



(Wikipedia commons)

Bird

This is the day on which the Bird of Utterance hath warbled its melody upon the branches, in the name of its Lord, the God of Mercy. Blessed is the man that hath, on the wings of longing, soared towards God, the Lord of the Judgment Day.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 93

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.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 320

These melodies, uttered by the Birds of the cities of Knowledge, conform with that which hath been sent down by the All-Merciful in the Qur'án. Blessed are the men of insight; blessed they that attain thereunto.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 141

O My brother! Sanctify thy heart, illumine thy soul, and sharpen thy sight, that thou mayest perceive the sweet accents of the Birds of Heaven and the melodies of the Doves of Holiness warbling in the Kingdom of eternity, and perchance apprehend the inner meaning of these utterances and their hidden mysteries. For otherwise, wert thou to interpret these words according to their outward meaning, thou couldst never prove the truth of the Cause of Him Who came after Jesus, nor silence the opponents, nor prevail over the contending disbelievers. For the Christian divines use this verse to prove that the Gospel shall never be abrogated and that, even if all the signs recorded in their Books were fulfilled and the Promised One appeared, He would have no recourse but to rule the people according to the ordinances of the Gospel. They contend that if He were to manifest all the signs indicated in the Books, but decree aught besides that which Jesus had decreed, they would neither acknowledge nor follow Him, so clear and self-evident is this matter in their sight.

Bahá'u'lláh, *Gems of Divine Mysteries*, p. 13

Hearken then unto that which the Bird of Heaven uttered, in the sweetest and most wondrous accents, and in the most perfect and exalted melodies, concerning them - an utterance that shall fill them with remorse from now unto "the day when mankind shall stand before the Lord of the worlds": "Although they had before prayed for victory over those who believed not, yet when there came unto them He of Whom they had knowledge, they disbelieved in Him.

Bahá'u'lláh, *Gems of Divine Mysteries*, p. 17

I shall nonetheless mention that which beseemeth this day and age, that it might serve as a guidance unto whosoever desireth to gain admittance into the retreats of glory in the realms above, to hearken unto the melodies of the spirit intoned by this divine and mystic bird, and to be numbered with those who have severed themselves from all save God and who in this day rejoice in the presence of their Lord.

Bahá'u'lláh, *Gems of Divine Mysteries*, p. 46

Know thou, moreover, that the bird that taketh flight in the atmosphere of the realm on high will never be able to soar unto the heaven of transcendent holiness, nor taste of the fruits which God hath brought forth therein, nor quaff from the streams which He hath caused to flow in its midst. And were it to partake but a drop thereof, it would perish forthwith. Even as thou dost witness in these days with regard to those who profess allegiance unto Us, and yet perform such deeds, utter such words, and advance such claims as they have. Methinks they lie as dead within their own veils.

Bahá'u'lláh, *Gems of Divine Mysteries*, p. 63

Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*

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

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 50

The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief.

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

It is clear and evident, therefore, that any apparent variation in the intensity of their light is not inherent in the light itself, but should rather be attributed to the varying receptivity of an ever-changing world.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 78

... Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 94

He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His Will hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart

conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 192

The one true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake." If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shall see in it no hollows or rising hills."

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 259

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.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 326

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 rock-like 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 Day Star of justice shining in its full splendor from the Day Spring of glory. Thus instructeth thee the Lord of all being in this, His grievous Prison.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 341

Thou art He Who from everlasting was, through the potency of His might, supreme over all things, and, through the operation of His will, was able to ordain all things. Nothing whatsoever, whether in Thy heaven or on Thy earth, can frustrate Thy purpose. Have mercy, then, upon me, O my Lord, through Thy gracious providence and generosity, and incline mine ear to the sweet melodies of the birds that warble their praise of Thee, amidst the branches of the tree of Thy oneness.

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 4

I beseech Thee, by Thine own Self and by Him Whom Thou hast appointed as the Manifestation of Thine own Being and Thy discriminating Word unto all that are in heaven and on earth, to gather together Thy servants beneath the shade of the Tree of Thy gracious providence. Help them, then, to partake of its fruits, to incline their ears to the rustling of its leaves, and to the sweetness of the voice of the Bird that chanteth upon its branches. Thou art, verily, the Help in Peril, the Inaccessible, the Almighty, the Most Bountiful.

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 26

Far be it, then, from Thy glory that anyone should gaze on Thy wondrous beauty with any eye save Thine own eye, or hear the melodies proclaiming Thine almighty sovereignty with any ear except Thine own ear. Too high art Thou exalted for the eye of any creature to behold Thy beauty, or for the understanding of any heart to scale the heights of Thine immeasurable knowledge. For should the birds of the hearts of them that are nigh unto Thee be ever enabled to soar as long as Thine own overpowering sovereignty can endure, or to ascend as long as the empire of Thy Divine holiness can last, they shall, in no wise, be able to transcend the limitations which a contingent world hath imposed upon them, nor pass beyond its confines. How, then, can he whose very creation is restricted by such limitations, attain unto Him Who is the Lord of the Kingdom of all created things, or ascend into the heaven of Him Who ruleth the realms of loftiness and grandeur?

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 88

I implore Thee by Thine All-Glorious Name, wherewith Thou didst adorn all the denizens of the kingdom of Thy revelation and the inmates of the heaven of Thy will, to grant that my soul may be attracted by the sweetness of the melody of the Bird of Heaven that chanteth amidst the branches of the tree of Thy decree that Thou art God, that there is none other God beside Thee.

Cleanse me with the waters of Thy mercy, O my Lord, and make me wholly Thine, and cause me to approach the Tabernacle of Thy Cause and the adored Sanctuary of Thy Presence. Ordain, then, for me all the things Thou didst ordain for the chosen ones among Thy handmaidens, and rain down upon me that which will illuminate my face and enlighten my heart.

