

Station

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STATION

Compiled by Kate Lindsey

STATION OF THE MANIFESTATION

These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity.... The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 50-52)

In pursuance, however, of the principle that for every thing a time hath been fixed, and for every fruit a season hath been ordained, the latent energies of such a bounty can best be released, and the vernal glory of such a gift can only be manifested, in the Days of God. Invested though each day may be with its preordained share of God's wondrous grace, the Days immediately associated with the Manifestation of God possess a unique distinction and occupy a station which no mind can ever comprehend. Such is the virtue infused into them that if the hearts of all that dwell in the heavens and the earth were, in those days of everlasting delight, to be brought face to face with that Day Star of unfading glory and attuned to His Will, each would find itself exalted above all earthly things, radiant with His light, and sanctified through His grace. All hail to this grace which no blessing, however great, can excel, and all honor to such a loving-kindness the like of which the eye of creation hath not seen! Exalted is He above that which they attribute unto Him or recount about Him!

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 262-263)

In response to thy request the Pen of Glory hath graciously described the stations and grades of the Most Great Infallibility. The purpose is that all should know of a certainty that the Seal of the Prophets--may the souls of all else but Him be offered up for His sake--is without likeness, peer or partner in His Own station. The Holy Ones--may the blessings of God be upon them--were created through the potency of His Word, and after Him they were the most learned and the most distinguished among the people and abide in the utmost station of servitude. The divine Essence, sanctified from every comparison and likeness, is established in the Prophet, and God's inmost Reality, exalted above any peer or partner, is manifest in Him. This is the station of true unity and of veritable singleness. The followers of the previous Dispensation grievously failed to acquire an adequate understanding of this station. The Primal Point--may the life of all else but Him be offered up for His sake--saith: 'If the Seal of the Prophets had not uttered the word "Successorship", such a station would not have been created.'

(Baha'u'llah: Tablets of Baha'u'llah, pages 123-124)

STATION OF THE KINGS

How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark--the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance. (Baha'u'llah: Kitab-i-Aqdas, section 84, page 50)

HIGHEST STATION OF MAN--RECOGNITION OF GOD'S WILL

Every fair-minded person testifieth and every man of insight is well aware that the One true God--exalted be His glory--hath unceasingly set forth and expounded that which will elevate the station and will exalt the rank of the children of men. The people of Baha burn brightly amidst the gatherings even as a candle and hold fast unto that which God hath purposed. This station standeth supreme above all stations. Well is it with him who hath cast away the things that the people of the world possess, yearning for that which pertaineth unto God, the Sovereign Lord of eternity. (Baha'u'llah: Tablets of Baha'u'llah, pages 58-59)

The first duty prescribed by God for His servants is the recognition of Him Who is the Day Spring of His Revelation and the Fountain of His laws, who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 330-331)

In this consisteth the complete surrender of one's will to the Will of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 337-338)

Were He to decree as lawful the thing which from time immemorial had been forbidden, and forbid that which had, at all times, been regarded as lawful, to none is given the right to question His authority. Whoso will hesitate, though it be for less than a moment, should be regarded as a transgressor. Whoso hath not recognized this sublime and fundamental verity, and hath failed to attain this most exalted station, the winds of doubt will agitate him, and

the sayings of the infidels will distract his soul. He that hath acknowledged this principle will be endowed with the most perfect constancy. All-honour to this all-glorious station, the remembrance of which adorneth every exalted Tablet. Such is the teaching which God bestoweth on you, a teaching that will deliver you from all manner of doubt and perplexity, and enable you to attain unto salvation in both this world and in the next. He, verily, is the Ever-Forgiving, the Most Bountiful.

(Baha'u'llah: Kitab-i-Aqdas, Sections 162-163, pages 78-79)

Were any man to ponder in his heart that which the Pen of the Most High hath revealed and to taste of its sweetness, he would, of a certainty, find himself emptied and delivered from his own desires, and utterly subservient to the Will of the Almighty. Happy is the man that hath attained so high a station, and hath not deprived himself of so bountiful a grace.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 343)

O My servants! Were ye to discover the hidden, the shoreless oceans of My incorruptible wealth, ye would, of a certainty, esteem as nothing the world, nay, the entire creation. Let the flame of search burn with such fierceness within your hearts as to enable you to attain your supreme and most exalted goal--the station at which ye can draw nigh unto, and be united with, your Best-Beloved...

