

Feast of Qudrat (Power)

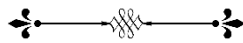
1



Magnified be Thy name, O my Lord, for Thou hast enabled me to recognize the Manifestation of Thine own Self, and hast caused me to be assured of the truth of the verses which have descended upon Thee. Empower me, I implore Thee, to cling steadfastly unto whatsoever Thou hast bidden me observe. Help me to guard the pearls of Thy love which, by Thy decree, Thou hast enshrined within my heart. Send down, moreover, every moment of my life, O my God, that which will preserve me from any one but Thee, and will set my feet firm in Thy Cause.

Thou art, verily, the God of glory, the God of power, the God of knowledge and wisdom. No God is there beside Thee, the Great Giver, the All-Bountiful, the Almighty, the Ever-Forgiving. Praised be God, the All-Glorious, the All-Compelling.

(Bahá'u'lláh, Prayers and Meditations, §105.4)



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2



O Son of Spirit!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 34)



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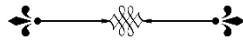
3



O Befriended Stranger!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Persian no. 32)



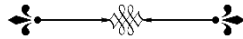
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4



O Thou Who art the Lord of grace abounding! Let Thy celestial aid surround those who love Thee and bestow upon us the gifts and the bounties Thou dost possess. Be Thou sufficient unto us of all things, forgive our sins and have mercy upon us. Thou art Our Lord and the Lord of all created things. No one else do we invoke but Thee and naught do we beseech but Thy favours. Thou art the Lord of bounty and grace, invincible in Thy power and the most skilful in Thy designs. No God is there but Thee, the All-Possessing, the Most Exalted.

(The Báb, Selections from the Writings of the Báb, §7.41.2)



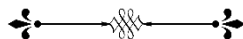
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5



But the universal divine Intellect, which transcends nature, is the outpouring grace of the pre-existent Power. It encompasses all existing realities and receives its share of the lights and mysteries of God. It is an all-knowing power, not a power of investigation and sensing. The spiritual power associated with the world of nature is the power of investigation, and it is through investigation that it discovers the realities and properties of things. But the heavenly intellectual power, which is beyond nature, encompasses, knows, and comprehends all things; is aware of the divine mysteries, truths, and inner meanings; and discovers the hidden verities of the Kingdom. This divine intellectual power is confined to the holy Manifestations and the Daysprings of prophethood. A ray of this light falls upon the mirrors of the hearts of the righteous, that they may also receive, through the holy Manifestations, a share and benefit of this power.

(‘Abdu’l-Bahá, *Some Answered Questions*, §58.4)



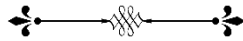
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6



Regard not the all-sufficing power of God as an idle fancy. It is that genuine faith which thou cherishest for the Manifestation of God in every Dispensation. It is such faith which sufficeth above all the things that exist on the earth, whereas no created thing on earth besides faith would suffice thee. If thou art not a believer, the Tree of divine Truth would condemn thee to extinction. If thou art a believer, thy faith shall be sufficient for thee above all things that exist on earth, even though thou possess nothing.

(The Báb, Selections from the Writings of the Báb, §4.8.2)



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7



The differences among the religions of the world are due to the varying types of minds. So long as the powers of the mind are various, it is certain that men's judgments and opinions will differ one from another. If, however, one single, universal perceptive power be introduced - a power encompassing all the rest - those differing opinions will merge, and a spiritual harmony and oneness will become apparent.

For example, when the Christ was made manifest, the minds of the various contemporary peoples, their views, their emotional attitudes, whether they were Romans, Greeks, Syrians, Israelites, or others, were at variance with one another. But once His universal power was brought to bear, it gradually succeeded, after the lapse of three hundred years, in gathering together all those divergent minds under the protection, and within the governance, of one central Point, all sharing the same spiritual emotions in their hearts.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, §31.5)



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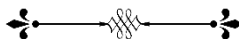
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Thou didst write as to the question of spiritual discoveries. The spirit of man is a circumambient power that encompasseth the realities of all things. Whatsoever thou dost see about thee—wondrous products of human workmanship, inventions, discoveries and like evidences— each one of these was once a secret hidden away in the realm of the unknown. The human spirit laid that secret bare, and drew it forth from the unseen into the visible world. There is, for example, the power of steam, and photography and the phonograph, and wireless telegraphy, and advances in mathematics: each and every one of these was once a mystery, a closely guarded secret, yet the human spirit unraveled these secrets and brought them out of the invisible into the light of day. Thus is it clear that the human spirit is an all-encompassing power that exerteth its dominion over the inner essences of all created things, uncovering the well kept mysteries of the phenomenal world.

