

# clouds



This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His loving-kindness hath shed its radiance upon them, the Day in which the *clouds* of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.  
Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 7

Say: He Who is the Unconditioned is come, in the *clouds* of light, that He may quicken all created things with the breezes of His Name, the Most Merciful, and unify the world, and gather all men around this Table which hath been sent down from heaven. Beware that ye deny not the favor of God after it hath been sent down unto you. Better is this for you than that which ye possess; for that which is yours perisheth, whilst that which is with God endureth. He, in truth, ordaineth what He pleaseth. Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto, shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.  
Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 46

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick *clouds* of oppression, which obscure the daystar of justice, remain undispelled, it would be difficult for the glory of this station to be unveiled to men's eyes. These thick *clouds* are the exponents of idle fancies and vain imaginings, who are none

other but the divines of Persia. At one time We spoke in the language of the lawgiver; at another in that of the truth-seeker and the mystic, and yet Our supreme purpose and highest wish hath always been to disclose the glory and sublimity of this station. God, verily, is a sufficient witness!

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 14

It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth. We entreat God to deliver the light of equity and the sun of justice from the thick *clouds* of waywardness, and cause them to shine forth upon men. No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 28

And further We have said: "As My tribulations multiplied, so did My love for God and for His Cause increase, in such wise that all that befell Me from the hosts of the wayward was powerless to deter Me from My purpose. Should they hide Me away in the depths of the earth, yet would they find Me riding aloft on the *clouds*, and calling out unto God, the Lord of strength and of might. I have offered Myself up in the way of God, and I yearn after tribulations in My love for Him, and for the sake of His good pleasure. Unto this bear witness the woes which now afflict Me, the like of which no other man hath suffered. Every single hair of Mine head calleth out that which the Burning Bush uttered on Sinai, and each vein of My body invoceth God and saith: 'O would I had been severed in Thy path, so that the world might be quickened, and all its peoples be united!' Thus hath it been decreed by Him Who is the All-Knowing, the All-Informed.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 52

And further We have said: "He Who is the Father is come, and the Son (Jesus Christ, in the holy vale, crieth out: 'Here am I, here am I, O Lord, my God!', whilst Sinai circleth round the House, and the Burning Bush calleth aloud: 'The All-Bounteous is come mounted upon the *clouds*! Blessed is he that draweth nigh unto Him, and woe betide them that are far away.'

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 57

And further We have said: "That which God hath ordained as the sovereign remedy and mightiest instrument for the healing of the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful, and inspired Physician. By My life! This is the truth, and all else naught but error. Each time that Most Mighty Instrument hath come, and that Light shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as *clouds*, interposed themselves between Him and the world. It failed therefore, to recover, and its sickness hath persisted until this day. They indeed were powerless to protect it, or to effect a cure, whilst He Who hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 62

And among them is he who saith: 'Hath the Book been sent down through the power of the true Faith?' Say: 'The true Faith itself is astounded. Fear ye, O ye men of understanding heart!' And among them is he who saith: 'Have I been assembled with others, blind?' Say: 'Yea, by Him that rideth upon the *clouds*!' Paradise is decked with mystic roses, and hell hath been made to blaze with the fire of the impious. Say: 'The light hath shone forth from the horizon of Revelation, and the whole earth hath been illumined at the coming of Him Who is the Lord of the Day of the Covenant!' The doubters

have perished, whilst he that turned, guided by the light of assurance, unto the Dayspring of Certitude hath prospered. Blessed art thou, who hast fixed thy gaze upon Me, for this Tablet which hath been sent down for thee -- a Tablet which causeth the souls of men to soar. Commit it to memory, and recite it. By My life! It is a door to the mercy of thy Lord. Well is it with him that reciteth it at eventide and at dawn. We, verily, hear thy praise of this Cause, through which the mountain of knowledge was crushed, and men's feet have slipped. My glory be upon thee and upon whomsoever hath turned unto the Almighty, the All-Bounteous. The Tablet is ended, but the theme is unexhausted. Be patient, for thy Lord is patient."

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 133

O thou who treadest the path of justice and beholdest the countenance of mercy! Thine epistle was received, thy question was noted, and the sweet accents of thy soul were heard from the inmost chambers of thy heart. Whereupon the *clouds* of the Divine Will were raised to rain upon thee the outpourings of heavenly wisdom, to divest thee of all that thou hadst acquired aforetime, to draw thee from the realms of contradiction unto the retreats of oneness, and to lead thee to the sacred streams of His Law. Perchance thou mayest quaff therefrom, repose therein, quench thy thirst, refresh thy soul, and be numbered with those whom the light of God hath guided aright in this day.

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

This is the text of that which was revealed aforetime 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."

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

And in the third Gospel, according to Luke, it is recorded: "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; and the powers of heaven shall be shaken. And then shall they see the Son of man coming in a *cloud* with power and great glory. And when these things begin to come to pass, know that the kingdom of God hath drawn nigh."

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

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of Divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the *clouds* of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face -- the face of God Himself....

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 17

It is evident that the changes brought about in every Dispensation constitute the dark *clouds* that intervene between the eye of man's understanding and the Divine Luminary which shineth forth from the day spring of the Divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation hath been their equal, had risen to abolish every established principle imposed by their Faith -- principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked, -- they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as "*clouds*" that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with those circumstances, become so veiled that, without the least question, they pronounce the Manifestation of God as infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

It behoveth us, therefore, to make the utmost endeavor, that, by God's invisible assistance, these dark veils, these *clouds* of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 26

Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening. From the moment the Suriy-i-Ra'is (Tablet to Ra'is was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act. ...The dust of sedition hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 39

Say: Tribulation is a horizon unto My Revelation. The day star of grace shineth above it, and sheddeth a light which neither the *clouds* of men's idle fancy nor the vain imaginations of the aggressor can obscure.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 42

This is the Day whereon the All-Merciful hath come down in the *clouds* of knowledge, clothed with manifest sovereignty. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men drunken in this Day, the Day in which men and angels have been gathered together.