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 323-324)

If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory. No pen can depict the loftiness of his station, neither can any tongue describe its splendor. For whosoever standeth firm and steadfast in this holy, this glorious, and exalted Revelation, such power shall be given him as to enable him to face and withstand all that is in heaven and on earth. Of this God is Himself a witness.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 330)

CI. The purpose underlying the revelation of every heavenly Book, nay, of every divinely-revealed verse, is to endue all men with righteousness and understanding, so that peace and tranquillity may be firmly established amongst them. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God. How lofty is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusions of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He willeth.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 206)

Say: O ye lovers of the One true God! Strive, that ye may truly recognize and

know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forfeit not so inestimable a benefit, or disregard its transcendent station. Consider the multitude of lives that have been, and are still being, sacrificed in a world deluded by a mere phantom which the vain imaginations of its peoples have conceived. Render thanks unto God, inasmuch as ye have attained unto your heart's Desire, and been united to Him Who is the Promise of all nations. Guard ye, with the aid of the one true God--exalted be His glory--the integrity of the station which ye have attained, and cleave to that which shall promote His Cause. He, verily, enjoineth on you what is right and conducive to the exaltation of man's station. Glorified be the All-Merciful, the Revealer of this wondrous Tablet. (Bahau'llah: Gleanings from the Writings of Baha'u'llah, pages 5-6)

THE FOURTH VALLEY

If the mystic knowers be of those who have reached to the beauty of the Beloved One (Mahbub) , this station is the apex of consciousness and the secret of divine guidance. This is the center of the mystery: "He doth what He willeth, ordaineth what He pleaseth."

Were all the denizens of earth and heaven to unravel this shining allusion, this darksome riddle, until the Day when the Trumpet soundeth, yet would they fail to comprehend even a letter thereof, for this is the station of God's immutable decree, His foreordained mystery. Hence, when searchers inquired of this, He made reply, "This is a bottomless sea which none shall ever fathom." And they asked again, and He answered, "It is the blackest of nights through which none can find his way."

Whoso knoweth this secret will assuredly hide it, and were he to reveal but its faintest trace they would nail him to the cross. Yet, by the Living God, were there any true seeker, I would divulge it to him; for they have said: "Love is a light that never dwelleth in a heart possessed by fear."

(Baha'u'llah: The Four Valleys, pages 57-58)

STATION OF MAN

With the utmost friendliness and in a spirit of perfect fellowship take ye counsel together, and dedicate the precious days of your lives to the betterment of the world and the promotion of the Cause of Him Who is the Ancient and Sovereign Lord of all. He, verily, enjoineth upon all men what is right, and forbiddeth whatsoever degradeth their station.

(Bahau'llah: Gleanings from the Writings of Baha'u'llah, page 184)

To transgress the limits of one's own rank and station is, in no wise, permissible. The integrity of every rank and station must needs be preserved. By this is meant that every created thing should be viewed in the light of the station it hath been ordained to occupy.

(Bahau'llah: Gleanings from the Writings of Baha'u'llah, page 188)

Be patient under all conditions, and place your whole trust and confidence in God. Aid ye your Lord with the sword of wisdom and of utterance. This indeed well becometh the station of man. To depart from it would be unworthy of God,

the Sovereign Lord of all, the Glorified. The people, however, have been led astray, and are truly of the heedless.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 296)

The All-Merciful hath conferred upon man the faculty of vision, and endowed him with the power of hearing. Some have described him as the "lesser world," when, in reality, he should be regarded as the "greater world." The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 340)

With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God. Verily I say, strife and dissension, and whatsoever the mind of man abhorreth are entirely unworthy of his station. Center your energies in the propagation of the Faith of God.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 196)

O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

(Baha'u'llah: The Hidden Words, Persian #18)

O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

(Baha'u'llah: The Hidden Words, Persian #70)

Should any man be led to utter such words as will turn away the people from the shores of God's limitless ocean, and cause them to fix their hearts on anything except this glorious and manifest Being, that hath assumed a form subject to human limitations--such a man, however lofty the station he may occupy, shall be denounced by the entire creation as one that hath deprived himself of the sweet savors of the All-Merciful.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 203-204)

The greater the effort exerted for the refinement of this sublime and noble mirror, the more faithfully will it be made to reflect the glory of the names and attributes of God, and reveal the wonders of His signs and knowledge. Every created thing will be enabled (so great is this reflecting power) to reveal the potentialities of its preordained station, will recognize its

capacity and limitations, and will testify to the truth that "He, verily, is God; there is none other God besides Him."...