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 138

Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 320

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile

declared -- and Our Word is the truth -- : 'Consort with the followers of all religions in a spirit of friendliness and fellowship.' Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: 'Love of one's country is an element of the Faith of God.' The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: 'It is not his to boast who loveth his country, but it is his who loveth the world.' Through the power released by these exalted words He hath lent a fresh impulse and set a new direction to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

This Wronged One hath forbidden the people of God to engage in contention or conflict and hath exhorted them to righteous deeds and praiseworthy character. In this day the hosts that can ensure the victory of the Cause are those of goodly conduct and saintly character. Blessed are they who firmly adhere unto them and woe betide such as turn away therefrom.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 87

O thou seeker who art gifted with keen insight. I swear by Him Who attracted the Concourse on High through the potency of His most sublime Word! Verily, the birds abiding within the domains of My Kingdom and the doves dwelling in the rose-garden of My wisdom utter such melodies and warblings as are inscrutable to all but God, the Lord of the kingdoms of earth and heaven; and were these melodies to be revealed even to an extent smaller than a needle's eye, the people of tyranny would utter such calumnies as none among former generations hath ever uttered, and would commit such deeds as no one in past ages and centuries hath ever committed. They have rejected the bounty of God and His proofs and have repudiated the testimony of God and His signs. They have gone astray and have caused the people to go astray, yet perceive it not. They worship vain imaginings but know it not. They have taken idle fancies for their lords and have neglected God, yet understand not. They have abandoned the most great Ocean and are hastening towards the pool, but comprehend not. They follow their own idle fancies while turning aside from God, the Help in Peril, the Self-Subsisting.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 106

It is the ardent hope of this lowly one that God -- exalted be His glory -- may grant all men that which is good. For he who is endowed therewith is the possessor of all things. The Great Being saith: The Tongue of Wisdom proclaimeth: He that hath Me not is bereft of all things. Turn ye away from all that is on earth and seek none else but Me. I am the Sun of Wisdom and the Ocean of Knowledge. I cheer the faint and revive the dead. I am the guiding Light that illumineth the way. I am the royal Falcon on the arm of the Almighty. I unfold the drooping wings of every broken bird and start it on its flight.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 169

Indeed the face of the sun of justice and fairness is hidden behind the clouds of idle fancy which the foolish ones have conceived. Therefore it is not to be wondered at that the movements of the birds of darkness attract attention. Through the potency of the Name of the Best-Beloved, invite thou the receptive souls unto God's holy court, that perchance they may not remain deprived of the heavenly Fountain of living water. He is in truth the Gracious, the Forgiving.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 236

A grievous loss hath indeed been suffered by those that have inclined their ears to the croaking of the raven, and refused to hearken unto the sweet warblings of the Bird of Heaven singing upon the twigs of the Tree of eternity: Verily there is none other God but Me, the All-Knowing, the All-Wise. This is the Day that hath been illumined by the splendours of the light of Our countenance -- the Day around which all days and nights circle in adoration. Blessed is the man of insight who hath perceived, and the sore athirst who hath quaffed from this luminous Fountain. Blessed the man who acknowledgeth the truth, earnestly striving to serve the Cause of his Lord, the Powerful, the Almighty.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 260

Examine the wondrous behaviour of the Prophets, and recall the defamations and denials uttered by the children of negation and falsehood, perchance you may cause the bird of the human heart to wing its flight away from the abodes of heedlessness and doubt unto the nest of faith and certainty, and drink deep from the pure waters of ancient wisdom, and partake of the fruit of the tree of divine knowledge. Such is the share of the pure in heart of the bread that hath descended from the realms of eternity and holiness.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 5

Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire. For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: "O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?"[1] And also He saith: "O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?"[2] Again, He saith: "Say, O people of the Book! Why repel believers from the way of God?"[3] It is evident that by the "people of the Book," who have repelled their fellow-men from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were you to observe with the eye of God.

[1 *Qur'án* 3:70.] [2 *Qur'án* 3:71.] [3 *Qur'án* 3:99.]

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 15

Behold, how many are the mysteries that lie as yet unravelled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasuries! Shouldest thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to

comprehend. His creation no end hath overtaken, and it hath ever existed from the "Beginning that hath no beginning"; and the Manifestations of His Beauty no beginning hath beheld, and they will continue to the "End that knoweth no end." Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 166

By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 175

Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. 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. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 210

O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

Bahá'u'lláh, *The Persian Hidden Words*

Thus it hath been made clear that these stages depend on the vision of the wayfarer. In every city he will behold a world, in every Valley reach a spring, in every meadow hear a song. But the falcon of the mystic heaven hath many a wondrous carol of the spirit in His breast, and the Persian bird keepeth in His soul many a sweet Arab melody; yet these are hidden, and hidden shall remain.

If I speak forth, many a mind will shatter,

And if I write, many a pen will break.

Bahá'u'lláh, *The Seven Valleys*, p. 28

O My friend! Many a hound pursueth this gazelle of the desert of oneness; many a talon claweth at this thrush of the eternal garden. Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.

Bahá'u'lláh, *The Seven Valleys*, p. 41

Great is your blessedness, inasmuch as ye have forsaken your homes and wandered the land for the love of your Lord, the Almighty, the Ancient of Days, until ye entered the Land of Mystery at a time when the fire of oppression was ablaze and the croaking of the raven of discord had been raised. Ye are My partners in My tribulations, for ye were present with Us during the darksome night in which the hearts of those who testify to the unity of God were agitated. Ye entered this land for the sake of Our love, and departed therefrom through Our command. By the righteousness of God! Because of you the earth itself glorieth over heaven. How excellent is this most sublime, this glorious and exalted bounty! Ye have been deprived of your nest, O birds of eternity, for the sake of your Lord, the Unconstrained, but your true abode is beneath the wings of the grace of the All-Merciful. Blessed are they that understand.

Bahá'u'lláh, *The Summons of the Lord of Hosts*, p. 147

O Bird of Holiness! Soar in the heaven of communion with Me, and acquaint the people with that which We disclosed unto Thee in the billowing oceans of immortality beyond the mount of glory. Let the fear of no one dismay Thee, and put Thy trust in God, the Almighty, the Beneficent. We, verily, shall protect Thee from those who, without a clear token from God or an enlightening Book, have grievously wronged Thee.

Bahá'u'lláh, *The Summons of the Lord of Hosts*, p. 198

Shelter under Thy protection, O Thou Spirit of purity, Thou Whom art the All-Bountiful Provider, this enthralled, enkindled servant of Thine. Aid him in this world of being to remain steadfast and firm in Thy love and grant that this broken-winged bird attain a refuge and shelter in Thy divine nest that abideth upon the celestial tree.

'Abdu'l-Bahá, *Compilations, Bahá'í Prayers*, p. 31

Wherefore, wed Thou in the heaven of Thy mercy these two birds of the nest of Thy love, and make them the means of attracting perpetual grace; that from the union of these two seas of love a wave of tenderness may surge and cast the pearls of pure and goodly issue on the shore of life.