Say: Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 44

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the *clouds* of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 68

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick *clouds* of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people....

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 92

O friends! It behoveth you to refresh and revive your souls through the gracious favors which in this Divine, this soul-stirring Springtime are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the *clouds* of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

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

I have come in the shadows of the *clouds* of glory, and am invested by God with invincible sovereignty. He, verily, is the Truth, the Knower of things unseen.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 101

Say: He is not to be numbered with the people of Baha who followeth his mundane desires, or fixeth his heart on things of the earth. He is My true follower who, if he come to a valley of pure gold, will pass straight through it aloof as a *cloud*, and will neither turn

back, nor pause. Such a man is, assuredly, of Me. From his garment the Concourse on high can inhale the fragrance of sanctity.... And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her beauty. Such an one, indeed, is the creation of spotless chastity. Thus instructeth you the Pen of the Ancient of Days, as bidden by your Lord, the Almighty, the All-Bountiful.  
Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 118

And when after the lapse of a few years the heaven of Divine decree was cleft asunder, and the Beauty of the Báb appeared in the *clouds* of the names of God, arrayed in a new raiment, these same people maliciously rose up against Him, Whose light embraceth all created things. They broke His Covenant, rejected His truth, contended with Him, caviled at His signs, treated His testimony as falsehood, and joined the company of the infidels. Eventually, they determined to take away His life. Such is the state of them who are in a far-gone error!  
Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 147

Consider the lamp which is hidden under a bushel. Though its light be shining, yet its radiance is concealed from men. Likewise, consider the sun which hath been obscured by the *clouds*. Observe how its splendor appeareth to have diminished, when in reality the source of that light hath remained unchanged. The soul of man should be likened unto this sun, and all things on earth should be regarded as his body. So long as no external impediment interveneth between them, the body will, in its entirety, continue to reflect the light of the soul, and to be sustained by its power. As soon as, however, a veil interposeth itself between them, the brightness of that light seemeth to lessen.

Consider again the sun when it is completely hidden behind the *clouds*. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced. Not until the *clouds* have dispersed, can the sun shine again in the plenitude of its glory. Neither the presence of the *cloud* nor its absence can, in any way, affect the inherent splendor of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.  
Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 154

The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the *clouds* rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof. Absolute existence is strictly confined to God, exalted be His glory. Well is it with them that apprehend this truth. Wert thou to ponder in thine heart the behavior of the Prophets of God thou wouldst assuredly and readily testify that there must needs be other worlds besides this world. The majority of the truly wise and learned have, throughout the ages, as it hath been recorded by the Pen of Glory in the Tablet of Wisdom, borne witness to the truth of that

which the holy Writ of God hath revealed. Even the materialists have testified in their writings to the wisdom of these divinely-appointed Messengers, and have regarded the references made by the Prophets to Paradise, to hell fire, to future reward and punishment, to have been actuated by a desire to educate and uplift the souls of men. Consider, therefore, how the generality of mankind, whatever their beliefs or theories, have recognized the excellence, and admitted the superiority, of these Prophets of God. These Gems of Detachment are acclaimed by some as the embodiments of wisdom, while others believe them to be the mouthpiece of God Himself. How could such Souls have consented to surrender themselves unto their enemies if they believed all the worlds of God to have been reduced to this earthly life? Would they have willingly suffered such afflictions and torments as no man hath ever experienced or witnessed? Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 156

O My servants! It behoveth you to refresh and revive your souls through the gracious favors which, in this Divine, this soul-stirring Springtime, are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the *clouds* of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 167

There can be no doubt whatever that if the day star of justice, which the *clouds* of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 218

It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The King should be as generous, as liberal in his mercy as the *clouds*, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 236

O kings of Christendom! Heard ye not the saying of Jesus, the Spirit of God, "I go away, and come again unto you"? Wherefore, then, did ye fail, when He did come again unto you in the *clouds* of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: "When He, the Spirit of Truth, is come, He will guide you into all truth." And yet, behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye continue roving with delight in the valley of your corrupt desires. Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation... Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 246

O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Hearken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 253

Beware that ye divest not yourselves of the raiment of Divine guidance. Drink ye your fill from the Cup which the Youths of Heaven have raised above your heads. Thus biddeth you He Who hath more mercy upon you than your own selves, He Who asketh not any recompense or thanks from you. His reward is from Him Who hath, through the power of truth, sent Him down unto you, and singled Him out and proclaimed Him as His own Testimony unto the whole of creation. He it is Who hath empowered Him to manifest all His signs. Repeat the gaze, that ye may perceive the things whereunto the Tongue of the Ancient of Days hath summoned you, that haply ye may be of them that have apprehended the truth. Heard it ye ever reported by your fathers of old, or by the generations that preceded them, even unto the first Adam, that any one coming in the *clouds* of revelation, being invested with manifest and transcendent sovereignty, having on his right hand the Kingdom of God and on his left all the power and glory of His everlasting dominion, any one preceded by the hosts of God, the Almighty, the All-Compelling, the Most Powerful, and uttering continually verses whose import the minds of the most learned and wisest of men are powerless to fathom, should yet be the bearer of a message that is not of God? Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 258

Say: Should your conduct, O people, contradict your professions, how think ye, then, to be able to distinguish yourselves from them who, though professing their faith in the Lord their God, have, as soon as He came unto them in the *cloud* of holiness, refused to acknowledge Him, and repudiated His truth? Disencumber yourselves of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 275