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 262)

O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves--a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you. Suffer not your idle fancies, your evil passions, your insincerity and blindness of heart to dim the luster, or stain the sanctity, of so lofty a station.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 326-327)

The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 167)

Whoso hath, in this Day, refused to allow the doubts and fancies of men to turn him away from Him Who is the Eternal Truth, and hath not suffered the tumult provoked by the ecclesiastical and secular authorities to deter him from recognizing His Message, such a man will be regarded by God, the Lord of all men, as one of His mighty signs, and will be numbered among them whose names have been inscribed by the Pen of the Most High in His Book. Blessed is he that hath recognized the true stature of such a soul, that hath acknowledged its station, and discovered its virtues.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 159)

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 4-5)

Cling, O ye people of Baha, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted

station.

(Baha'u'llah: Kitab-i-Aqdas, section 120, page 62)

Let these exalted words be thy love-song on the tree of Baha, O thou most holy and resplendent Leaf: 'God, besides Whom is none other God, the Lord of this world and the next!' Verily, We have elevated thee to the rank of one of the most distinguished among thy sex, and granted thee, in My court, a station such as none other woman hath surpassed. Thus have We preferred thee and raised thee above the rest, as a sign of grace from Him Who is the Lord of the throne on high and earth below.

(Baha'u'llah: Bahiyiyih Khanum, quote 1, page 3)

On this plane, the self is not rejected but beloved; it is well-pleasing and not to be shunned. Although at the beginning, this plane is the realm of conflict, yet it endeth in attainment to the throne of splendor. As they have said: "O Abraham of this day, O Friend Abraham of the Spirit! Kill these four birds of prey," that after death the riddle of life may be unraveled.

This is the plane of the soul who is pleasing unto God. Refer to the verse:

O thou soul who art well assured,

Return to thy Lord, well-pleased, and pleasing unto Him. which endeth:

Enter thou among My servants,

And enter thou My paradise.

This station hath many signs, unnumbered proofs. Hence it is said: "Hereafter We will show them Our signs in the regions of the earth, and in themselves, until it become manifest unto them that it is the truth," and that there is no God save Him.

One must, then, read the book of his own self, rather than some treatise on rhetoric.

(Baha'u'llah: The Four Valleys, pages 50-51)

Guard ye, with the aid of the one true God--exalted be His glory--the integrity of the station which ye have attained, and cleave to that which shall promote His Cause. He, verily, enjoineeth on you what is right and conducive to the exaltation of man's station. Glorified be the All-Merciful, the Revealer of this wondrous Tablet.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 6)

After scaling the high summits of wonderment the wayfarer cometh to
THE VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS
This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend. When the qualities of the Ancient of Days stood revealed,
Then the qualities of earthly things did Moses burn away.
He who hath attained this station is sanctified from all that pertaineth to the

world. Wherefore, if those who have come to the sea of His presence are found to possess none of the limited things of this perishable world, whether it be outer wealth or personal opinions, it mattereth not. For whatever the creatures have is limited by their own limits, and whatever the True One hath is sanctified therefrom; this utterance must be deeply pondered that its purport may be clear.

(Baha'u'llah: The Seven Valleys, pages 35-37)

O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth--make thou an effort, that haply in this dustheap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane, then shalt thou gaze on the Beloved, and forget all else.

The Beloved shineth on gate and wall

Without a veil, O men of vision.

Now hast thou abandoned the drop of life and come to the sea of the Life-Bestower.

This is the goal thou didst ask for; if it be God's will, thou wilt gain it.

(Baha'u'llah: The Seven Valleys, pages 38-39)

They who soar in the heaven of singleness and reach to the sea of the Absolute, reckon this city--which is the station of life in God--as the furthestmost state of mystic knowers, and the farthest homeland of the lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart's citadel, that is, man's first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.

When the pen set to picturing this station,

It broke in pieces and the page was torn.

Salam!