'Abdu'l-Bahá, *Compilations, Bahá'í Prayers*, p. 104

I beseech Thee, by Thine own Self and by Him Whom Thou hast appointed as the Manifestation of Thine own Being and Thy discriminating Word unto all that are in heaven and on earth, to gather together Thy servants beneath the shade of the Tree of Thy gracious providence. Help them, then, to partake of its fruits, to incline their ears to the rustling of its leaves, and to the sweetness of the voice of the Bird that chanteth upon its branches. Thou art, verily, the Help in Peril, the Inaccessible, the Almighty, the Most Bountiful.

Bahá'u'lláh, *Compilations, Bahá'í Prayers*, p. 108

Shield them within the stronghold of Thy protection and safety, preserve them in Thy watchful care, look upon them with the eyes of Thy providence and mercy, make them the signs of Thy divine unity that are manifest throughout all regions, the standards of Thy might that wave above Thy mansions of grandeur, the shining lamps that burn with the oil of Thy wisdom in the globes of Thy guidance, the birds of the garden of Thy knowledge that warble upon the topmost boughs in Thy sheltering paradise, and the leviathans of the ocean of Thy bounty that plunge by Thy supreme mercy in the fathomless deeps.

'Abdu'l-Bahá, *Compilations, Bahá'í Prayers*, p. 156

O Thou Provider! The dearest wish of this servant of Thy Threshold is to behold the friends of East and West in close embrace; to see all the members of human society gathered with love in a single great assemblage, even as individual drops of water collected in one mighty sea; to behold them all as birds in one garden of roses, as peals of one ocean, as leaves of one tree, as rays of one sun.

'Abdu'l-Bahá , Compilations, *Bahá'í Prayers*, p. 158

O Lord! I am a broken-winged bird and desire to soar in Thy limitless space. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance.

O Lord! Have pity on my weakness, and strengthen me with Thy power. O Lord! Have pity on my impotence, and assist me with Thy might and majesty.

O Lord! Should the breath of the Holy Spirit confirm the weakest of creatures, he would attain all to which he aspires and would possess anything he desires. Indeed, Thou hast assisted Thy servants in the past and, though they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth, through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of mankind. Whereas formerly they were as moths, they became as royal falcons, and whereas before they were as brooks, they became as seas, through Thy bestowal and Thy mercy. They became, through Thy most great favor, stars shining on the horizon of guidance, birds singing in the rose gardens of immortality, lions roaring in the forests of knowledge and wisdom, and whales swimming in the oceans of life.

'Abdu'l-Bahá , Compilations, *Bahá'í Prayers*, p. 178

O Thou kind Lord! Praise be unto Thee that Thou hast shown us the highway of guidance, opened the doors of the kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast enriched the poor; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the fountain of guidance; Thou hast suffered the thirsty fish to reach the ocean of reality; and Thou hast invited the wandering birds to the rose garden of grace.

'Abdu'l-Bahá , Compilations, *Bahá'í Prayers*, p. 183

O Lord, my God! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the kingdom, suffered me to walk in this straight and far-stretching path, illumined my eye by beholding the splendors of Thy light, inclined my ear to the melodies of the birds of holiness from the kingdom of mysteries and attracted my heart with Thy love among the righteous.

'Abdu'l-Bahá , Compilations, *Bahá'í Prayers*, p. 186

O God! O God! This is a broken-winged bird and his flight is very slow - assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance.

'Abdu'l-Bahá , Compilations, *Bahá'í Prayers*, p. 187

Glorified be my Lord, the All-Glorious! But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below,

Glorified be my Lord, the All-Glorious! May wing through space even as the favored birds in the realm of eternal reunion;

Glorified be my Lord, the All-Glorious! May know the mysteries hidden in the Seas of light.

'Abdu'l-Bahá , *Compilations, Bahá'í Prayers*, p. 222

Today, under the shadowing mercy of God, he dwells in the bright Heavens. He communes with the birds of holiness, and in the assemblage of splendors he is immersed in light. The memory and praise of him shall remain, till the end of time, in the pages of books and on the tongues and lips of men.

'Abdu'l-Bahá, *Memorials of the Faithful*, p. 47

O my Lord, no words do I find to glorify Thee; no way do I see for the bird of my mind to soar upward to Thy Kingdom of Holiness; for Thou, in Thy very essence, art sanctified above those tributes, and in Thy very being art beyond the reach of those praises which are offered Thee by the people that Thou hast created. In the sanctity of Thine own being hast Thou ever been exalted above the understanding of the learned among the Company on high, and forever wilt Thou remain enwrapped within the holiness of Thine own reality, unreached by the knowledge of those dwellers in Thine exalted Kingdom who glorify Thy Name.

O God, my God! How can I glorify or describe Thee inaccessible as Thou art; immeasurably high and sanctified art Thou above every description and praise.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 4

Wherefore, O beloved of the Lord, strive ye with heart and soul to receive a share of His holy attributes and take your portion of the bounties of His sanctity -- that ye may become the tokens of unity, the standards of singleness, and seek out the meaning of oneness; that ye may, in this garden of God, lift up your voices and sing the blissful anthems of the spirit. Become ye as the birds who offer Him their thanks, and in the blossoming bowers of life chant ye such melodies as will dazzle the minds of those who know. Raise ye a banner on the highest peaks of the world, a flag of God's favour to ripple and wave in the winds of His grace; plant ye a tree in the field of life, amid the roses of this visible world, that will yield a fruitage fresh and sweet.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 11

O bird that singeth sweetly of the Abha Beauty! In this new and wondrous dispensation the veils of superstition have been torn asunder and the prejudices of eastern peoples stand condemned. Among certain nations of the East, music was considered reprehensible, but in this new age the Manifest Light hath, in His holy Tablets, specifically proclaimed that music, sung or played, is spiritual food for soul and heart.

The musician's art is among those arts worthy of the highest praise, and it moveth the hearts of all who grieve. Wherefore, O thou Shahnaz,[1] play and sing out the holy words of God with wondrous tones in the gatherings of the friends, that the listener may be freed from chains of care and sorrow, and his soul may leap for joy and humble itself in prayer to the realm of Glory.

[1 Shahnaz, the name given to the recipient of this Tablet, is also the name of a musical mode.]