Pay thou no heed to the humiliation to which the loved ones of God have in this Day been subjected. This humiliation is the pride and glory of all temporal honor and worldly elevation. What greater honor can be imagined than the honor conferred by the Tongue of the Ancient of Days when He calleth to remembrance His loved ones in His Most Great Prison? The day is approaching when the intervening *clouds* will have been completely dissipated, when the light of the words, "All honor belongeth unto God and unto them that love Him," will have appeared, as manifest as the sun, above the horizon of the Will of the Almighty.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 305

The words thou hadst written have, as soon as they were read in My Presence, caused the ocean of My fidelity to surge within Me, and the breeze of My forgiveness to be wafted over thy soul, and the tree of My loving-kindness to overshadow thee, and the *clouds* of My bounty to rain down upon thee their gifts. I swear by the Day Star that shineth above the horizon of eternity, I sorrow for thee in thy grief, and lament with thee in thy tribulation.... I bear witness to the services thou hast rendered Me, and testify to the various troubles thou hast sustained for My sake. All the atoms of the earth declare My love for thee.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 309

May my inmost being be offered up for the sins of them that have sinned against Thee, for it is as a result of such sins that the Day Star of Thy manifold favors revealeth itself above the horizon of Thy bounty, and the *clouds* of Thy never-failing providence rain down their gifts upon the realities of all created things.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 310

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

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

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

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 324

I beseech Thee, by the wrong Thou hast suffered and the ills inflicted upon Thee by the hosts of wrongful doers, to send down upon me from the *clouds* of Thy mercy that which will purify me of all that is not of Thee, that I may be worthy to praise Thee and fit to love Thee.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 13

I beseech Thee, O Thou Who art my Companion in my lowliness, to rain down upon Thy loved ones from the *clouds* of Thy mercy that which will cause them to be satisfied with Thy pleasure, and will enable them to turn unto Thee and to be detached from all else except Thee. Ordain, then, for them every good conceived by Thee and predestined in Thy Book. Thou art, verily, the All-Powerful, He Whom nothing whatsoever can frustrate. From everlasting Thou hast been clothed with transcendent greatness and power, with unspeakable majesty and glory. There is no God beside Thee, the Almighty, the All-Glorious, the Ever-Forgiving.

Glorified be Thy name, Thou in Whose hand are the kingdoms of earth and heaven.  
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 16

I have laid hold, O my Lord, on the handle of Thy bounty, and clung steadfastly to the hem of the robe of Thy favor. Send down, then, upon me, out of the *clouds* of Thy generosity, what will purge out from me the remembrance of any one except Thee, and make me able to turn unto Him Who is the Object of the adoration of all mankind, against Whom have been arrayed the stirrers of sedition, who have broken Thy covenant, and disbelieved in Thee and in Thy signs.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 48

Glorified, immeasurably glorified be Thy name, O my God! How can I ever befittingly mention Thee or sufficiently praise Thee, that Thou hast manifested Him by the power of Thy might, and caused Him to shine above the horizon of Thy will, and made Him the Day-Spring of Thy signs, and the Dawning-Place of the revelation of Thy names and Thine attributes? How bewilderingly mysterious, moreover, O my God, is His nature and all that Thou hast infused into Him, through Thy strength and by the power of Thy might! At one time He appeareth as the water which is Life indeed, sent down out of the heaven of Thy grace, and poured forth from the *clouds* of Thy mercy, that Thy creatures may be endued with new life, and live as long as Thine own Kingdom endureth. Every drop of that water would suffice to quicken the dead, and to set their faces in the direction of Thy favors and Thy gifts, and to rid them of all attachment to aught else except Thee. At another time He revealeth Himself as the Fire which Thou didst kindle in the tree of Thy unity, whose heat melted the hearts of Thine ardent lovers when He Who is the Day-Star of the world shone forth above the horizon of Iraq. I testify, O my God, that through Him the veils of human fancy were burnt up, and the hearts of men were set towards the scene of Thy most resplendent glory.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 51

I beseech Thee so to enrich me as to dispense with all save Thee, and be made independent of any one except Thyself. Rain down, then, upon me out of the *clouds* of Thy bounty that which shall profit me in every world of Thy worlds. Assist me, then, through Thy strengthening grace, so to serve Thy Cause amidst Thy servants that I may show forth what will cause me to be remembered as long as Thine own kingdom endureth and Thy dominion will last.

This is Thy servant, O my Lord, who with his whole being hath turned unto the horizon of Thy bounty, and the ocean of Thy grace, and the heaven of Thy gifts. Do with me then as becometh Thy majesty, and Thy glory, and Thy bounteousness, and Thy grace.

Thou, in truth, art the God of strength and power, Who art meet to answer them that pray Thee. There is no God save Thee, the All-Knowing, the All-Wise.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 60

Lauded be Thy name, O Lord my God! I entreat Thee by Thy Name through which the Hour hath struck, and the Resurrection came to pass, and fear and trembling seized all that are in heaven and all that are on earth, to rain down, out of the heaven of Thy mercy and the *clouds* of Thy tender compassion, what will gladden the hearts of Thy servants, who have turned towards Thee and helped Thy Cause.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 72

I am Thy servant and the son of Thy servant, O my God! I have laid hold on the handle of Thy grace, and clung to the cord of Thy tender mercy. Ordain for me the good things that are with Thee, and nourish me from the Table Thou didst send down out of the *clouds* of Thy bounty and the heaven of Thy favor.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 75

I know not, O my God, what the Fire is which Thou didst kindle in Thy land. Earth can never *cloud* its splendor, nor water quench its flame. All the peoples of the world are powerless to resist its force. Great is the blessedness of him that hath drawn nigh unto it, and heard its roaring.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 76

