

Feast of **BAHÁ** Splendor



Opening Prayer

Thou dost witness, O my God, how He Who is Thy splendor calleth Thee to remembrance, notwithstanding the manifold troubles that have touched Him, troubles which none except Thee can number. Thou beholdest how, in His prison-house, He recounteth Thy wondrous praises with which Thou didst inspire Him. Such is His fervor that His enemies are powerless to deter Him from mentioning Thee, O Thou Who art the Possessor of all names!

Praised be Thou that Thou hast so strengthened Him with Thy strength, and endowed Him by Thine almighty power with such potency, that aught save Thee is in His estimation but a handful of dust. The lights of unfading splendor have so enveloped Him that all else but Thee is in His eyes but a shadow.

And when Thine irresistible summons reached me, I arose, fortified by Thy strength, and called all that are in Thy heaven and all that are on Thy earth to turn in the direction of Thy favors and the horizon of Thy bounties. Some caviled at me, and determined to hurt me and slay me. Others drank to the full of the wine of Thy grace, and hastened towards the habitation of Thy throne.

I beseech Thee, O Thou Who art the Creator of earth and heaven and the Source of all things, to attract Thy servants through the fragrances of the Robe of Thine Inspiration and Thy Revelation, and to help them attain the Tabernacle of Thy behest and power. From eternity Thou wert by Thy transcendent might supreme over all things, and Thou wilt be exalted unto eternity in Thy Godhead and surpassing sovereignty.

Let Thy mercy, then, be upon Thy servants and Thy creatures. Thou art, in truth, the Almighty, the Inaccessible, the All-Glorious, the Unconditioned. (Prayers and Meditations of Baha'u'llah) (Any other prayers by those attending?)

Readings

1. "In the fourth Ishraq splendor of the Ishraqat (Tablet of Splendors) We have mentioned: "Every cause needeth a helper. In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things, and reigneth over all things."
In the third Tajalli (effulgence) of the Book of Tajalliyat (Book of Effulgences) We have mentioned: "Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation. Knowledge is

as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words.

Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book in this conspicuous station."

In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless.

It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of Glory. The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!" (Epistle to the Son of the Wolf Baha'u'llah)

2. "...The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning places, the Universal Realities and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. If it be said that the mirrors are the manifestations of the sun and the dawning-places of the rising star, this does not mean that the sun has descended from the height of its sanctity and become incorporated in the mirror, nor that the Unlimited Reality is limited to this place of appearance. God forbid! This is the belief of the adherents of anthropomorphism. No; all the praises, the descriptions and exaltations refer to the Holy Manifestations. That is to say, all the descriptions, the qualities, the names and the attributes which we mention, return to the Divine Manifestations; but as no one has attained to the reality of the Essence of Divinity, so no one is able to describe, explain, praise or glorify it. Therefore, all that the human reality knows, discovers, and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. There is no access to anything else: "the way is closed, and seeking is forbidden." (Bahai World Volume 6 excerpts from Baha'i sacred writings Page 171)
3. Know that the attributes of perfection, the splendor of the divine bounties, and the lights of inspiration, are visible and evident in all the Holy Manifestations; but the glorious Word of God, Christ, and the Greatest Name, Baha'u'llah, are manifestations and evidences which are beyond imagination; for they possess all the perfections of the former Manifestations, and more than that, they possess some perfections which make the other Manifestations dependent upon them. So all the Prophets of Israel were centers of inspiration; Christ also was a receiver of inspiration; but what a difference between the inspiration of the Word of God and the revelations of Isaiah, Jeremiah, and Elijah! (Bahai World Volume 6 excerpts from Bahá'í sacred writings Page 171)

Music - "Radiant and Resplendent" by Zaynab Affolter

<https://youtu.be/3ZennhoKwKY>

4. Nasir, O My servant! God, the Eternal Truth, beareth Me witness. The Celestial Youth hath, in this Day, raised above the heads of men the glorious Chalice of Immortality, and is standing expectant upon His seat, wondering what eye will recognize His glory, and what arm will, unhesitatingly, be stretched forth to seize the Cup from His snow-white Hand and drain it. Only a few have as yet quaffed from this peerless, this soft-flowing grace of the Ancient King. These occupy the loftiest mansions of Paradise, and are firmly established upon the seats of authority. By the righteousness of God! Neither the mirrors of His glory, nor the revealers of His names, nor any created thing, that hath been or will ever be, can ever excel them, if ye be of them that comprehend this truth.