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 112

Convey thou unto the handmaids of the Merciful the message that when a test turneth violent they must stand unmoved, and faithful to their love for Baha. In winter come the storms, and the great winds blow, but then will follow spring in all its beauty, adorning hill and plain with perfumed plants and red anemones, fair to see. Then will the birds trill out upon the branches their songs of joy, and sermonize in lilting tones from the pulpits of the trees. Erelong shall ye bear witness that the lights are streaming forth, the banners of the realm above are waving, the sweet scents of the All-Merciful are wafted abroad, the hosts of the Kingdom are marching down, the angels of heaven are rushing forward, and the Holy Spirit is breathing upon all those regions. On that day thou shalt behold the waverers, men and women alike, frustrated of their hopes and in manifest loss. This is decreed by the Lord, the Revealer of Verses.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 163

O ye sons and daughters of the Kingdom! Thankful, the birds of the spirit seek only to fly in the high heavens and to sing out their songs with wondrous art. But the pitiable earthworms love only to tunnel into the ground, and what a mighty struggle they make to get themselves down into its depths! Even so are the sons of earth. Their highest aim is to augment their means of continuing on, in this vanishing world, this death in life; and this despite the fact that they are bound hand and foot by a thousand cares and sorrows, and never safe from danger, not even for the twinkling of an eye; never at any time secure, even from sudden death. Wherefore, after a brief span, are they utterly effaced, and no sign remaineth to tell of them, and no word of them is ever heard again.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 175

And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings -- one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 301

In the time of sleep this body is as though dead; it does not see nor hear; it does not feel; it has no consciousness, no perception -- that is to say, the powers of man have become inactive, but the spirit lives and subsists. Nay, its penetration is increased, its flight is higher, and its intelligence is greater. To consider that after the death of the body the spirit perishes is like imagining that a bird in a cage will be destroyed if the cage is broken, though the bird has nothing to fear from the destruction of the cage. Our body is like the cage, and the spirit is like the bird. We see that without the cage this bird flies in the world of sleep; therefore, if the cage becomes broken, the bird will continue and exist. Its feelings will be even more powerful, its perceptions greater, and its happiness increased. In truth, from hell it reaches a paradise of delights because for the thankful birds there is no paradise greater than freedom from the cage. That is why with utmost joy and happiness the martyrs hasten to the plain of sacrifice.

In wakefulness the eye of man sees at the utmost as far as one hour of distance [1] because through the instrumentality of the body the power of the spirit is thus determined; but with the inner sight and the mental eye it sees America, and it can perceive that which is there, and discover the conditions of things and organize affairs. If, then, the spirit were the same as the body, it would be necessary that the power of the inner sight should also be in the same proportion. Therefore, it is evident that this spirit is different from the body, and that the bird is different from the cage, and that the power and penetration of the spirit is stronger without the intermediary of the body. Now, if the instrument is abandoned, the possessor of the instrument continues to act. For example,

if the pen is abandoned or broken, the writer remains living and present; if a house is ruined, the owner is alive and existing. This is one of the logical evidences for the immortality of the soul.

[1 It is a Persian custom to reckon distance by time.]

'Abdu'l-Bahá, *Some Answered Questions*, p. 228

"One night, on the eve of the day of Arafih, in the year 1255 A.H., [1] I was so wrapt in prayer that I seemed to have fallen into a trance. There appeared before me a bird, white as the snow, which hovered above my head and alighted upon the twig of a tree beside me. In accents of indescribable sweetness, that bird voiced these words: 'Are you seeking the Manifestation, O Abdu'l-Karim? Lo, the year '60.' Immediately after, the bird flew away and vanished. The mystery of those words greatly agitated me. The memory of the beauty of that vision lingered long in my mind. I seemed to have tasted all the delights of Paradise. My joy was irrepressible.

[1 The night preceding February 13, 1840 A.D.]

"The mystic message of that bird had penetrated my soul and was continually on my lips. I revolved it constantly in my mind. I shared it with no one, fearing lest its sweetness forsake me. A few years later, the Call from Shiraz reached my ears. The day I heard it, I hastened to that city. On my way I met, in Tihnan, Mulla Muhammad-i-Mu'allim, who acquainted me with the nature of this Call, and informed me that those who had acknowledged it had gathered in Karbila and were awaiting the return of their Leader from Hijaz. I immediately departed for that city. From Hamadan, Mulla Javad-i-Baraghani, to my great distress, accompanied me to Karbila, where I was privileged to meet you as well as the rest of the believers. I continued to treasure within my heart the strange message conveyed to me by that bird. When I subsequently attained the presence of the Báb and heard from His lips those same words, spoken in the same tone and language as I had heard them, I realised their significance. I was so overwhelmed by their power and glory that I instinctively fell at His feet and magnified His name."

Shoghi Effendi, *The Dawn-Breakers*, p. 167

O THOU cherished Fruit of the heart! Give ear to the melodies of this mystic Bird warbling in the loftiest heights of heaven. The Lord hath, in truth, inspired Me to proclaim: Verily, verily, I am God, He besides Whom there is none other God. He is the Almighty, the All-Wise.

The Báb, *Selections from the Writings of The Báb*, p. 67

THE glory of glories and the most resplendent light rest upon Thee, O my God. Thy majesty is so transcendent that no human imagination can reach it and Thy consummate power is so sublime that the birds of men's hearts and minds can never attain its heights. All beings acknowledge their powerlessness to praise Thee as beseemeth Thy station. Immeasurably exalted art Thou. No one can glorify Thy Being, or fathom the evidences of Thy bounty as it exists in Thine inmost Essence, since Thou alone knowest Thyself as Thou art in Thyself.

The Báb, *Selections from the Writings of The Báb*, p. 194

THROUGH Thy revelation, O my God, Thou hast enabled me to know Thee, and through the radiance of Thine effulgent splendour Thou hast inspired me with Thy remembrance. Thou art the One nearest to me with naught else between Thee and me, and Thou art the One Whose power nothing whatsoever can frustrate. Far be it then from Thine Essence that the mightiest birds of the souls of men or of human imaginings should ever scale its heights, and too exalted is Thy holy Being for the loftiest sentiments of men of understanding to attain unto Thee. From everlasting no one hath comprehended Thine

Own Self, and unto everlasting Thou shalt remain what Thou hast been since time immemorial with no one else besides Thee.