I moreover entreat Thee, O my God, to rain down, from the heaven of Thy will and the *clouds* of Thy mercy, that which will cleanse us from the noisome savors of our transgressions, O Thou Who hast called Thyself the God of Mercy! Thou art, verily, the Most Powerful, the All-Glorious, the Beneficent.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 81

Behold, then, O my God, my loneliness among Thy servants and my remoteness from Thy friends and Thy chosen ones. I beseech Thee, by the showers of the *clouds* of Thy mercy, whereby Thou hast caused the blossoms of Thy praise and utterance and the flowers of Thy wisdom and testimony to spring forth in the hearts of all them that have recognized Thy oneness, to supply Thy servants and my kindred with the fruits of the tree of Thy unity, in these days when Thou hast been established upon the throne of Thy mercy. Hinder them not, O my Lord, from attaining unto the things Thou dost possess, and write down for them that which will aid them to scale the heights of Thy grace and favor. Give them, moreover, to drink of the living waters of Thy knowledge, and ordain for them the good of this world and of the world to come.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 109

Glorified art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the *clouds* of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 109

Faded now is all that erstwhile flourished in the Paradise of Thy transcendent oneness, O my God! Where are the rain-giving *clouds* of Thy mercy? Shorn are the branches of the Tree of Thy unity of the vesture of Thy majesty and wisdom; where is the spring-time of Thy gifts and bounties? Motionless lies the Ark of Thy Cause on the sea of Thy creation; where are the winds of Thy grace and favors? Encompassed on every side is Thy Lamp by the tempests of discord blowing from every land; where is the globe of Thy graciousness and protection?

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 115

I entreat Thee, O my God, by Thy name through which the *clouds* have rained down their rain, and the streams have flowed, and the fire of Thy love hath been kindled throughout Thy dominion, to assist Thy servant who hath turned towards Thee, and hath spoken forth Thy praise, and determined to help Thee. Fortify, then, his heart, O my God, in Thy love and in Thy Faith. Better is this for him than all that hath been created on Thine earth, for the world and whatsoever is therein must perish, and what pertaineth unto Thee must endure as long as Thy most excellent names endure. By Thy Glory! Were the world to last as long as Thine own kingdom will last, to set their affections upon it would still be unseemly for such as have quaffed, from the hands of Thy mercy, the wine of Thy presence; how much more when they recognize its fleetingness and are persuaded of its transience. The chances that overtake it, and the changes to which all things pertaining unto it are continually subjected, attest its impermanence.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 115

I entreat Thee, O my God, by Thy name through which the *clouds* have rained down their rain, and the streams have flowed, and the fire of Thy love hath been kindled throughout Thy dominion, to assist Thy servant who hath turned towards Thee, and hath spoken forth Thy praise, and determined to help Thee. Fortify, then, his heart, O my God, in Thy love and in Thy Faith. Better is this for him than all that hath been created on Thine earth, for the world and whatsoever is therein must perish, and what pertaineth unto Thee must endure as long as Thy most excellent names endure. By Thy Glory! Were the world to last as long as Thine own kingdom will last, to set their affections upon it would still be unseemly for such as have quaffed, from the hands of Thy mercy, the wine of Thy presence; how much more when they recognize its fleetingness and are persuaded of its transience. The chances that overtake it, and the changes to which all things pertaining unto it are continually subjected, attest its impermanence.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 116

As these tribulations, however, were sustained in Thy path and for love of Thee, they who were afflicted by them render thanks, under all conditions, unto Thee, and say: "O Thou Who art the Delight of our hearts and the Object of our adoration! Were the *clouds* of Thy decree to rain down upon us the darts of affliction, we would, in our love for Thee, refuse to be impatient. We would yield Thee praise and thanksgiving, for we have recognized and are persuaded that Thou hast ordained only that which will be best for us. If our bodies be, at times, weighed down by our troubles, yet our souls rejoice with exceeding gladness. We swear by Thy might, O Thou Who art the Desire of our hearts and the Exultation of our souls! Every trouble that toucheth us in our love for Thee is an evidence of Thy tender mercy, every fiery ordeal a sign of the brightness of Thy light, every woeful tribulation a cooling draught, every toil a blissful repose, every anguish a fountain of gladness."

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 135

For Thine ardent lovers Thou hast, according to Thy decree, reserved, at each daybreak, the cup of Thy remembrance, O Thou Who art the Ruler of rulers! These are they who have been so inebriated with the wine of Thy manifold wisdom that they forsake their couches in their longing to celebrate Thy praise and extol Thy virtues, and flee from sleep in their eagerness to approach Thy presence and partake of Thy bounty. Their eyes have, at all times, been bent upon the Day-Spring of Thy loving-kindness, and their faces set towards the Fountain-Head of Thine inspiration. Rain down, then, upon us and upon them from the *clouds* of Thy mercy what beseemeth the heaven of Thy bounteousness and grace.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 143

This is the Lamp which the light of Thine own Essence hath lit, and whose radiance the winds of discord can never extinguish. This is the Ocean that moveth by the power of Thy sovereign might, and whose waves the influence of the infidels that have disbelieved in the Judgment Day can never still. This is the Sun that shineth in the heaven of Thy will and the splendor of which the veils of the workers of iniquity and the doubts of the evil doers can never cloud.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 153

Glorified art Thou, O Lord my God! Rain down, I beseech Thee, from the clouds of Thine overflowing grace, that which shall cleanse the hearts of Thy servants from whatever may prevent their beholding Thy face, or may prevent them from turning unto Thee, that they may all recognize Him Who is their Fashioner and Creator. Help them, then, O God, to reach forth, through the power of Thy sovereign might, towards such a station that they can readily distinguish every foul smell from the fragrance of the raiment of Him Who is the Bearer of Thy most lofty and exalted name, that they may turn with all their affections toward Thee, and may enjoy such intimate communion with Thee that if all that is in heaven and on earth were given them they would regard it as unworthy of their notice, and would refuse to cease from remembering Thee and from extolling Thy virtues.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 159

