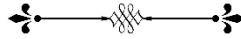


Feast of Núr (Light)

1

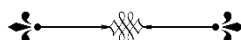


Magnified be Thy name, O Lord my God! I know not what the water is with which Thou hast created me, or what the fire Thou hast kindled within me, or the clay wherewith Thou hast kneaded me. The restlessness of every sea hath been stilled, but not the restlessness of this Ocean which moveth at the bidding of the winds of Thy will. The flame of every fire hath been extinguished except the Flame which the hands of Thine omnipotence have kindled, and whose radiance Thou hast, by the power of Thy name, shed abroad before all that are in Thy heaven and all that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter.

Behold, then, O my God, how Thy Light hath been compassed with the onrushing winds of Thy decree, how the tempests that blow and beat upon it from every side have added to its brightness and increased its splendour. For all this let Thee be praised.

I implore Thee, by Thy Most Great Name, and Thy most ancient sovereignty, to look upon Thy loved ones whose hearts have been sorely shaken by reason of the troubles that have touched Him Who is the Manifestation of Thine own Self. Powerful art Thou to do what pleaseth Thee. Thou art, verily, the All-Knowing, the All-Wise.

(Bahá'u'lláh, Prayers and Meditations, §9)



Feast of Núr (Light)

2



O Son of Light!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 16)



Feast of Núr (Light)

3



O Son of Being!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 12)



Feast of Núr (Light)

4

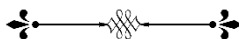


There are two kinds of light. There is the visible light of the sun, by whose aid we can discern the beauties of the world around us — without this we could see nothing. Nevertheless, though it is the function of this light to make things visible to us, it cannot give us the power to see them or to understand what their various charms may be, for this light has no intelligence, no consciousness. It is the light of the intellect which gives us knowledge and understanding, and without this light the physical eyes would be useless.

This light of the intellect is the highest light that exists, for it is born of the Light Divine. The light of the intellect enables us to understand and realize all that exists, but it is only the Divine Light that can give us sight for the invisible things, and which enables us to see truths that will only be visible to the world thousands of years hence. It was the Divine Light which enabled the prophets to see two thousand years in advance what was going to take place and today we see the realization of their vision. Thus it is this Light which we must strive to seek, for it is greater than any other. It was by this Light that Moses was enabled to see and comprehend the Divine Appearance, and to hear the Heavenly Voice which spoke to him from the Burning Bush. It is of this Light Muḥammad is speaking when he says, “Alláh is the light of the Heavens, and of the Earth.”

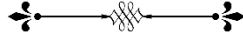
Seek with all your hearts this Heavenly Light, so that you may be enabled to understand the realities, that you may know the secret things of God, that the hidden ways may be made plain before your eyes.

(‘Abdu’l-Bahá, The two kinds of light, a talk delivered on 5 November 1911, Paris Talks, §22.2-22.9)



Feast of Núr (Light)

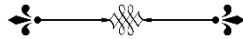
5



O people of the earth!

Verily the resplendent Light of God hath appeared in your midst, invested with this unerring Book, that ye may be guided aright to the ways of peace and, by the leave of God, step out of the darkness into the light and onto this far-extended Path of Truth...

(The Báb, Selections from the Writings of the Báb, §62)



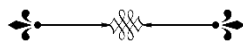
Feast of Núr (Light)

6



How often have the Prophets of God and His universal Manifestations confessed in Their prayers to Their sins and shortcomings! This is only to instruct other souls, to inspire and encourage them to be humble and submissive before God, and to acknowledge their own sins and shortcomings. For these holy Souls are sanctified above every sin and freed from every fault. For example, it is said in the Gospel that a man came to Christ and called Him “Good Master”. Christ answered, “Why callest thou me good? there is none good but one, that is, God.” Now, this did not mean - God forbid! - that Christ was a sinner, but rather His intention was to teach humility, lowliness, meekness, and modesty to the man He was addressing. These blessed Souls are light, and light cannot be united with darkness. They are life everlasting, and life cannot be gathered in with death. They are guidance, and guidance cannot be brought together with waywardness. They are the very essence of obedience, and obedience cannot join hands with rebellion.

(‘Abdu’l-Bahá, Some Answered Questions, §44.12)



Feast of Núr (Light)

7



When we examine the world and the souls of men, the perspicuous signs of the perfections of the Divinity appear clear and manifest, for the realities of all things attest to the existence of a universal Reality. The reality of the Divinity is even as the sun, which from the heights of its sanctity shines upon every land, and of whose radiance every land and every soul receives a share. Were it not for this light and this radiance, nothing could exist. Now, all created things tell of this light, partake of its rays, and receive their portion thereof, but the full splendour of the perfections, bounties, and attributes of the Divinity shines forth from the reality of the Perfect Man, that is, that unique Individual Who is the universal Manifestation of God. For the other beings have each received only a portion of that light, but the universal Manifestation of God is the mirror held before this Sun, and the latter manifests itself therein with all its perfections, attributes, signs, and effects.

(‘Abdu’l-Bahá, *Some Answered Questions*, §59.8)

Feast of Núr (Light)

8

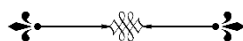


If a soul distances himself from the Manifestation, he may yet be awakened, for he may have failed to know Him and to recognize Him as the Embodiment of the divine perfections. But if he loathes the divine perfections themselves, which are the Holy Spirit, this shows that, bat-like, he is a hater of the light.

This hatred of the light itself is irremediable and unforgivable; that is, it is impossible for such a soul to draw near to God. This lamp here is a lamp because of its light; without the light it would not be a lamp. A soul that abhors the light of the lamp is, as it were, blind and cannot perceive the light, and this blindness is the cause of eternal deprivation. It is evident that souls receive grace from the outpourings of the Holy Spirit which are apparent in the Manifestations of God, and not from the individual personality of the Manifestation. It follows that if a soul fails to partake of the outpourings of the Holy Spirit, it remains deprived of God's grace, and this deprivation itself is equivalent to the denial of divine forgiveness.

That is why there have been many souls who opposed the Manifestations of God, not realizing that They were Manifestations, but who became Their friends once they had recognized Them. Thus, enmity towards the Manifestation of God was not the cause of eternal deprivation, for they were enemies of the candleholder and knew not that it was the seat of God's effulgent light. They were not the enemies of the light itself, and once they understood that the candleholder was the seat of the light, they became true friends.

(‘Abdu’l-Bahá, Some Answered Questions, §31.3)



Feast of Núr (Light)

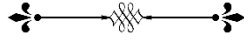
9



O ye friends of God, redouble your efforts, strain every nerve, till ye triumph in your servitude to the Ancient Beauty, the Manifest Light, and become the cause of spreading far and wide the rays of the Day-Star of Truth. Breathe ye into the world's worn and wasted body the fresh breath of Life, and in the furrows of every region sow ye holy seed.

Rise up to champion this Cause; open your lips and teach. In the meeting place of life be ye a guiding candle; in the skies of this world be dazzling stars; in the gardens of unity be birds of the spirit, singing of inner truths and mysteries.

(‘Abdu'l-Bahá, Selections from the Writings of ‘Abdu'l-Bahá, §218.5)



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