The Báb, *Selections from the Writings of The Báb*, p. 211

This is also a mark of recognition of the power of the Hand of Omnipotence to turn gnats into eagles. His bounties embolden us. Broken-winged birds are we; yet, with His assurances resounding in our souls, we soar to ever greater heights in His service. "I am the royal Falcon on the arm of the Almighty!" He declares, benevolently adding: "I unfold the drooping wings of every broken bird and start it on its flight." How then can we fail?

We here make this vow: With a stirring history of divine support behind us and a clear vision of unfolding destiny before us, we move onward, renewed, reconsecrated, resolute, until the consciousness of every human being has been touched by the knowledge of God's triumphant Faith. And, intoning the expectant words of His Martyr-Herald, we exclaim: "Exalted be His glory, and magnified be His might, and sanctified be His holiness, and glorified be His grandeur, and lauded be His ways!"

The Universal House of Justice, *A Wider Horizon, Selected Letters 1983-1992*, p.

When Bahá'u'lláh was a child of five or six years, He dreamt that He was in a garden where huge birds were flying overhead and attacking Him, but they could not harm Him; then went to bathe in the sea, and there he was attacked by fishes, but they too could cause Him no injury. Bahá'u'lláh related this strange dream to His father, and Mirza Buzurg sent for a man who claimed to interpret dreams. After making his calculations, he told Mirza Buzurg that the expanse of the sea was this world in its entirety, and the birds and fishes were the peoples of the world assailing his Son, because He would promulgate something of vital importance related to the minds of men. But they would be powerless to harm Him, for He would triumph over them all to achieve a momentous matter.

H.M. Balyuzi, Bahá'u'lláh - *The King of Glory*, p. 19

Blinded indeed is this world. Few are those who see the truth. Like a bird breaking out of the net, few are those who go to heaven.

Wild swans take the path of the sun. Men with powers travel through space, but the wise step right out of the world, by conquering Mara and his host.

Buddhist, *Dhammapada - Sayings of the Buddha 1 tr. J. Richards*

This world is blinded; only a few can see here.
Like birds escaped from the net, a few go to heaven.
The swans go on the path of the sun;
miraculously they fly through the sky.
The wise are led out of this world,
when they have conquered Mara and the tempter's armies.

Buddhist, *Dhammapada - Sayings of the Buddha 2 tr. J. Richards*

2:11 For, lo, the winter is past, the rain is over and gone; 2:12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; 2:13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

King James Bible, *Song of Solomon*

Nightingale



(Wikipedia commons)

He is the King, the All-Knowing, the Wise! Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God, calling the believers in the Divine Unity to the court of the Presence of the Generous One, informing the severed ones of the message which hath been revealed by God, the King, the Glorious, the Peerless, guiding the lovers to the seat of sanctity and to this resplendent Beauty.

Verily this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested. Verily He is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.

Bahá'u'lláh, *Baha'i Prayers*, p. 206

We have enabled thee to hear the melodies of the Nightingale of Paradise, and unveiled to thine eyes the signs which God, by His all-compelling behest, hath sent down in the Most Great Prison, that thine eye might be cheered, and thy soul be well-assured. He, verily, is the All-Bounteous, the Generous. Arise thou through the power of His testimony to serve the Cause of God, thy Lord, the God of Mercy.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 103

Numerous letters from thee have been presented before Our Throne. We have perused them as a token of grace on Our part, and for each name thou didst mention therein We have revealed that which will stir the minds of men and will cause the spirits to soar. Moreover We have repeatedly enabled thee to hearken unto the warblings of the birds of heaven and to incline thine ear to the songs of the nightingales pouring forth their melodies upon the branches. Thus was the Pen of God set in motion in thy remembrance that thou mightest admonish men through the power of this utterance which is divinely ordained to be the revealer of the signs of His glory.

Blessed is the spot wherein the anthem of His praise is raised, and blessed the ear that hearkeneth unto that which hath been sent down from the heaven of the loving-kindness of thy Lord, the All-Merciful.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 196

O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

Bahá'u'lláh, *The Persian Hidden Words*

O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favours of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draught, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Ridvan cannot for ever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 23

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

Hearken then unto that which the Bird of Heaven uttered, in the sweetest and most wondrous accents, and in the most perfect and exalted melodies, concerning them - an utterance that shall fill them with remorse from now unto "the day when mankind shall stand before the Lord of the worlds": "Although they had before prayed for victory over those who believed not, yet when there came unto them He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!"²¹ Such indeed are their condition and attainments in their vain and empty life. Erelong shall they be cast into the fire of affliction and find none to help or succour them.

Bahá'u'lláh, *Gems of Divine Mysteries*, p. 21

The world is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight, that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be unfurled, and the Nightingale of Paradise warble its melody.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 118

How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who is the King of Names and Attributes, hath destined for that City! The attainment unto this City quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable Wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savors of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In each one of its leaves ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 268

They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto that City, that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and will receive the surest testimonies from the beauty of its Rose, and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and readorned....

That City is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus, the Gospel; in the days of Muhammad, the Messenger of God, the Qur'án; in this day, the Bayan; and in the Dispensation of Him Whom God will make manifest, His own Book -- the Book unto which all the Books of former Dispensations must needs be referred, the Book that standeth amongst them all transcendent and supreme.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 269

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.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 319

How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur -- a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favor. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 294

yield Thee such thanks as can enable the Heavenly Dove to warble forth, upon the branches of the Lote-Tree of Immortality, her song: "Verily, Thou art God. No God is there besides Thee. From eternity Thou hast been exalted above the praise of aught else but Thee, and been high above the description of any one except Thyself." I yield Thee such thanks as can cause the Nightingale of Glory to pour forth its melody in the highest heaven: "Ali The Báb, in truth, is Thy servant, Whom Thou hast singled out from among Thy Messengers and Thy chosen Ones, and made Him to be the Manifestation of Thyself in all that pertaineth unto Thee, and that concerneth the revelation of Thine attributes and the evidences of Thy names." I yield Thee such thanks as can stir up all things to extol Thee, and to glorify Thine Essence, and can unloose the tongues of all beings to magnify the sovereignty of Thy beauty.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 329

