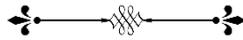


Feast of 'Izzat (Might)

1



O God, my God! Praise be unto Thee for kindling the fire of divine love in the Holy Tree on the summit of the loftiest mount: that Tree which is “neither of the East nor of the West,” that fire which blazed out till the flame of it soared upward to the Concourse on high, and from it those realities caught the light of guidance, and cried out: “Verily have we perceived a fire on the slope of Mount Sinai.”

O God, my God! Increase Thou this fire, as day followeth day, till the blast of it setteth in motion all the earth. O Thou, my Lord! Kindle the light of Thy love in every heart, breathe into men’s souls the spirit of Thy knowledge, gladden their breasts with the verses of Thy oneness. Call Thou to life those who dwell in their tombs, warn Thou the prideful, make happiness worldwide, send down Thy crystal waters, and in the assemblage of manifest splendours, pass round that cup which is “tempered at the camphor fountain.”

Verily, art Thou the Giving, the Forgiving, the Ever-Bestowing. Verily, art Thou the Merciful, the Compassionate.

(‘Abdu’l-Bahá, Bahá’í Prayers, §29.16)

Feast of 'Izzat (Might)

2



O Son of Spirit!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 13)



Feast of 'Izzat (Might)

3



O Son of Being!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 29)



Feast of 'Izzat (Might)

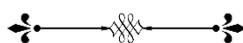
4



We have brought forth all Lights from the Orb of Our name, the True One, have caused them to return unto It, and have again made them manifest in the form of a human temple. All glory be unto the Lord of strength, might, and power! None can withstand the operation of My will or the exercise of My might. I am He Who hath raised up all creatures through a word of My mouth, and My power is, in truth, equal to My purpose.

Say: It is in Our power, should We wish it, to cause all created things to expire in an instant, and, with the next, to endue them again with life. The knowledge thereof, however, is with God alone, the All-Knowing, the All-Informed. It is in Our power, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendour, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages. This, in truth, is a matter simple of accomplishment. Such have been the evidences of My power from the beginning that hath no beginning until the end that hath no end. My creatures, however, have been oblivious of My power, have repudiated My sovereignty, and contended with Mine own Self, the All-Knowing, the All-Wise.

(Bahá'u'lláh, *Summons of the Lord of Hosts*, §1.74)



Feast of 'Izzat (Might)

5



Say: Of all that lieth between heaven and earth, naught can stir except by My leave, and unto My Kingdom none can ascend save at My behest. My creatures, however, have remained veiled from My might and My sovereignty, and are numbered with the heedless. Say: Naught is seen in My revelation but the Revelation of God, and in My might but His Might, could ye but know it. Say: My creatures are even as the leaves of a tree. They proceed from the tree, and depend upon it for their existence, yet remain oblivious of their root and origin. We draw such similitudes for the sake of Our discerning servants that perchance they may transcend a mere plant-like level of existence and attain unto true maturity in this resistless and immovable Cause.

Say: My creatures are even as the fish of the deep. Their life dependeth upon the water, and yet they remain unaware of that which, by the grace of an omniscient and omnipotent Lord, sustaineth their very existence. Indeed, their heedlessness is such that were they asked concerning the water and its properties, they would prove entirely ignorant. Thus do We set forth comparisons and similitudes, that perchance the people may turn unto Him Who is the Object of the adoration of the entire creation.

(Bahá'u'lláh, Summons of the Lord of Hosts, §1.76)



Feast of 'Izzat (Might)

6



I implore Thee by the splendour of the light of Thy glorious face, the majesty of Thine ancient grandeur and the power of Thy transcendent sovereignty to ordain for us at this moment every measure of that which is good and seemly and to destine for us every portion of the outpourings of Thy grace. For granting of gifts doth not cause Thee loss, nor doth the bestowing of favours diminish Thy wealth.

Glorified art Thou, O Lord! Verily I am poor while in truth Thou art rich; verily I am lowly while in truth Thou art mighty; verily I am impotent while in truth Thou art powerful; verily I am abased while in truth Thou art the most exalted; verily I am distressed while in truth Thou art the Lord of might.

(The Báb, Selections from the Writings of the Báb, §7.17)



Feast of 'Izzat (Might)

7



Say: The springs that sustain the life of these birds are not of this world. Their source is far above the reach and ken of human apprehension. Who is there that can put out the light which the snow-white Hand of God hath lit? Where is he to be found that hath the power to quench the fire which hath been kindled through the might of thy Lord, the All-Powerful, the All-Compelling, the Almighty? It is the Hand of Divine might that hath extinguished the flames of dissension. Powerful is He to do that which He pleaseth.

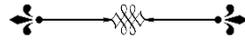
He saith: Be; and it is. Say: The fierce gales and whirlwinds of the world and its peoples can never shake the foundation upon which the rocklike stability of My chosen ones is based. Gracious God! What could have prompted these people to enslave and imprison the loved ones of Him Who is the Eternal Truth?... The day, however, is approaching when the faithful will behold the Daystar of justice shining in its full splendour from the Dayspring of glory. Thus instructeth thee the Lord of all being in this, His grievous Prison.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §163.2)



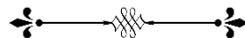
Feast of 'Izzat (Might)

8



The recognition of Him Who is the Bearer of divine Truth is none other than the recognition of God, and loving Him is none other than loving God. However, I swear by the sublime Essence of God — exalted and glorified be He — that I did not wish My identity to be known by men, and gave instructions that My name should be concealed, because I was fully aware of the incapacity of this people, who are none other than those who have, in reference to no less a person than the Apostle of God — incomparable as He hath ever been — remarked, “He is certainly a lunatic.” If they now claim to be other than those people, their deeds bear witness to the falsity of their assertions. That which God testifieth is none other than what His supreme Testimony testifieth. Were all the peoples of the world to testify unto a thing and were He to testify unto another, His testimony will be regarded as God’s testimony, while aught else but Him hath been and will ever be as naught; for it is through His might that a thing assumeth existence.

(The Báb, Selections from the Writings of the Báb, §4.6)



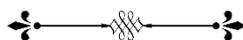
Feast of 'Izzat (Might)

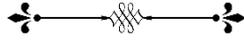
9



Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §80.2)





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