Praise be to Thee, O Lord my God! Thou beholdest what the tongue of no one except Thee can utter, and bearest witness unto things which no mouth can recount. The floods of afflictions are let loose, and the winds of Thy judgment have blown, and from the clouds rain down the darts of tests, and the heavens of Thy decree pour forth the arrows of trial.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 167

These, O my God, are Thy servants who, for love of Thy beauty, have forsaken their homes, and been so stirred up by the gentle winds of their desire for Thee that they have sundered every tie in Thy path. Such of Thy servants as dwell in Thy land and have transgressed against Thee have assailed them, and banished them from Thy cities, and made them captives, and delivered them into the hands of workers of iniquity among Thy people and the perverse amidst the wicked doers in Thy realm. And finally, they were made to abide in this place with which no other place, however loathsome, in all Thy dominion, can compare. They were seized with such trials that the clouds weep over them and the thunder groaneth by reason of the manifold tribulations that have afflicted them in their love for Thee and for the sake of Thy pleasure.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 167

I beseech Thee, by Thy Most Great Name, through which all created things were rent asunder and the whole creation was shaken, to send down from the clouds of Thy mercy that which will purge them from every ordeal and from whatever is hateful to Thee. Raise them up, then, to such heights that no amount of tribulation will keep them back from Thy wondrous remembrance, nor any trouble hinder them from turning toward the court of Thy transcendent oneness.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 167

I know not, O my God, whether I should speak forth the wonders of Thy praise among Thy servants, and lay bare before them the secrets of Thy mercy and the mysteries of Thy Cause, or keep them wrapped up within the receptacle of my heart. Though the lover be loth to share with any one the intimate conversation of his beloved, yet at whatever time Thine inescapable commandment to declare Thy Cause reacheth me, I will unhesitatingly obey it. I would proclaim Thee, undeterred by the darts of affliction that may rain down upon me from the *clouds* of Thy decree.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 184

Thou beholdest, O my God, how bewildered in their drunkenness are Thy servants who have turned back from Thy beauty and caviled at what hath been sent down from the right hand of the throne of Thy majesty. Thou didst come, O my God, in the *clouds* of Thy spirit and Thine utterance, and lo, the entire creation shook and trembled, and the limbs of them who repudiated Thy testimonies were made to quiver, O Thou in Whose grasp is the lordship of all things!

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 189

I pray Thee, O Thou Who art the Lord of all names and the Ruler of both earth and heaven, to grant that all who are dear to Thee may each become a cup of Thy mercy in Thy days, that they may quicken the hearts of Thy servants. Empower them also, O my God, to be as the rain that poureth down from the *clouds* of Thy grace, and as the winds that waft the vernal fragrances of Thy loving-kindness, that through them the soil of the hearts of Thy creatures may be clad with verdure, and may bring forth the things that will shed their fragrance over all Thy dominion, so that every one may perceive the sweet smell of the Robe of Thy Revelation. Potent art Thou to do what Thou willest.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 191

Empower them also, O my God, to be as the rain that poureth down from the *clouds* of Thy grace, and as the winds that waft the vernal fragrances of Thy loving-kindness, that through them the soil of the hearts of Thy creatures may be clad with verdure, and may bring forth the things that will shed their fragrance over all Thy dominion, so that every one may perceive the sweet smell of the Robe of Thy Revelation. Potent art Thou to do what Thou willest.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 191

Glory to Thee, O my God! The first stirrings of the spring of Thy grace have appeared and clothed Thine earth with verdure. The *clouds* of the heaven of Thy bounty have rained their rain on this City within whose walls is imprisoned Him Whose desire is the salvation of Thy creatures. Through it the soil of this City hath been decked forth, and its trees clothed with foliage, and its inhabitants gladdened.

The hearts of Thy dear ones, however, will rejoice only at the Divine Springtime of Thy tender mercies, whereby the hearts are quickened, and the souls are renewed, and the trees of human existence bear their fruits.

The plants that have sprung forth, O my Lord, in the hearts of Thy loved ones have withered away. Send down upon them, from the *clouds* of Thy spirit, that which will cause the tender herbs of Thy knowledge and wisdom to grow within their breasts. Rejoice, then, their hearts with the proclamation of Thy Cause and the exaltation of Thy sovereignty.

Their eyes, O my Lord, are expectantly turned in the direction of Thy bounty, and their faces are set towards the horizon of Thy grace. Suffer them not, through Thy bounty, to be deprived of Thy grace. Potent art Thou, by Thy sovereign might, over all things. No God is there but Thee, the Almighty, the Help in Peril, the Self-Subsisting.  
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 199

I implore Thee, O my God, by the Lights of Thy unity and the Repositories of Thy revelation, to send down from the *clouds* of Thy mercy that which will cleanse the hearts of all such as have turned towards Thee. Blot out, then, from their hearts all that may induce Thy servants to cavil at Thy Cause.  
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 203

Thou beholdest, O my Lord, how I have set myself towards the ocean of Thy grace and the adored sanctuary of Thy favors. Deny me not, I pray Thee, the drops which are sprinkled from the ocean of Thy gifts; neither do Thou withhold from me the outpourings of the *clouds* of Thy tender mercies. I am he, O my God, that hath clung to the resplendent hem of Thy robe, and taken hold on Thy strong cord that none can sever. I testify that Thou hast created me, and nourished me, and brought me up, and fed me, and sustained me, that I may recognize Him Who is the Day-Spring of Thy signs, and the Revealer of Thy clear tokens. I offer unto Thee, therefore, most high praise, O Lord my God, that Thou hast suffered me to attain unto this most sublime station and this most august seat. Thou, truly, art the Great Giver, the Almighty, the All-Bountiful, the Ever-Forgiving, the Most Generous.  
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 227

Thou art He, O my God, through Whose names the sick are healed and the ailing are restored, and the thirsty are given drink, and the sore-vexed are tranquillized, and the wayward are guided, and the abased are exalted, and the poor are enriched, and the ignorant are enlightened, and the gloomy are illumined, and the sorrowful are cheered, and the chilled are warmed, and the downtrodden are raised up. Through Thy name, O my God, all created things were stirred up, and the heavens were spread, and the earth was established, and the *clouds* were raised and made to rain upon the earth. This, verily, is a token of Thy grace unto all Thy creatures.