Say, by the righteousness of God! The All-Merciful is come invested with power and sovereignty. Through His power the foundations of religions have quaked and the Nightingale of Utterance hath warbled its melody upon the highest branch of true understanding. Verily, He Who was hidden in the knowledge of God and is mentioned in the Holy Scriptures hath appeared. Say, this is the Day when the Speaker on Sinai hath mounted the throne of Revelation and the people have stood before the Lord of the worlds. This is the Day wherein the earth hath told out her tidings and hath laid bare her treasures; when the oceans have brought forth their pearls and the divine Lote-Tree its fruit; when the Sun hath shed its radiance and the Moons have diffused their lights, and the Heavens have revealed their stars, and the Hour its signs, and the Resurrection its dreadful majesty; when the pens have unloosed their outpourings and the spirits have laid bare their mysteries. Blessed is the man who recognizeth Him and attaineth His presence, and woe betide such as deny Him and turn aside from Him. I beseech God to aid His servants to return unto Him. Verily He is the Pardoner, the Forgiving, the Merciful.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 107

Yield thou praise unto God for having graciously chosen thee to be a shower of bounty for that which We have sown in the pure and blessed soil and enabled thee to serve as a springtime of tender mercy for the wondrous and sublime trees We have planted. Indeed so great is this favour that of all created things in the world of existence, none can ever hope to rival it. We have moreover given thee to drink the choice wine of utterance from the chalice of the heavenly bestowals of thy merciful Lord, which is none other than this Tongue of holiness – a Tongue that, as soon as it was unloosed, quickened the entire creation, set in motion all beings and caused the Nightingale to pour forth its melodies. This is the Fountain of living water for all that dwell in the realm of being.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 195

Numerous letters from thee have been presented before Our Throne. We have perused them as a token of grace on Our part, and for each name thou didst mention therein We have revealed that which will stir the minds of men and will cause the spirits to soar. Moreover We have repeatedly enabled thee to hearken unto the warblings of the birds of heaven and to incline thine ear to the songs of the nightingales pouring forth their melodies upon the branches. Thus was the Pen of God set in motion in thy remembrance that thou mightest admonish men through the power of this utterance which is divinely ordained to be the revealer of the signs of His glory.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 196

I bear witness that thou hast hearkened unto the melody of God and His sweet accents, inclined thine ear to the cooing of the Dove of divine Revelation and hast heard the Nightingale of fidelity pouring forth its notes upon the Branch of Glory: Verily there is none other God but Me, the Incomparable, the All-Informed.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 240

It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 16

O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favours of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draught, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Ridvan cannot for ever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 23

Great God! When the stream of utterance reached this stage, We beheld, and lo! the sweet savours of God were being wafted from the dayspring of Revelation, and the morning breeze was blowing out of the Sheba of the Eternal. Its tidings rejoiced anew the heart, and imparted immeasurable gladness to the soul. It made all things new, and

brought unnumbered and inestimable gifts from the unknowable Friend. The robe of human praise can never hope to match Its noble stature, and Its shining figure the mantle of utterance can never fit. Without word It unfoldeth the inner mysteries, and without speech It revealeth the secrets of the divine sayings. It teacheth lamentation and moaning to the nightingales warbling upon the bough of remoteness and bereavement, instructeth them in the art of love's ways, and showeth them the secret of heart-surrender. To the flowers of the Ridvan of heavenly reunion It revealeth the endearments of the impassioned lover, and unveileth the charm of the fair. Upon the anemones of the garden of love It bestoweth the mysteries of truth, and within the breasts of lovers It entrusteth the symbols of the innermost subtleties. At this hour, so liberal is the outpouring of Its grace that the holy Spirit itself is envious! It hath imparted to the drop the waves of the sea, and endowed the mote with the splendour of the sun. So great are the overflowings of Its bounty that the foulest beetle hath sought the perfume of the musk, and the bat the light of the sun. It hath quickened the dead with the breath of life, and caused them to speed out of the sepulchres of their mortal bodies. It hath established the ignorant upon the seats of learning, and elevated the oppressor to the throne of justice.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 59

Gracious God! How great is Our amazement at the way the people have gathered around him, and have borne allegiance to his person! Content with transient dust, these people have turned their face unto it, and cast behind their backs Him Who is the Lord of Lords. Satisfied with the croaking of the crow and enamoured with the visage of the raven, they have renounced the melody of the nightingale and the charm of the rose. What unspeakable fallacies the perusal of this pretentious book hath revealed! They are too unworthy for any pen to describe, and too base for one moment's attention. Should a touchstone be found, however, it would instantly distinguish truth from falsehood, light from darkness, and sun from shadow.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 189

When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree -- which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of "return" and "revival." How unspeakably glorious are the signs, the tokens, the revelations, and splendours which He Who is the King of names and attributes hath destined for that City! The attainment of this City quenches thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savours of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In every leaf ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 197

They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 198

On the outspread tablet of this world, ye are the verses of His singleness; and atop lofty palace towers, ye are the banners of the Lord. In His bowers are ye the blossoms and sweet-smelling herbs, in the rose garden of the spirit the nightingales that utter plaintive cries. Ye are the birds that soar upward into the firmament of knowledge, the royal falcons on the wrist of God.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 266

The sight and insight of some were illumined by the light of grace, and there were some who, hearing the anthems of unity, leapt for joy. There were birds that began to carol in the gardens of holiness, there were nightingales in the branches of the rose tree of heaven that raised their plaintive cries. Then were decked and adorned both the Kingdom on high and the earth below, and this world became the envy of high heaven. Yet alas, alas, the neglectful have stayed fast in their heedless sleep, and the foolish have spurned this most sacred of bestowals.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 8

O ye loved ones of God! From the peoples of the world, against the Candle of the Covenant discordant winds do beat and blow. The Nightingale of faithfulness is beset by renegades who are even as ravens of hate. The Dove of God's remembrance is hard pressed by mindless birds of night, and the Gazelle that dwelleth in the meadows of God's love is being hunted down by ravening beasts. Deadly is the peril, tormenting the pain.

'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 9

The fragmentary description left to posterity by His chronicler Nabil is one of the very few authentic records we possess of the memorable days He spent in that garden. "Every day," Nabil has related, "ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá'u'lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city." "One night," he continues, "the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in

conversing with the stream of visitors who kept flowing in from Baghdad. Not once could I discover in the words He spoke any trace of dissimulation."

Shoghi Effendi, *God Passes By*, p. 153

When he reached Istanbul he received a Tablet from Bahá'u'lláh, now well known as "The Tablet of Ahmad." He describes receipt of this Tablet as follows: "I received the Tablet of 'The Nightingale of Paradise' and reading it again and again, I found out that my Beloved desired me to go and teach His Cause. Therefore I preferred obedience to visiting Him."

