

Feast of Jamál (Beauty)

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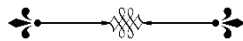


O my Lord!

Make Thy beauty to be my food, and Thy presence my drink, and Thy pleasure my hope, and praise of Thee my action, and remembrance of Thee my companion, and the power of Thy sovereignty my succorer, and Thy habitation my home, and my dwelling-place the seat Thou hast sanctified from the limitations imposed upon them who are shut out as by a veil from Thee.

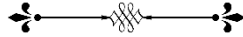
Thou art, verily, the Almighty, the All-Glorious, the Most Powerful.

(Bahá'u'lláh, Bahá'í Prayers, §24.8)



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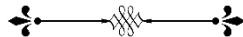
2



O Son of Beauty!

By My spirit and by My favour! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 67)



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3



O Friends!

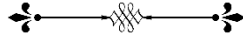
Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Persian no. 14)



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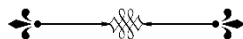
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Praise be to Thee, O Lord, my Best-Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy covenant nor followed the gods of their own idle fancy. Enable me, then, to obtain a seat of truth in Thy presence, bestow upon me a token of Thy mercy and let me join with such of Thy servants as shall have no fear nor shall they be put to grief. Abandon me not to myself, O my Lord, nor deprive me of recognizing Him Who is the Manifestation of Thine Own Self, nor account me with such as have turned away from Thy holy presence.

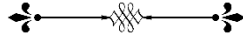
Number me, O my God, with those who are privileged to fix their gaze upon Thy Beauty and who take such delight therein that they would not exchange a single moment thereof with the sovereignty of the kingdom of heavens and earth or with the entire realm of creation. Have mercy on me, O Lord, in these days when the peoples of Thine earth have erred grievously; supply me then, O my God, with that which is good and seemly in Thine estimation. Thou art verily the All-Powerful, the Gracious, the Bountiful, the Ever-Forgiving.

(The Báb, Selections from the Writings of the Báb, §7.45)



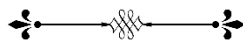
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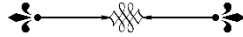
From the exalted source, and out of the essence of His favour and bounty He hath entrusted every created thing with a sign of His knowledge, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank, this knowledge. This sign is the mirror of His beauty in the world of creation. The greater the effort exerted for the refinement of this sublime and noble mirror, the more faithfully will it be made to reflect the glory of the names and attributes of God, and reveal the wonders of His signs and knowledge. Every created thing will be enabled (so great is this reflecting power) to reveal the potentialities of its preordained station, will recognize its capacity and limitations, and will testify to the truth that “He, verily, is God; there is none other God besides Him.” ...

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §789)



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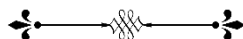
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O friend, till thou enter the garden of these inner meanings, thou shalt never taste of the imperishable wine of this valley. And shouldst thou taste of it, thou wilt turn away from all else and drink of the cup of contentment; thou wilt loose thyself from all things and bind thyself unto Him, and lay down thy life in His path and offer up thy soul for His sake. And this, even though in this realm there is no “all else” that thou needst forget: “God was alone; there was none else besides Him.”

For on this plane the traveller witnesseth the beauty of the Friend in all things. In fire he seeth the face of the Beloved; in illusion he beholdeth the secret of reality; in the attributes he readeth the riddle of the Essence. For he hath burnt away all veils with a sigh, and cast aside all coverings with a glance. With piercing sight he gazeth upon the new creation, and with lucid heart he graspeth subtle verities. The words “And we have made thy sight sharp in this day” are a sufficient proof of this assertion and a befitting description of this state.

(Bahá'u'lláh, The Valley of Contentment, The Seven Valleys and the Four Valleys, §1.96)



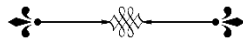
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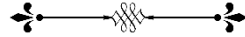
The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

(‘Abdu’l-Bahá, The four kinds of love, a talk delivered at 97 Cadogan Gardens, London, on 4 January 1913, Paris Talks, §58.7)



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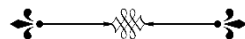
8



Differences which are only those of blood also cause them to destroy and kill one another. Alas! that this should still be so. Let us look rather at the beauty in diversity, the beauty of harmony, and learn a lesson from the vegetable creation. If you beheld a garden in which all the plants were the same as to form, colour and perfume, it would not seem beautiful to you at all, but, rather, monotonous and dull. The garden which is pleasing to the eye and which makes the heart glad, is the garden in which are growing side by side flowers of every hue, form and perfume, and the joyous contrast of colour is what makes for charm and beauty.

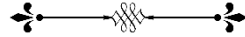
So is it with trees. An orchard full of fruit trees is a delight; so is a plantation planted with many species of shrubs. It is just the diversity and variety that constitutes its charm; each flower, each tree, each fruit, beside being beautiful in itself, brings out by contrast the qualities of the others, and shows to advantage the special loveliness of each and all.

(‘Abdu’l-Bahá, Beauty and harmony in diversity, a talk delivered at 4 Avenue de Camoens, on 28 October 1913, Paris Talks, §15.6)



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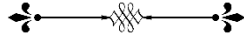
O maid-servant of God!

Verily, the Lord of Hosts calleth thee from the absence of existence (or non-existence) and sayeth:

Come, O My maid-servant, to My Kingdom! Come, O My attracted one, unto My Great Paradise! Come, O My maid-servant, unto My Sublime Heaven! Come, O My attracted one, unto the place of My Glorious Throne.”

Therefore turn, with a heart throbbing and tears flowing, unto the Beauty of Abhá, so that thou obtaineth the great favor and drinketh from that wine, and tasteth the fruits of the Paradise of Abhá.

(‘Abdu’l-Bahá, Tablets of ‘Abdu’l-Bahá ‘Abbás vol. 1-3, §444)



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