I implore Thee, therefore, by Thy name through which Thou didst manifest Thy Godhead, and didst exalt Thy Cause above all creation, and by each of Thy most excellent titles and most august attributes, and by all the virtues wherewith Thy transcendent and most exalted Being is extolled, to send down this night from the *clouds* of Thy mercy the rains of Thy healing upon this suckling, whom Thou hast related unto Thine all-glorious Self in the kingdom of Thy creation. Clothe him, then, O my God, by Thy grace, with the robe of well-being and health, and guard him, O my Beloved, from every affliction and disorder, and from whatever is obnoxious unto Thee. Thy might, verily, is equal to all things. Thou, in truth, art the Most Powerful, the Self-Subsisting. Send down, moreover, upon him, O my God, the good of this world and of the next, and the good of the former and latter generations. Thy might and Thy wisdom are, verily, equal unto this.  
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 236

We entreat Thee, O Thou Who art the *Cloud* of Bounty and the Succorer of the distressed, that Thou wilt aid us to remember Thee, and to make known Thy Cause, and to arise to help Thee. Though all weakness, we yet have clung to Thy Name, the Most Powerful, the Almighty.  
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 239

I beseech Thee, O my God, by Thy Name through which Thou hast hearkened unto the call of Thy lovers, and the sighs of them that long for Thee, and the cry of them that enjoy near access to Thee, and the groaning of them that are devoted to Thee, and through which Thou hast fulfilled the wishes of them that have set their hopes on Thee, and hast granted them their desires, through Thy grace and Thy favors, and by Thy Name through which the ocean of forgiveness surged before Thy face, and the *clouds* of Thy generosity rained upon Thy servants, to write down for every one who hath turned unto Thee, and observed the fast prescribed by Thee, the recompense decreed for such as speak not except by Thy leave, and who forsook all that they possessed in Thy path and for love of Thee.

I beseech Thee, O my Lord, by Thyself, and by Thy signs, and Thy clear tokens, and the shining light of the Day-Star of Thy Beauty, and Thy Branches, to cancel the trespasses of those who have held fast to Thy laws, and have observed what Thou hast prescribed unto them in Thy Book. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

*Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 292*

Rain down, therefore, upon us from the heaven of Thy mercy and the *clouds* of Thy gracious providence that which will cleanse us from the faintest trace of evil and corrupt desires, and will draw us nearer unto Him Who is the Manifestation of Thy most exalted and all-glorious Self. Thou art, verily, the Lord of this world and of the next, and art powerful to do all things.

*Bahá'u'lláh, Prayers and Meditations by Bahá'u'lláh, p. 299*

We entreat God that He may graciously ordain for them the good of this world and of the next and that the outpouring of His blessings and grace may descend upon them from the heaven of His generosity and the *clouds* of His tender compassion. Verily of those who show mercy He is the Most Merciful, and He is the Gracious, the Beneficent.

*Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 73*

O friends! It behoveth you to refresh and revive your souls through the gracious favours which in this Divine, this soul-stirring Springtime are being showered upon you. The Day-Star of His great glory hath shed its radiance upon you, and the *clouds* of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

*Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 86*

We have ere this uttered these sublime words: Let them that bear allegiance to this Wronged One be even as a raining *cloud* in moments of charity and benevolence and as a blazing fire in restraining their base and appetitive natures.

*Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 94*

Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to meditate upon the ocean of Thy bounteousness and the heaven of Thy grace and the day-star of Thy tender compassion, I inhale the fragrance of hope diffused from right and left, from north and

south, as if every created thing imparteth unto me the joyous tidings that the *clouds* of the heaven of Thy mercy will pour down their rain upon me. By Thy might, O Thou Who art the Mainstay of the sincere ones and the Desire of them that enjoy near access unto Thee! Thy manifold favours and blessings and the revelations of Thy grace and loving-kindness have truly emboldened me. How, otherwise, can utter nothingness magnify the Name of Him Who hath, by a word, brought creation into being, and how can an evanescent creature extol Him Who hath demonstrated that no description can ever express Him and no word of praise magnify His glory? He hath from everlasting been immeasurably exalted above the understanding of His creatures and sanctified from the conceptions of His servants.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 112

He arose with inflexible resolve and, unloosing His tongue, proclaimed in ringing tones: 'He Who is the All-Bountiful is come, riding aloft on the *clouds*. Advance, O people of the earth, with shining faces and radiant hearts!'