Abu'l-Qasim Faizi, *A Flame of Fire*

"If a cow should go to a prosperous town, a city full of bounties and divine blessings, and should be asked as to what it had found in this town, it would say, 'Nothing but cucumber peels and melon rinds.' But if a nightingale should fly to a rose garden, when it returns the reply would be, 'Verily, I have scented delicious fragrances, seen most beautiful flowers, most delightful verdure, drunk most refreshing water from gushing fountains; and I have found new life!' Now the reply of a beetle would be, 'All you have heard concerning the rose garden is false. There is neither a delightful fragrance nor beauty of verdure, nor is it joyous. In fact, when I entered it, I was displeased. All you have heard is false. Had I not escaped, I should have died!'"

Misc Bahá'í, *The Diary of Juliet Thompson*

Dove



(Wikipedia commons)

Thou hast heard the sweet melodies of the **Doves of Utterance** cooing on the boughs of the Lote-Tree of knowledge. Harken, now, unto the notes of the **Birds of Wisdom** upraised in the Most Sublime Paradise. They verily will acquaint thee with things of which thou wert wholly unaware. Give ear unto that which the Tongue of Might and Power hath spoken in the Books of God, the Desire of every understanding heart.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 140

"O King! Wert thou to incline thine ears unto the shrill voice of the Pen of Glory and the cooing of the **Dove of Eternity**, which on the branches of the Lote-Tree beyond which there is no passing, uttereth praises to God, the Maker of all Names and the Creator of earth and heaven, thou wouldst attain unto a station from which thou wouldst behold in the world of being naught save the effulgence of the Adored One, and wouldst regard thy sovereignty as the most contemptible of thy possessions, abandoning it to whosoever might desire it, and setting thy face toward the Horizon aglow with the light of His countenance. Neither wouldst thou ever be willing to bear the burden of dominion save for the purpose of helping thy Lord, the Exalted, the Most High. Then would the Concourse on high bless thee. O how excellent is this most sublime station, couldst thou ascend thereunto through the power of a sovereignty recognized as derived from the Name of God!"

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 40

This is the text of that which was revealed aforesaid in the first Gospel, according to Matthew, regarding the signs that must needs herald the advent of the One Who shall come after Him. He saith: "And woe unto them that are with child, and to them that give suck in those days...", until the mystic **Dove**, singing in the midmost heart of eternity, and

the celestial Bird, warbling upon the Divine Lote-Tree, saith: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet."

In the second Gospel, according to Mark, the Dove of holiness speaketh in such terms: "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be."⁷ And it singeth later with the same melodies as before, without change or alteration. God, verily, is a witness unto the truth of My words.

Bahá'u'lláh, *Gems of Divine Mysteries*

Know, moreover, that it is through such words that God proveth His servants and sifteth them, separating the believer from the infidel, the detached from the worldly, the pious from the profligate, the doer of good from the worker of iniquity, and so forth. Thus hath the Dove of holiness proclaimed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?"

Bahá'u'lláh, *Gems of Divine Mysteries*

If these wayward souls had indeed paused to reflect upon their conduct, recognized the sweet melodies of that Mystic Dove singing upon the twigs of this snow-white Tree, embraced that which God had revealed unto and bestowed upon them, and discovered the fruits of the Tree of God upon its branches, wherefore then did they reject and denounce Him? Had they not lifted their heads to the heavens to implore His appearance? Had they not besought God at every moment to honour them with His Beauty and sustain them through His presence?

Bahá'u'lláh, *Gems of Divine Mysteries*

At this hour, when the sweet savours of attraction have wafted over Me from the everlasting city, when transports of yearning have seized Me from the land of splendours at the dawning of the Daystar of the worlds above the horizon of 'Iraq, and the sweet melodies of Hijaz have brought to Mine ears the mysteries of separation, I have purposed to relate unto thine eminence a portion of that which the Mystic Dove hath warbled in the midmost heart of Paradise as to the true meaning of life and death, though the task be impossible. For were I to interpret these words for thee as it hath been inscribed in the Guarded Tablets, all the books and pages of the world could not contain it, nor could the souls of men bear its weight. I shall nonetheless mention that which beseemeth this day and age, that it might serve as a guidance unto whosoever desireth to gain admittance into the retreats of glory in the realms above, to hearken unto the melodies of the spirit intoned by this divine and mystic bird, and to be numbered with those who have severed themselves from all save God and who in this day rejoice in the presence of their Lord.

Bahá'u'lláh, *Gems of Divine Mysteries*

..",⁵ until the mystic Dove, singing in the midmost heart of eternity, and the celestial Bird, warbling upon the Divine Lote-Tree, saith: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet.

Bahá'u'lláh, *Gems of Divine Mysteries, p. 7*

The Pen of Revelation exclaimeth: "On this Day the Kingdom is God's!" The Tongue of Power is calling: "On this Day all sovereignty is, in very deed, with God!" The Phoenix of the realms above crieth out from the immortal Branch: "The glory of all greatness belongeth to God, the Incomparable, the All-Compelling!" The Mystic Dove proclaimeth from its blissful bower, in the everlasting Paradise: "The source of all bounty is derived, in this Day, from God, the One, the Forgiving!" The Bird of the Throne warbleth its melody in its retreats of holiness: "Supreme ascendancy is to be attributed, this Day, to none except God, Him Who hath no peer nor equal, Who is the Most Powerful, the All-Subduing!" The inmost essence of all things voiceth in all things the testimony: "All forgiveness floweth, in this Day, from God, Him to Whom none can compare, with Whom no partners can be joined, the Sovereign Protector of all men, and the Concealer of their sins!" The Quintessence of Glory hath lifted up its voice above My head, and crieth from such heights as neither pen nor tongue can in any degree describe: "God is my witness! He, the Ancient of everlasting days is come, girded with majesty and power. There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing, the All-Informed, the Sovereign Protector, the Source of eternal light!"

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 35

I beseech Thee, by Thy Most Great Name, to open the eyes of Thy servants, that they may behold Thee shining above the horizon of Thy majesty and glory, and that they may not be hindered by the croaking of the raven from hearkening to the voice of the Dove of Thy sublime oneness, nor be prevented by the corrupt waters from partaking of the pure wine of Thy bounty and the everlasting streams of Thy gifts.