(Baha'u'llah: The Seven Valleys, page 41)

STATION OF TRUSTWORTHINESS

'O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Baha, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.'

(Baha'u'llah: Epistle to the Son of the Wolf, pages 136-137)

STATION OF UNITY

After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to THE VALLEY OF UNITY and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this

station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness.

(Baha'u'llah: The Seven Valleys, page 17)

"This is regarded with favour and is well-pleasing. After man's recognition of God, and becoming steadfast in His Cause the station of affection, of harmony, of concord and of unity is superior to that of most other goodly deeds. This is what He Who is the Desire of the world hath testified at every morn and eve. God grant that ye may follow that which hath been revealed in the Kitab-i-Aqdas."

(Baha'u'llah: From a Tablet translated from the Persian. Cited in the compilation on divorce, section 528, page 235 in Compilation of Compilations)

The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He who is the Day Star of Truth bear- eth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The one true God, He Who knoweth all things, Himself testifieth to the truth of these words. Exert yourselves that ye may attain this transcendent and most sublime station, the station that can ensure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the day star of justice, remain undispeled, it would be difficult for the glory of this station to be unveiled to men's eyes...

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 288-289)

The utterance of God is a lamp, whose light are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Day-Star of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words. Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the day-star of justice, remain undispeled, it would be difficult for the glory of this station to be unveiled to men's eyes.

(Baha'u'llah: Epistle to the Son of the Wolf, pages 14-15)

If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shall see in it no hollows or rising hills."

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 260)

STATION OF RIGHTEOUSNESS

I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 267-268)

4. Righteousness and detachment are like unto two most great lights for the heaven of teaching. Blessed is he who attaineth this high station...

(Individual and Teaching, #4)

STATION OF KNOWLEDGE

The mystery treasured in this plane is divulged in the following holy verse from the Surih of THE CAVE:

"And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron."

If a man could know what lieth hid in this one verse, it would suffice him.

Wherefore, in praise of such as these, He hath said: "Men whom neither merchandise nor traffic beguile from the remembrance of God..."

This station conferreth the true standard of knowledge, and freeth man from tests. In this realm, to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God will instruct thee." And again: "Knowledge is a light which God casteth into the heart of whomsoever He willeth."

(Baha'u'llah: The Four Valleys, pages 53-54)

And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter

THE VALLEY OF KNOWLEDGE

and come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God. His inner eyes will open and he will privily converse with his Beloved; he will set ajar the gate of truth and piety, and shut the doors of vain imaginings.

He in this station is content with the decree of God, and seeth war as peace, and findeth in death the secrets of everlasting life. With inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and the souls of men, and with a pure heart apprehendeth the divine wisdom in the endless Manifestations of God. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea.

(Baha'u'llah: The Seven Valleys, pages 11-12)

O my friend, look upon thyself: Hadst thou not become a father nor begotten a son, neither wouldst thou have heard these sayings. Now forget them all, that thou mayest learn from the Master of Love in the schoolhouse of oneness, and return unto God, and forsake the inner land of unreality for thy true station, and dwell within the shadow of the tree of knowledge.

(Baha'u'llah: The Seven Valleys, page 28)

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayan.

(Baha'u'llah: Kitab-i-Iqan, page 3)

STATION OF JUSTICE

Say: no man can attain his true station except through his justice. No power can exist except through unity. No welfare and no well-being can be attained except through consultation.

(Baha'u'llah: From a previously untranslated Tablet. Cited in Consultation: A Compilation, quote 2, page 3.)

Consultation bestoweth greater awareness and transmuteth conjecture into certitude. It is a shining light which, in a dark world, leadeth the way and guideth. For everything there is and will continue to be a station of perfection and maturity. The maturity of the gift of understanding is made manifest through consultation.