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 115

There can be no doubt whatever that if the day-star of justice, which the *clouds* of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 164

Say, God is my witness! The Promised One Himself hath come down from heaven, seated upon the crimson *cloud* with the hosts of revelation on His right, and the angels of inspiration on His left, and the Decree hath been fulfilled at the behest of God, the Omnipotent, the Almighty. Thereupon the footsteps of everyone have slipped except such as God hath protected through His tender mercy and numbered with those who have recognized Him through His Own Self and detached themselves from all that pertaineth to the world.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 182

O FRIEND! In the Bayan We directed everyone in this Most Great Revelation to see with his own eyes and hear with his own ears. However when the horizon of the world was illumined with the resplendent light of this Revelation, many people forgot this divine commandment, lost sight of this heavenly exhortation and immersed themselves in the vain imaginings which their minds had devised. 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-Loved, 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

He hath extended assistance to every wayfarer, hath graciously responded to every petitioner and granted admittance to every seeker after truth. In this Day the Straight Path is made manifest, the Balance of divine justice is set and the light of the sun of His bounty is resplendent, yet the oppressive darkness of the people of tyranny hath, even as *clouds*, intervened and caused a grievous obstruction between the Day-Star of heavenly grace and the people of the world. Blessed is he who hath rent the intervening veils asunder and is illumined by the radiant light of divine Revelation. Consider how numerous were those who accounted themselves among the wise and the learned, yet in the Day of God were deprived of the outpourings of heavenly bounties.

Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 255

The clay clods of the world have set forth to visit the embellished, the luminous, the crimson City of God, and certain emissaries from Persia are secretly stirring up mischief, though to outward seeming they pretend to be gentle and meek. Gracious God! When will this world-afflicting craftiness be transformed into sincerity? The exhortations of God, the True One, have compassed the world, but until now their influence hath not been disclosed. Men's unseemly deeds have kept them back from attaining unto Him. We entreat God -- exalted and glorified is He -- to pour down, out of the *clouds* of divine grace, the overflowing rain of His bounty upon all His servants. Verily potent is He over all things.

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

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And whensoever the portals of grace did open, and the *clouds* of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face -- the face of God Himself. Refer ye, to verify this truth, to that which hath been recorded in every sacred Book.

Bahá'u'lláh, *The Kitáb-i-Iqán*, p. 4

And now, concerning His words -- "The sun shall be darkened, and the moon shall not give light, and the stars shall fall from heaven." By the terms "sun" and "moon," mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nay rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the "sun" in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names. Even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the *clouds* of grace are gathered, and the breeze of bounty bloweth upon all created things. It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead. Assuredly the visible sun is but a sign of the splendour of that Day-star of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasuries of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

Bahá'u'lláh, *The Kitáb-i-Iqán*, p. 33

And now, with reference to His words: "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." These words signify that in those days men will lament the loss of the Sun of the divine beauty, of the Moon of knowledge, and of the Stars of divine wisdom. Thereupon,

they will behold the countenance of the promised One, the adored Beauty, descending from heaven and riding upon the *clouds*. By this is meant that the divine Beauty will be made manifest from the heaven of the will of God, and will appear in the form of the human temple. The term "heaven" denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Day-springs of ancient glory. These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine unity. With every fleeting breath they cover the immensity of space, and at every moment traverse the kingdoms of the visible and the invisible. Upon their thrones is written: "Nothing whatsoever keepeth Him from being occupied with any other thing;" and on their seats is inscribed: "Verily, His ways differ every day." [1] They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: "coming in the *clouds* of heaven."

[1 Qur'án 55:29.]

Bahá'u'lláh, *The Kitáb-i-Iqán*, p. 66

By these luminous, these conclusive, and lucid statements, the meaning of "heaven" in the aforementioned verse hath thus been made clear and evident. And now regarding His words, that the Son of man shall "come in the *clouds* of heaven." By the term "*clouds*" is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others." [1] These "*clouds*" signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as "*clouds*." [1 Qur'án 2:87.]

These are the "*clouds*" that cause the heavens of the knowledge and understanding of all that dwell on earth to be cloven asunder. Even as He hath revealed: "On that day shall the heaven be cloven by the *clouds*." [1] Even as the *clouds* prevent the eyes of men from beholding the sun, so do these things hinder the souls of men from recognizing the light of the divine Luminary. To this beareth witness that which hath proceeded out of the mouth of the unbelievers as revealed in the sacred Book: "And they have said: 'What manner of apostle is this? He eateth food, and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe.'" [2] Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world. As these holy Persons were subject to such needs and wants, the people were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity. How, they wondered, could such a person be sent down from God, assert His ascendancy over all the peoples and kindreds of the earth, and claim Himself to be the goal of all creation, -- even as He hath said: "But for Thee, I would not have created all that are in heaven and on earth," -- and yet be subject to such trivial things? You must undoubtedly have been informed of the tribulations, the poverty, the ills, and the degradation that have befallen every Prophet of God and His companions. You must have heard how the heads of their followers were sent as presents unto different cities, how grievously they were hindered from that whereunto

they were commanded. Each and every one of them fell a prey to the hands of the enemies of His Cause, and had to suffer whatsoever they decreed.

[1 Qur'án 25:25.]

[2 Qur'án 25:7.]

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 71

It is evident that the changes brought about in every Dispensation constitute the dark *clouds* that intervene between the eye of man's understanding and the divine Luminary which shineth forth from the dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith -- principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked, -- they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as "*clouds*" that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

It behooveth us, therefore, to make the utmost endeavour, that, by God's invisible assistance, these dark veils, these *clouds* of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self. And should we ask for a testimony of His truth, we should content ourselves with one, and only one; that thereby we may attain unto Him Who is the Fountain-head of infinite grace, and in Whose presence all the world's abundance fadeth into nothingness, that we may cease to cavil at Him every day and to cleave unto our own idle fancy.

Gracious God! Notwithstanding the warning which, in marvelously symbolic language and subtle allusions, hath been uttered in days past, and which was intended to awaken the peoples of the world and to prevent them from being deprived of their share of the billowing ocean of God's grace, yet such things as have already been witnessed have come to pass! Reference to these things hath also been made in the Qur'án, as witnessed by this verse: "What can such expect but that God should come down to them overshadowed with *clouds*?"[1]

[1 Qur'án 2:210.]