The divine spirit, however, doth unveil divine realities and universal mysteries that lie within the spiritual world. It is my hope that thou wilt attain unto this divine spirit, so that thou mayest uncover the secrets of the other world, as well as the mysteries of the world below.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, §145.1)



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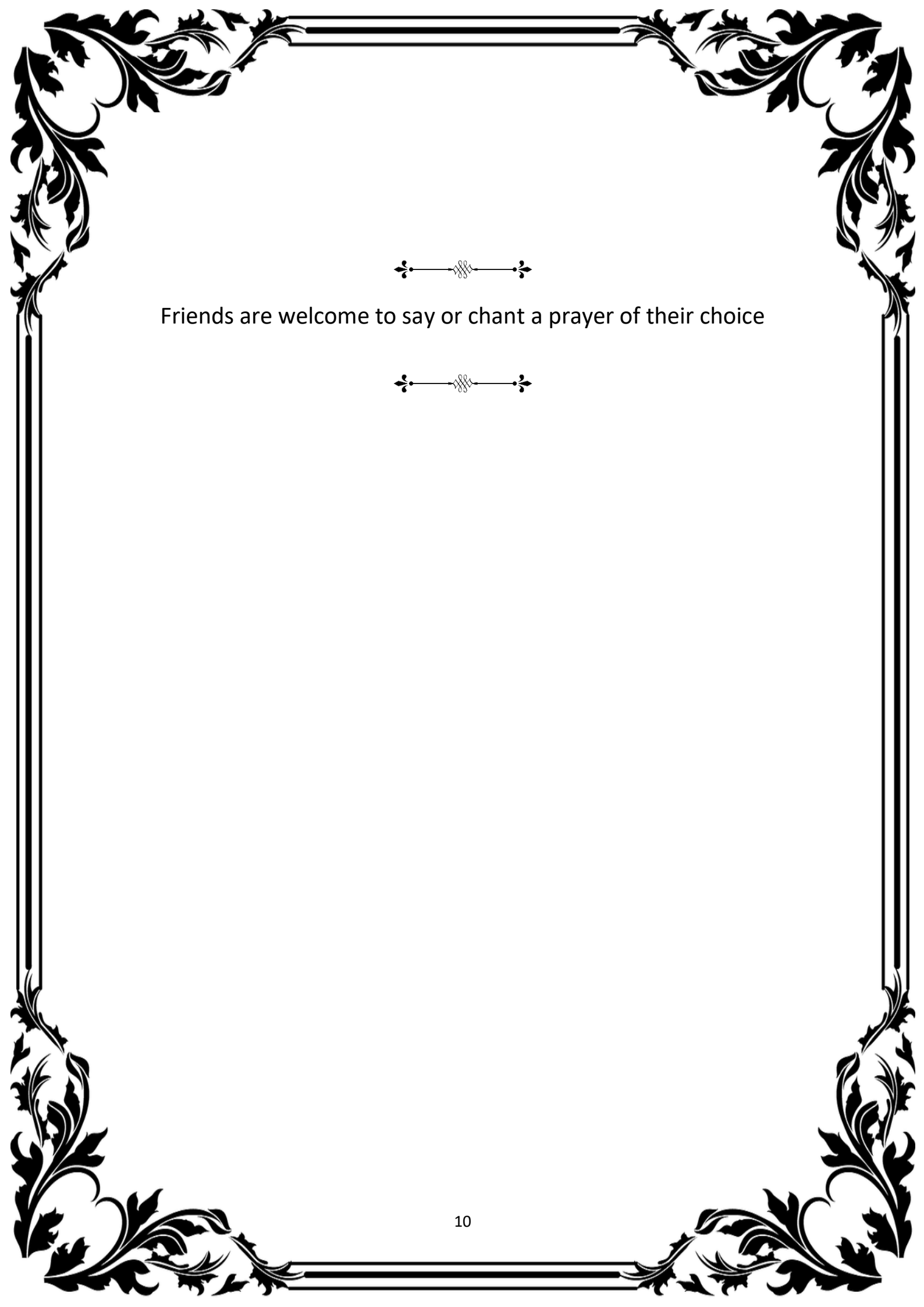
9



What a power is love! It is the most wonderful, the greatest of all living powers. Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful. In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all - even his life. In the Gospel it is said God is love.

(‘Abdu’l-Bahá, The four kinds of love, from a talk delivered at 97 Cadogan Gardens, London, on 4 January 1913, Paris Talks, §58.1)





Friends are welcome to say or chant a prayer of their choice