still more light, to grant thee still more beauty, and to bestow upon thee power and great glory.

O Breakwell, O my dear one!

At all times do I call thee to mind. I shall never forget thee. I pray for thee by day, by night; I see thee plain before me, as if in open day.

O Breakwell, O my dear one!

‘**Abdu’l-Bahá**: *Selections ... ‘Abdu’l-Bahá*, pp. 187-189

72-75. (?? Continued ?? Excerpt from ??)

76-77 See Appendix #15 for original

The Universal House of Justice
Bahá’í World Centre

Department of the Secretariat

6 April 1995

Transmitted by fax: 33-1-45000579

The National Spiritual Assembly of the Bahá’ís of France

Dear Bahá’í Friends,

A Memorial to Thomas Breakwell

The Universal House of Justice is most pleased that the way now appears open for the acquisition of the precise plot (2 metres by 1 metre) in Paris Central Cemetery where

Thomas Breakwell was buried in 1902 and from which his remains were moved in 1907 because of the temporary nature of the arrangements made at the time of the funeral.

The House of Justice understands that the cost of acquiring the site in perpetuity is Fr16,646 (French francs), or slightly in excess of US\$3,300, and that your Assembly or a believer acting on your behalf will be permitted to erect over the gravesite a memorial that is acceptable to the cemetery authorities.

The House of Justice asks that your Assembly proceed immediately to acquire the site. Because of the nature of situation, your Assembly is free to call on the International Fund for assistance if the necessary funds are not available to you.

With regard to the contest for a monument design which was organized by a special committee appointed by your National Assembly, and the various designs which were submitted, the House of Justice prefers to proceed with a more traditional and simple design than those which have been proposed. It will take the form of a suitably inscribed slab of a kind with which some of your other prominent believers, both here at the Bahá'í World Centre and elsewhere. An appropriate excerpt from the Master's tablet in honour of Mr. Breakwell should be included in the inscription. You are asked to kindly make arrangements for a suitable design and present your proposal to the House of Justice for approval, together with a cost estimate. Once the design is approved, you should present it to the cemetery authorities for their endorsement. Should the subject of the monument arise during your consultations with the Director of the cemetery about the purchase of the plot, you should feel free to make reference to the modest nature of the memorial being considered, as this will no doubt reassure the board.

It is very important for your Assembly to be vigilant in keeping track of any plans that the cemetery authorities may adopt for opening up the mass ossuaries and the transfer of the skeletal remains elsewhere. It is possible that the remains of Mr. Breakwell were placed in a separate canvas sack and labelled before being deposited in one of the ossuaries, since this was still the practice at the time his remains were removed from the original grave. If this is the case, then there is still hope for the eventual recovery of his remains and their reinterment in the plot where they were originally buried.

The eight designs which you kindly submitted to the House of Justice will be returned to you separately.

With loving Bahá'í greetings,

David Bulman
For Department of the Secretariat

cc: Mr. Ned Blackmer
Mr. Mehrdad Fazli

- 78a. “O Friends! You must all be so ablaze in this day with the fire of the love of God that the heat thereof may be manifest in all your veins, your limbs and members of your body, and the peoples of the world may be ignited by this heat and turn to the horizon of the Beloved.”
Bahá’u’lláh: *Guidelines for Teaching*, p. 293
- 78b. “...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.”
Shoghi Effendi: *The Advent of Divine Justice*, p. 51
- 79a. Now is the time for you to divest yourselves of the garment of attachment to this world that perisheth, to be wholly severed from the physical world, become heavenly angels, and travel to these countries.
‘Abdu’l-Bahá: *Tablets of the Divine Plan*, p. 34; *Lights of Guidance*, p. 525
- 79b. With hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the glad tidings of the manifestation of the Lord of Hosts to all the people. Know ye of a certainty that whatever gathering ye enter, the waves of the Holy Spirit are surging over it, and the heavenly grace of the Blessed Beauty encompasseth that gathering.
‘Abdu’l-Bahá: *Tablets of the Divine Plan*, p. 41
- 79c. O thou maid-servant of God! Whenever thou art intending to deliver a speech, turn thy face toward the Kingdom of ABHÁ and, with a heart detached, begin to talk. The breaths of the Holy Spirit will assist thee.
‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá*, vol. 2, p. 246; *Guidelines for Teaching*, p. 297
- 79d. By the Lord of the Kingdom! If one arise to promote the Word of God with a pure heart, overflowing with the love of God and severed from the world, the Lord of Hosts will assist him with such a power as will penetrate the core of the existent beings.
‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá*, vol. 2, p. 348; *Power of Divine Assistance*, p. 211
- 80a. When a speaker's brow shineth with the radiance of the love of God, at the time of his exposition of a subject, and he is exhilarated with the wine of true understanding, he becometh the centre of a potent force which like unto a magnet will attract the hearts. This is why the expounder must be in the utmost enkindlement.
‘Abdu’l-Bahá: *Guidelines for Teaching*, p. 299
- 80b. The teacher, when teaching, must be himself fully enkindled, so that his utterance, like unto a flame of fire, may exert influence and consume the veil of self and passion. He must also be utterly humble and lowly so that others may be edified, and be totally self-effaced and evanescent so that he may teach with the melody of the Concourse on high--otherwise his teaching will have no effect.
‘Abdu’l-Bahá: *Selections ... ‘Abdu’l-Bahá*, p. 270

