

Feast of Raḥmat (Mercy)

1

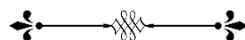


My God, Whom I worship and adore! I bear witness unto Thy unity and Thy oneness, and acknowledge Thy gifts, both in the past and in the present. Thou art the All-Bountiful, the overflowing showers of Whose mercy have rained down upon high and low alike, and the splendors of Whose grace have been shed over both the obedient and the rebellious.

O God of mercy, before Whose door the quintessence of mercy hath bowed down, and round the sanctuary of Whose Cause loving-kindness, in its inmost spirit, hath circled, we beseech Thee, entreating Thine ancient grace, and seeking Thy present favour, that Thou mayest have mercy upon all who are the manifestations of the world of being, and to deny them not the outpourings of Thy grace in Thy days.

All are but poor and needy, and Thou, verily, art the All-Possessing, the All-Subduing, the All-Powerful.

(Bahá'u'lláh, Prayers and Meditations, §157)



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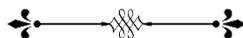
2



O Son of Bounty!

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of my loving-kindness, neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favour. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals.

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



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O Son of Man!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 51)



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4



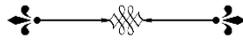
All praise to the unity of God, and all honour to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of nonexistence into the realm of being?

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §27)



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Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with anyone, neither will He task a soul beyond its power. He, verily, is the Compassionate, the All-Merciful.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §52.2)



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I swear by the beauty of the Well-Beloved! This is the Mercy that hath encompassed the entire creation, the Day whereon the grace of God hath permeated and pervaded all things. The living waters of My mercy, O 'Alí, are fast pouring down, and Mine heart is melting with the heat of My tenderness and love. At no time have I been able to reconcile Myself to the afflictions befalling My loved ones, or to any trouble that could becloud the joy of their hearts.

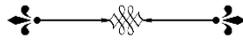
Every time My name “the All-Merciful” was told that one of My lovers had breathed a word that runneth counter to My wish, it repaired, grief-stricken and disconsolate to its abode; and whenever My name “the Concealer” discovered that one of My followers had inflicted any shame or humiliation on his neighbour, it, likewise, turned back chagrined and sorrowful to its retreats of glory, and there wept and mourned with a sore lamentation. And whenever My name “the Ever-Forgiving” perceived that anyone of My friends had committed any transgression, it cried out in its great distress, and, overcome with anguish, fell upon the dust, and was borne away by a company of the invisible angels to its habitation in the realms above.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §142)



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No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §32.2)



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It is recorded in the Holy Bible that God said, “Let us make man in our image, after our likeness.” It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of Divinity is not limited to any form or figure. Nay, rather, the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all.

(‘Abdu’l-Bahá, from a talk delivered at Eighth Street Temple, Synagogue, Washington, D.C., on 8 November 1912, *The Promulgation of Universal Peace*, §121.4)



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All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §109.2)





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

