

The Feast of Raḥmat (Mercy)

music / Persian chant

1. My God, the Object of my adoration, the Goal of my desire, the All-Bountiful, the Most Compassionate! All life is of Thee, and all power lieth within the grasp of Thine omnipotence. Whosoever Thou exaltest is raised above the angels, and attaineth the station: 'Verily, We uplifted him to a place on high!'; and whosoever Thou dost abase is made lower than dust, nay, less than nothing. O Divine Providence! Though wicked, sinful, and intemperate, we still seek from Thee a 'seat of truth,' and long to behold the countenance of the Omnipotent King. It is Thine to command, and all sovereignty belongeth to Thee, and the realm of might boweth before Thy behest. Everything Thou doest is pure justice, nay, the very essence of grace. One gleam from the splendors of Thy Name, the All-Merciful, sufficeth to banish and blot out every trace of sinfulness from the world, and a single breath from the breezes of the Day of Thy Revelation is enough to adorn all mankind with a fresh attire. Vouchsafe Thy strength, O Almighty One, unto Thy weak creatures, and quicken them who are as dead, that haply they may find Thee, and may be led unto the ocean of Thy guidance, and may remain steadfast in Thy Cause. Should the fragrance of Thy praise be shed abroad by any of the divers tongues of the world, out of the East or out of the West, it would, verily, be prized and greatly cherished. If such tongues, however, be deprived of that fragrance, they assuredly would be unworthy of any mention, in word or yet in thought. We beg of Thee, O Providence, to show Thy way unto all men, and to guide them aright. Thou art, verily, the Almighty, the Most Powerful, the All-Knowing, the All-Seeing.

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 5

۱. الها معبودا مقصودا کریم رحیما * جاها از تو و اقتدارها در قبضه قدرت تو * هر که را بلند کنی از ملک بگذرد و بمقام و رفعا مقاماً علیاً رسد و هر که را بیندازی از خاک پست تر بلکه هیچ از او بهتر * پروردگارا با تباه کاری و گناه کاری و عدم پرهیزکاری مقعد صدق میطلبیم و لقاء اولیاءت را میجوئیم امر امر تو و حکم آن تو و عالم قدرت زیر فرمان تو هر چه کنی عدل صرف است بل فضل محض * یک تجلی از تجلیات اسم رحمانت رسم عصیان را از جهان براندازد و محو نماید و یک نسیم از نسائم یوم ظهورت عالم را بخلعت تازه مزین نماید * ای توانا ناتوانانرا توانائی بخش و مردگانرا زندگی عطا فرما شاید تو را بیابند و بدریای آگاهیت راه یابند و بر امرت مستقیم مانند * اگر از لغات مختلفه عالم عرف ثنای تو متضوع شود همه محبوب جان و مقصود روان چه تازی چه پارسی اگر از آن محروم ماند قابل ذکر نه چه الفاظ چه معانی * ای پروردگار از تو میطلبم کل راه نمائی و هدایت فرمائی توئی قادر و توانا و عالم و بینا *

2. They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address to them such words as these: "I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men..."

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, V, p. 7

۲. احببای الهی در هر مجمع و محفلی که جمع شوند باید بقسمی خضوع و خشوع از هر یک در تسبیح و تقدیس الهی ظاهر شود که ذراتِ تُرابِ آن محلّ شهادت دهند بخلوصِ آن جمع و جذبه بیاناتِ روحانیه آن آنفسِ زکیّه ذراتِ آن تراب را اخذ نماید نه آنکه تراب بلسانِ حال ذکر نماید اَنَا اَفْضَلُ مِنْكُمْ چه که در حملِ مشقّاتِ فلاحین صابرم و بکلّ ذی روح اعطای فیضِ فیاض که در من ودیعه گذارده نموده و مینمایم مع همه این مقاماتِ عالیه و ظهوراتِ لا تُحصی که جمیع مایحتاج وجود از من ظاهر است باحدی فخر ننموده و مینمایم و بکمالِ خضوع در زیرِ قدمِ کلّ ساکنم ...