81. Unless and until the believers really come to realize they are one spiritual family, knit together by a bond more lasting than mere physical ties can ever be, they will not be able to create that warm community atmosphere which alone can attract the hearts of humanity, frozen for lack of real love and feeling.
From a letter dated 5 May 1943 written on behalf of Shoghi Effendi to an individual believer; *Guidelines for Teaching*, p. 312
- 82a. Consecration, dedication and enthusiastic service is the Keynote to successful teaching. One must become like a reed through which the Holy Spirit descends to reach the student of the Faith.
We give the Message, and explain the Teachings, but it is the Holy Spirit that quickens and confirms.
From a letter dated 16 February 1955 written on behalf of Shoghi Effendi to an individual believer; *Guidelines for Teaching*, p. 320
- 82b. The Hosts of the Supreme Concourse are in marshall array, poised between Earth and Heaven ready to rush to the assistance of those who arise to Teach the Faith. If one seeks the confirmation of the Holy Spirit, they can find it in rich abundance in the Teaching Field. The world is seeking as never before, and if the Friends will arise with new determination, fully consecrated to the noble task ahead of them victory after victory will be won for the Glorious Faith of God.
Shoghi Effendi: *High Endeavors*, p. 26
83. It is not enough for the friends to make the excuse that their best teachers and their exemplary believers have arisen and answered the call to pioneer. A "best teacher" and an "exemplary believer" is ultimately neither more nor less than an ordinary Bahá'í who has consecrated himself to the work of the Faith, deepened his knowledge and understanding of its Teachings, placed his confidence in Bahá'u'lláh, and arisen to serve Him to the best of his ability. This door is one which we are assured will open before the face of every follower of the Faith who knocks hard enough, so to speak. When the will and the desire are strong enough, the means will be found and the way opened either to do more work locally, to go to a new goal town within the United States, or to enter the foreign pioneer field...
Not only must your Body provide the encouragement and leadership required, and stimulate the friends to arise and play their part, but the Local Assemblies must likewise do everything in their power to help the friends to go forth and attain their objectives. Each individual Bahá'í must likewise feel that it is his personal duty to the Cause at this time and his greatest privilege, and must ask himself what he can do during the coming six years, beginning now, to hasten the attainment of the goals of the World Crusade. The Bahá'ís are the leaven of God, which must leaven the lump of their nation. In direct ratio to their success will be the protection vouchsafed, not only to them but to their country.

These are the immutable laws of God, from which there is no escape: "For unto whomsoever much is given, of him shall be much required."

From a letter dated 21 September 1957 written on behalf of **Shoghi Effendi** to the National Spiritual Assembly of the United States; revised July 1990; *Living the Life*, p. 27; *Guidelines for Teaching*, p. 326

84. "...The Cause of God is endowed with tremendous powers, and the reason the believers do not gain more from it is because they have not learned to draw fully on these mighty forces of love and strength and harmony generated by the Faith."

Shoghi Effendi: *Directives of the Guardian*, p. 27, p. 41; *Living the Life*, p. 9; *Lights of Guidance*, p. 93

"...If between the friends true love--based on the love of God--could become manifest, the Cause would spread very rapidly.

Shoghi Effendi: *Lights of Guidance*, p. 404

"...Without the spirit of real love for Bahá'u'lláh, for His Faith and its Institutions, and the believers for each other, the Cause can never really bring in large numbers of people. For it is not preaching any rules the world wants, but love and action..."

Shoghi Effendi: *Directives of the Guardian*, p. 72; *Living the Life*, p. 21; *Guidelines for Teaching*, p. 315

85. See Appendix # 16 (Persian Tablet of 'Abdu'l-Bahá)

86. 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.

Bahá'u'lláh: *Gleanings*, pp. 325-326

87. 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. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend.

Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkárs. Whoever hath been transported by the rapture born of adoration for My Name, the Most Compassionate, will recite the verses of God in such wise as to captivate the hearts of those yet wrapped in slumber. Well is it with him who hath quaffed the Mystic Wine of everlasting life from the utterance of his merciful Lord in My Name--a Name through which every lofty and majestic mountain hath been reduced to dust.

Bahá'u'lláh: *The Kitáb-i-Áqdas*, pp. 73-74

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Bible Study and Teaching on the Love of God and its benefits and blessings. Teaching on why keeping God's Commandments is His Love towards us. Sin is not Love, sin creates a breach in relationships and separates us from ourselves, others and God, as it always hurts someone, as plainly stated in: Romans 13:8-10 - "Owe no one anything except to love one another, because he who loves another has fulfilled the Law. The Commandments: "You shall not commit adultery, You shall not murder, You shall not steal, You shall not bear false witness, You shall not covet", and whatever other Commandment there may be, are summed up in this statement: "You shall love your neighbor as yourself." Love does no harm to a neighbor; 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. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality. We can teach them about His love as we embody the following qualities of our eternal Bridegroom and heavenly Father. God is love: It is true that God does loving things. But the more important truth is that God is love (1 John 4:8). God cannot help loving because it is an essential part of His character. God initiates: Our Father God takes the initiative in loving us rather than waiting for us to show love to Him. The Bible describes this love: "Not that we loved God, but that he loved us" (1 John 4:10), and "While we were still sinners, Christ died for us" (Romans 5:8). Whether your children are toddlers or teens, or somewhere in between, they need to understand God's love for them. The age-appropriate activities and discussions below can help them grasp this important truth. The love is your protection. Walk with grace and gratitude, bare feet on the ground you are in service to Earth=God. Compassion and forgiveness are the wind under your feet, as you are free from all attachments. Read More. LoveHasWon~Special Message Magic of Her Teachings By: Lore La Gracia I haven't written for a few days, because I wanted to experience and learn from what I was living before expressing it, the magic and the teachings of the Mother are in unexpected situations, which take you out of harmony before it becomes a comfort zone. LoveHasWon Testimonial ~ Unity on the Road to Enlightenment By Kim Peace A co-creation session with Candace testimonial The Angels sure know what they're doing!