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 105

O God, my God! Be Thou not far from me, for tribulation upon tribulation hath gathered about me. O God, my God! Leave me not to myself, for the extreme of adversity hath come upon me. Out of the pure milk, drawn from the breasts of Thy loving-kindness, give me to drink, for my thirst hath utterly consumed me. Beneath the shadow of the wings of Thy mercy shelter me, for all mine adversaries with one consent have fallen upon me. Keep me near to the throne of Thy majesty, face to face with the revelation of the signs of Thy glory, for wretchedness hath grievously touched me. With the fruits of the Tree of Thine Eternity nourish me, for uttermost weakness hath overtaken me. From the cups of joy, proffered by the hands of Thy tender mercies, feed me, for manifold sorrows have laid mighty hold upon me. With the brodered robe of Thine omnipotent sovereignty attire me, for poverty hath altogether despoiled me. Lulled by the cooing of the Dove of Thine Eternity, suffer me to sleep, for woes at their blackest have befallen me. Before the throne of Thy oneness, amid the blaze of the beauty of Thy countenance, cause me to abide, for fear and trembling have violently crushed me. Beneath the ocean of Thy forgiveness, faced with the restlessness of the leviathan of glory, immerse me, for my sins have utterly doomed me.

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 234

How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur -- a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favor. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 295

Wilt Thou not, O my God, look upon the tears which Thy loved ones have shed? Wilt Thou not pity, O my Beloved, the eyes which have been dimmed by reason of their separation from Thee, and because of the cessation of the signs of Thy victory? Wilt Thou not behold, O my Master, the hearts wherein have beaten the wings of the dove of longing and love for Thee? By Thy glory! Things have come to such a pass that hope hath well nigh been banished from the hearts of Thy chosen ones, and the breaths of despair are ready to seize them, by reason of what hath befallen them in Thy days.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 335

When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock.

Bahá'u'lláh, *Synopsis and Codification of the Kitab-i-Aqdas*, p. 27

I bear witness that thou hast hearkened unto the melody of God and His sweet accents, inclined thine ear to the cooing of the Dove of divine Revelation and hast heard the Nightingale of fidelity pouring forth its notes upon the Branch of Glory: Verily there is none other God but Me, the Incomparable, the All-Informed.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 240

Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the inner meaning of God's holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness. They have strayed far from the fresh and thirst-subduing waters, and gathered round the salt that burneth bitterly. Concerning them, the Dove of Eternity hath spoken: "And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them." [1]

[1 Qur'án 7:145.]

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 105

13. O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

Bahá'u'lláh, *The Persian Hidden Words*

23. O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

Bahá'u'lláh, *The Persian Hidden Words*

Further, we have harkened to what the nightingale of knowledge sang on the boughs of the tree of thy being, and learned what the dove of certitude cried on the branches of the bower of thy heart. Methinks I verily inhaled the pure fragrances of the garment of thy love, and "attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributes -- I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a

station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention.

Bahá'u'lláh, *The Seven Valleys*, p. 2

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 Daystar 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 pleaseth Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest.

Bahá'u'lláh, *Compilations, Bahá'í Prayers*, p. 140

During her whole life span, that heavenly being was subjected to ordeals and tribulations. She confronted the attacks of the hostile, and she suffered afflictions any one of which could well have shattered a mountain of iron. And yet the sweet and comely face of that spirit-like dove of holiness, was wreathed till her very last hour in life-giving smiles, nor did that patience and endurance, that greatness, that majesty and dignity, ever desert her delicate and fragile person.

She who was the trust left by Bahá'u'lláh had no other aim nor goal but these: to proclaim the Cause of God and exalt His Word; to praise and glorify the Blessed Beauty's name; to bear 'Abdu'l-Bahá in mind and serve Him ever; to pity the sorely-troubled and give them endless, loving care; to cherish and comfort them, and bring them joy. There is, then, good reason, that with the passing of this peerless gem, this precious, matchless pearl, we should rend our garments in mourning, and that our eyes should stream with bitter tears.

Compilations, Bahiyyih Khanum, p. 77

This dire calamity, this great affliction, the passing of 'Abdu'l-Bahá, may our lives be sacrificed for His meekness, has shaken us to the very depths. Our lives lie in ruins. In our hearts, the stars of happiness have set, the lamps of joy have been put out. No more, from the rose-garden of the All-Glorious, does the nightingale warble those songs that fed the spirit in days gone by. From over the flower-beds of Heaven, the dove trills and coos no more. Now is the bright morning dark, and blazing noon is night, and the sea of woe has surged, and a storm of sorrow has overwhelmed mankind.

Compilations, Bahiyyih Khanum, p. 120

No more does the ardent nightingale carol its joyous songs, and the sweet and holy melodies of the immortal dove are hushed. That gleaming Moon is hidden now behind the clouds of everlasting life, that Orb of the high heavens sank down at the setting point of glory and rose into the skies of the world that we see not, and above the realm of the placeless He is casting forth His rays.

With His departure, these afflicted ones were plunged into a sea of pain, and beaten and blown about in a whirlwind of anguish more violent than the spoken or the written word can tell. Our days wear away in tears, our nights in sighing, and it is this storm of grief and regret and yearning that has kept us from writing before now, even to send you our love.

Compilations, *Bahiyiyh Khanum*, p. 148

Let us call to mind the clear statements and the warnings revealed by the Blessed Beauty, and the explanations and commentaries of 'Abdu'l-Bahá, particularly as found in His Will and Testament. This Testament was the last song of that Dove of the Rose-garden of Eternity, and He sang it on the branch of the Tree of bestowal and grace. It was His principal gift, indeed the greatest of all splendours that radiated forth from that Day-Star of bounty, out of the firmament of His bestowals. This Testament was the strong barricade built by the blessed hands of that wronged, that peerless One, to protect the garden of God's Faith. It was the mighty stronghold circling the edifice of the Law of God. This was an overflowing treasure which the Beloved freely gave, a goodly and precious legacy, left by Him to the people of Baha. In all the world, no gift could equal this; no dazzling gem could rival such a precious pearl.

Compilations, *Bahiyiyh Khanum*, p. 210

2:14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

King James Bible, *Song of Solomon*

This document was compiled by Cary Enoch Reinstein
<http://www.enochsvision.com/>