O Nasir! The excellence of this Day is immensely exalted above the comprehension of men, however extensive their knowledge, however profound their understanding. How much more must it transcend the imaginations of them that have strayed from its light, and been shut out from its glory! Shouldst thou rend asunder the grievous veil that blindeth thy vision, thou wouldst behold such a bounty as naught, from the beginning that hath no beginning till the end that hath no end, can either resemble or equal. What language should He Who is the Mouthpiece of God choose to speak, so that they who are shut out as by a veil from Him can recognize His glory? The righteous, inmates of the Kingdom on high, shall drink deep from the Wine of Holiness, in My name, the all-glorious. None other besides them will share such benefits. (Gleanings from the Writings of Baha'u'llah LIII.)

5. This is the divinely-inscribed Book. This is the outspread Tablet. Say, this indeed is the Frequented Fane, the sweet-scented Leaf, the Tree of divine Revelation, the surging Ocean, the Utterance which lay concealed, the Light above every light... Indeed every light is generated by God through the power of His behest. He of a truth is the Light in the kingdom of heaven and earth and whatever is between them. Through the radiance of His light God imparteth illumination to your hearts and maketh firm your steps, that perchance ye may yield praise unto Him. (Selections from the Writings of the Bab)
6. HE -- glorified be His mention -- resembleth the sun. Were unnumbered mirrors to be placed before it, each would, according to its capacity, reflect the splendour of that sun, and were none to be placed before it, it would still continue to rise and set, and the mirrors alone would be veiled from its light. I, verily, have not fallen short of My duty to admonish that people, and to devise means whereby they may turn towards God, their Lord, and believe in God, their Creator. If, on the day of His Revelation, all that are on earth bear Him allegiance, Mine inmost being will rejoice, inasmuch as all will have attained the summit of their existence, and will have been brought face to face with their Beloved, and will have recognized, to the fullest extent attainable in the world of being, the splendour of Him Who is the Desire of their hearts. If not, My soul will indeed be saddened. I truly have nurtured all things for this purpose. How, then, can anyone be veiled from Him? For this have I called upon God, and will continue to call upon Him. He, verily, is nigh, ready to answer. (Selections from the Writings of the Bab)

Music – I have breathed within thee - Baha'i Hidden Word - Song by Tara Ellis

https://youtu.be/7v8zBPri_KU

7. Creation is like the sunlight; God is the sun. This light comes forth from the sun; that does not mean that the sun has become the light. The light emanates from the sun. Seek always to prove mysteries in the light of the rational mind. We must all become the light of this sun which is God; the light of the sun, the heat of the sun, the brilliancy of the sun, the bestowals of this sun. (Abdul 'Baha Divine Philosophy)

8. Each religion teaches that a mediator is necessary between man and the Creator -- one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays. This mediator between God and humanity has different designations though he always brings the same spiritual command. In one era he is called Abraham, at another time Moses, again he is called Buddha, another time Jesus, and yet another time Mohammad. All turned to the divine reality for their strength. Those who followed Moses accepted him as their mediator; those who followed Zoroaster accepted him as their mediator; but all the Israelites deny Zoroaster, and the Zoroastrians deny Moses. They fail to see in both the one light. Had the Zoroastrians comprehended the reality of Zoroaster, they would have understood Moses and Jesus. Alas! the majority of men attach themselves to the name of the mediator and lose sight of the real purport. Therefore did Bahá'u'lláh cry, "O God, deliver us from the sea of names!"
Man must turn to the light and not think that the form of the lamp is essential, for the lamp may be changed; but he who longs for light welcomes it from whatever source it comes. If the Jews had comprehended Moses, they would have accepted the Christ; but they were occupied with the name and when that name was changed they denied the reality. (Abdul 'Baha Divine Philosophy)

Closing Prayers – Choice of Prayer by those present