(Baha'u'llah: From a previously untranslated Tablet. Cited in Consultation: A Compilation, quote 3, page 3)

STATION OF MAN AFTER DEATH

And now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God, and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station. The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 155-156)

Thou hast, moreover, asked Me concerning the state of the soul after its separation from the body. Know thou, of a truth, that if the soul of man hath walked in the ways of God, it will, assuredly, return and be gathered to the glory of the Beloved. By the righteousness of God! It shall attain a station such as no pen can depict, or tongue describe. The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 161)

The people of Baha, who are the inmates of the Ark of God, are, one and all, well aware of one another's state and condition, and are united in the bonds of intimacy and fellowship. Such a state, however, must depend upon their faith and their conduct. They that are of the same grade and station are fully aware of one another's capacity, character, accomplishments and merits. They that are of a lower grade, however, are incapable of comprehending adequately the station, or of estimating the merits, of those that rank above them. Each shall receive his share from thy Lord. Blessed is the man that hath turned his face towards God, and walked steadfastly in His love, until his soul hath winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever-Forgiving, the All-Merciful.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 170)

STATION OF TEACHING

How great the blessedness that awaiteth the king who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me! Such a king is numbered with the companions of the Crimson Ark--the Ark which God hath prepared for the people of Baha. All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world. Offer up, O people of Baha, your substance, nay your very lives, for his assistance.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, page 212)

STATION OF EDUCATION

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.

(Bahau'u'llah: Gleanings from the Writings of Baha'u'llah, pages 259-260)

STATION OF HUQUQU'LLAH

49. Someone must needs remind the servants of God, that perchance they may be

privileged to meet their obligation of Huquq, thus attaining a sublime station and gaining a reward that would last for ever. The payments for the Huquq should be kept in the custody of a trusted person and a report submitted so that steps may be taken according to the good-pleasure of God.

(Baha'u'llah: From a previously untranslated Tablet. Cited in Huququ'llah, quote 49, page 17)

PRAYER ON STATIONS

Praised be Thou, O Lord my God! Thou seest my poverty and my misery, my troubles and my needs, my utter helplessness and my extreme lowliness, my lamentations and my bitter wailing, the anguish of my soul and the afflictions which beset me. The power of Thy might beareth me witness! Such is the depth of mine abasement that Thy servants who have strayed far from Thy path deride me. Thou knowest that I am recognized as the bearer of Thy name among Thy creatures. Thou knowest that my station is but an image of Thy station, that my virtues recount Thy virtues, that within mine inmost being naught can be found except the revelations of Thy signs, and that my very essence is but a reflection of the evidences of Thy unity.

All these things Thou hast noised abroad among Thy creatures, in such wise that none can recognize me, except as one who beareth Thy name. I swear by Thy glory! My lamentations are not for the things which have befallen me in Thy path, but are due to my recognition that by reason of mine abasement the hearts of them that love Thee have been sore shaken, and the souls of Thine adversaries have been so filled with joy that they rejoice over those who have detached themselves from all except Thee and have hastened towards the river of Thy remembrance and praise. So great is their waywardness that when meeting Thy loved ones, they shake their heads in derision of Thy Cause and say: "Where is your Lord Whom ye mention in the daytime and in the night season? Where is He to be found Whom ye call your Sovereign, to Whom ye summon all men to turn?" Their pride and haughtiness waxed greater and greater until they denied the power of Thy might and rejected Thy sovereignty and dominion.

Thy glory beareth me witness! I delight in mine own afflictions and in the afflictions which they who love me suffer in Thy path. Neither I nor they, however, are able to bear such affronts and reproaches as are uttered by Thine enemies against Thy Self, the Unrestrained. How long shalt Thou remain seated, O my God, on the throne of Thy forbearance and patience? Speak Thou Thy word of wrath, O Thou Whom no eyes can see! Well-beloved is Thy mercy unto the sincere among Thy servants, and well-beseeming Thy chastisement of the infidels among Thine enemies. Send down upon them, therefore, O my Lord, that which will unmistakably reveal unto them the fury of Thy wrath and the ascendancy of Thy power, and will enable them to recognize the weight of Thy might and the greatness of Thy strength. If Thou refusest, O my God, to aid them that love Thee, assist Thou, then, Thine own Self and Him Who is Thy Remembrance. I entreat Thee by Thy name, that hath caused the ocean of Thy wrath to surge, to chastise them who have repudiated Thy truth and disowned Thine utterances. Abase them, then, by Thy might and power, and exalt such as have, wholly for Thy sake, set their faces towards Thee, that through them the ensigns of Thy

glorification may be unfurled among all nations, and Thy tokens be spread abroad among all peoples, and that all may testify that Thou art God, that there is none other God beside Thee, the God of power, of majesty and glory.
(Baha'u'llah: Prayers and Meditations, pages 139-141)

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