

Feast of 'Alá' (Loftiness)

1



O my God! O my God! Verily, I invoke Thee and supplicate before Thy threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favour and Thy truth.

O Lord! Unite and bind together the hearts, join in accord all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness. O Lord! Make these faces radiant through the light of Thy oneness. Strengthen the loins of Thy servants in the service of Thy kingdom.

O Lord, Thou possessor of infinite mercy! O Lord of forgiveness and pardon! Forgive our sins, pardon our shortcomings, and cause us to turn to the kingdom of Thy clemency, invoking the kingdom of might and power, humble at Thy shrine and submissive before the glory of Thine evidences.

O Lord God! Make us as waves of the sea, as flowers of the garden, united, agreed through the bounties of Thy love. O Lord! Dilate the breasts through the signs of Thy oneness, and make all mankind as stars shining from the same height of glory, as perfect fruits growing upon Thy tree of life. Verily, Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator.

(‘Abdu’l-Bahá, Bahá’í Prayers, §29.2)



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2



O Son of Man!

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure forever.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 71)



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3



O Ye People that Have Minds to Know and Ears to Hear!

The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Persian no. 1)



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4



How wondrous is the unity of the Living, the Ever-Abiding God - a unity which is exalted above all limitations, that transcendeth the comprehension of all created things! He hath, from everlasting, dwelt in His inaccessible habitation of holiness and glory, and will unto everlasting continue to be enthroned upon the heights of His independent sovereignty and grandeur. How lofty hath been His incorruptible Essence, how completely independent of the knowledge of all created things, and how immensely exalted will it remain above the praise of all the inhabitants of the heavens and the earth!

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §124)



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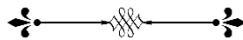
5



I yield praise unto Thee, O Lord our God, for the bounty of having called into being the realm of creation and invention - a praise which shineth resplendent through the potency of Thine inspiration which none other but Thee can befittingly appraise. I glorify Thee moreover and render Thee thanks as beseemeth Thine awe-inspiring presence and the glory of Thine overpowering majesty, for this sublime blessing, this wondrous sign which is manifest in Thy kingdoms of Revelation and Creation.

All glory be unto Thee. Immeasurably exalted is that which beseemeth Thee. Verily no one hath ever adequately grasped the loftiness of Thy station, nor hath anyone except Thee recognized Thee as beseemeth Thee. Thou art manifest through the outpourings of Thy bounty, while no one besides Thee can fathom the sublimity of Thy Revelation.

(The Báb, Selections from the Writings of the Báb, §7.27.2)



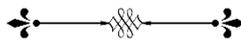
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6



The holy Manifestations of God come into the world to dispel the darkness of the animal, or physical, nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. These holy Manifestations of God are the Educators and Trainers of the world of existence, the Teachers of the world of humanity. They liberate man from the darkness of the world of nature, deliver him from despair, error, ignorance, imperfections and all evil qualities. They clothe him in the garment of perfections and exalted virtues. Men are ignorant; the Manifestations of God make them wise. They are animalistic; the Manifestations make them human. They are savage and cruel; the Manifestations lead them into kingdoms of light and love. They are unjust; the Manifestations cause them to become just. Man is selfish; They sever him from self and desire. Man is haughty; They make him meek, humble and friendly. He is earthly; They make him heavenly. Men are material; the Manifestations transform them into divine semblance. They are immature children; the Manifestations develop them into maturity. Man is poor; They endow him with wealth. Man is base, treacherous and mean; the Manifestations of God uplift him into dignity, nobility and loftiness.

('Abdu'l-Bahá, from a talk delivered at 2228 Broadway, New York, on 4 December 1912, *The Promulgation of Universal Peace*, §139.13)



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7



We exhort you, O peoples of the world, to observe that which will elevate your station. Hold fast to the fear of God and firmly adhere to what is right. Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men. Lofty is the station of man! Not long ago this exalted Word streamed forth from the treasury of Our Pen of Glory: Great and blessed is this Day - the Day in which all that lay latent in man hath been and will be made manifest. Lofty is the station of man, were he to hold fast to righteousness and truth and to remain firm and steadfast in the Cause. In the eyes of the All-Merciful a true man appeareth even as a firmament; its sun and moon are his sight and hearing, and his shining and resplendent character its stars. His is the loftiest station, and his influence educateth the world of being.

(Bahá'u'lláh, Kitáb-i-'Ahd [Book of the Covenant], Tablets of Bahá'u'lláh
Revealed After the Kitáb-i-Aqdas, §15.2)



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8



First Ṭaráz and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfillment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honour and greatness.

(Bahá'u'lláh, Ṭarázát [Ornaments], Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, §4.7)



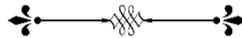
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9



Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavor and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

(Bahá'u'lláh, Lawḥ-i-Maqṣúd [Tablet of Maqṣúd] Tablets of Bahá'u'lláh
Revealed After the Kitáb-i-Aqdas, §11.27)





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