3. O SON OF BEAUTY! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

Bahá'u'lláh, The Hidden Words, Arabic #67

۳. يَا ابْنَ الْجَمَالِ وَرُوحِي وَعِنَايَتِي نَمَّ رَحْمَتِي وَجَمَالِي، كُلُّ مَا نَزَلْتُ عَلَيْكَ مِنْ لِسَانِ الْقُدْرَةِ
وَكَتَبْتُهُ بِقَلَمِ الْقُوَّةِ قَدْ نَزَّلْنَاهُ عَلَى قَدْرِكَ وَلَحْنِكَ لَا عَلَى شَأْنِي وَلَحْنِي.

music / Persian chant

4. The ninth Glad-Tidings: When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness and pardon from Him. Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God - exalted be His glory - wisheth not the humiliation of His servants. Verily He is the Compassionate, the Merciful. The sinner should, between himself and God, implore mercy from the Ocean of mercy, beg forgiveness from the Heaven of generosity...

Bahá'u'lláh, Tablets of Baha'u'llah, pages 24

۴. بشارت نهم باید عاصی در حالتی که از غیر الله خود را فارغ و آزاد مشاهده نماید
طلب مغفرت و آمرزش کند. نزد عباد اظهار خطایا و معاصی جائز نه چه که سبب و
علت آمرزش و عفو الهی نبوده و نیست و همچنین این اقرار نزد خلق سبب حقارت و ذلت
است و حق جل جلاله ذلت عباد خود را دوست ندارد آنه هُوَ الْمُشْفِقُ الْكَرِيمُ عاصی باید
ما بین خود و خدا از بحر رحمت رحمت طلبد و از سماء کرم مغفرت مسئلت کند ...

5. O thou son of the Kingdom! All things are beneficial if joined with the love of God; and without His love all things are harmful, and act as a veil between man and the Lord of the Kingdom. When His love is there, every bitterness turneth sweet, and every bounty rendereth a wholesome pleasure. For example, a melody, sweet to the ear, bringeth the very spirit of life to a heart in love with God, yet staineth with lust a soul engrossed in sensual desires. And every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren - indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

`Abdu'l-Bahá: Selections from the Writings of `Abdu'l-Bahá, # 154

۵. ای ابن ملکوت جمیع اشیا با محبت الله نافع است و بدون محبت الله مضر و سبب احتجاب از ربّ الملکوت ولی با محبت الهیه هر تلخی شیرین شود و هر نعمتی گوارا گردد مثلاً نغمات موسیقی نفوس منجذبه را روح حیات بخشد ولی نفوس منهمک در نفس و هوی را آلوده بشهوات کند و جمیع علوم با محبت الهیه مقبول و محبوب و بدون آن بی ثمر بلکه مورث جنون هر علمی مانند شجر است و چون ثمر محبت الله باشد آن شجره مبارکه است و الا حطب است و عاقبت طعمه آتش گردد ای بنده صادق حق و طبیب روحانی خلق چون در نزد مریضی حاضر گردی توجه برت الملکوت کن و طلب تأیید از روح القدس نما و درد او را درمان کن *

6. 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 favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

Baha'u'llah: Persian Hidden Words, # 29

۶. (ای پسر جود) در بادیه های عدم بودی و ترا بمددِ تراپِ امر در عالمِ مُلکِ ظاهر نمودم و جمیع ذراتِ ممکنات و حقائقِ کائنات را بر تربیتِ تو گماشتم چنانچه قبل از خروج از بطنِ اُمّ دو چشمه شیرِ مُنیر برای تو مقرر داشتم و چشمها برای حفظِ تو گماشتم و حبّ ترا در قلوب القا نمودم و بصرفِ جود ترا در ظلّ رحمتم پروردم و از جوهرِ فضل و رحمت ترا حفظ فرمودم * و مقصود از جمیع این مراتب آن بود که بجبروتِ باقی ما درائی و قابلِ بخششهای غیبی ما شوی * و تو غافل چون بثمر آمدی از تمامی نعیم غفلت نمودی و بگمانِ باطلِ خود پرداختی بقسمی که بالمره فراموش نمودی و از بابِ دوست بایوانِ دشمن مقرر یافتی و مسکن نمودی *

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