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 73

Judge fairly: Were the prophecies recorded in the Gospel to be literally fulfilled; were Jesus, Son of Mary, accompanied by angels, to descend from the visible heaven upon the *clouds*; who would dare to disbelieve, who would dare to reject the truth, and wax disdainful?

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 80

In yet another passage He saith: "And when he becometh acquainted with any of Our verses he turneth them to ridicule. There is a shameful punishment for them!"[1] The people derisively observed saying: "Work thou another miracle, and give us another sign!" One would say: "Make now a part of the heaven to fall down upon us";[2] and another: "If this be the very truth from before Thee, rain down stones upon us from heaven."[3] Even as the people of Israel, in the time of Moses, bartered away the bread

of heaven for the sordid things of the earth, these people, likewise, sought to exchange the divinely-revealed verses for their foul, their vile, and idle desires. In like manner, thou beholdest in this day that although spiritual sustenance hath descended from the heaven of divine mercy, and been showered from the *clouds* of His loving kindness, and although the seas of life, at the behest of the Lord of all being, are surging within the Ridvan of the heart, yet these people, ravenous as the dogs, have gathered around carrion, and contented themselves with the stagnant waters of a briny lake. Gracious God! how strange the way of this people! They clamour for guidance, although the standards of Him Who guideth all things are already hoisted. They cleave to the obscure intricacies of knowledge, when He, Who is the Object of all knowledge, shineth as the sun. They see the sun with their own eyes, and yet question that brilliant Orb as to the proof of its light. They behold the vernal showers descending upon them, and yet seek an evidence of that bounty. The proof of the sun is the light thereof, which shineth and envelopeth all things. The evidence of the shower is the bounty thereof, which reneweth and investeth the world with the mantle of life. Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy. "Marvel not if in the Qur'án the unbeliever perceiveth naught but the trace of letters, for in the sun, the blind findeth naught but heat."

[1 Qur'án 45:8.]

[2 Qur'án 26:187.]

[3 Qur'án 8:32.]

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 207

In like manner, thou observest in this day with what vile imputations they have assailed that Gem of Immortality, and what unspeakable transgressions they have heaped upon Him Who is the Source of purity. Although God hath throughout His Book and in His holy and immortal Tablet warned them that deny and repudiate the revealed verses, and hath announced His grace unto them that accept them, yet behold the unnumbered cavils they raised against those verses which have been sent down from the new heaven of God's eternal holiness! This, notwithstanding the fact that no eye hath beheld so great an outpouring of bounty, nor hath any ear heard of such a revelation of loving kindness. Such bounty and revelation have been made manifest, that the revealed verses seemed as vernal showers raining from the *clouds* of the mercy of the All-Bountiful. The Prophets "endowed with constancy," whose loftiness and glory shine as the sun, were each honoured with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this *Cloud* of divine mercy have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth.

Bahá'u'lláh, *The Kitab-i-Iqan*, p. 215

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the *clouds* thou mayest emerge resplendent and array all things with the apparel of life.

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

O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the *clouds* of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a portion is allotted and a bounty set apart, this in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure." [1] The *cloud* of the Loved One's mercy raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.

[1 Qur'án 15:21.]

O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth -- make thou an effort, that haply in this dust heap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane, then shalt thou gaze on the Beloved, and forget all else.

Bahá'u'lláh, *The Seven Valleys*, p. 37

The day is fine, the air is pure, the sun shines, no mist nor *cloud* obscures its radiance.

These brilliant rays penetrate into all parts of the city; so may the Sun of Truth illumine the minds of men.

Christ said, 'They shall see the Son of Man coming in the *clouds* of Heaven'. [1] Bahá'u'lláh said, 'When Christ came for the first time He came upon the *clouds*'. [2] Christ said that He had come from the sky, from Heaven -- that He came forth from God -- while He was born of Mary, His Mother. But when He declared that He had come from Heaven, it is clear that He did not mean the blue firmament but that He spoke of the Heaven of the Kingdom of God, and that from this Heaven He descended upon the *clouds*. As *clouds* are obstacles to the shining of the sun, so the *clouds* of the world of humanity hid from the eyes of men the radiance of the Divinity of Christ.

[1 *St Matthew xxiv*, 30. *St Matthew xvi*, 27.]

[2 *St John iii*, 13.]

Men said, 'He is of Nazareth, born of Mary, we know Him and we know his brethren. What can He mean? What is He saying? That He came forth from God?'

The Body of Christ was born of Mary of Nazareth, but the Spirit was of God. The capacities of His human body were limited but the strength of His spirit was vast, infinite, immeasurable.

Men asked, 'Why does He say He is of God?' If they had understood the reality of Christ, they would have known that the body of His humanity was a *cloud* that hid His Divinity. The world only saw His human form, and therefore wondered how He could have 'come down from Heaven'.

Bahá'u'lláh said, 'Even as the *clouds* hide the sun and the sky from our gaze, even so did the humanity of Christ hide from men His real Divine character'.

I hope that you will turn with unclouded eyes towards the Sun of Truth, beholding not the things of earth, lest your hearts be attracted to the worthless and passing pleasures of the world; let that Sun give you of His strength, then will not the *clouds* of prejudice veil His illumination from your eyes! Then will the Sun be without *clouds* for you.

Breathe the air of purity. May you each and all share in the Divine Bounties of the Kingdom of Heaven. May the world be for you no obstacle hiding the truth from your sight, as the human body of Christ hid His Divinity from the people of His day. May you receive the clear vision of the Holy Spirit, so that your hearts may be illumined and able to recognize the Sun of Truth shining through all material *clouds*, His splendour flooding the universe.

Let not the things of the body obscure the celestial light of the spirit, so that, by the Divine Bounty, you may enter with the children of God into His Eternal Kingdom.  
'Abdu'l-Bahá, *Paris Talks*, p. 43

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