

Self

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THE SELF

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KNOW THY SELF

Whoso ariseth among you to teach the Cause of his Lord, let him, before all else, teach his own self, that his speech may attract the hearts of them that hear him. Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker. Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves. The words of such as these, and beyond the words the realities of all things, and beyond these realities the angels that are nigh unto God, bring against them the accusation of falsehood.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 277)

True loss is for him whose days have been spent in utter ignorance of his self.

(Baha'u'llah: Tablets of Baha'u'llah, page 156)

The first Taraz

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 fulfilment 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, cupbearers of the lifegiving 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.

(Baha'u'llah: Tablets of Baha'u'llah, pages 34-35)

One must, then, read the book of his own self, rather than some treatise on rhetoric. Wherefore He hath said, "Read thy Book: There needeth none but thyself to make out an account against thee this day."

The story is told of a mystic knower, who went on a journey with a learned grammarian as his companion. They came to the shore of the Sea of Grandeur. The knower straightway flung himself into the waves, but the grammarian stood lost in his reasonings, which were as words that are written on water. The knower called out to him, "Why dost thou not follow?" The grammarian answered, "O

Brother, I dare not advance. I must needs go back again." Then the knower cried, "Forget what thou didst read in the books of Sibavayh and Qawlavayh, of Ibni-Hajib and Ibni-Malik,* and cross the water."

The death of self is needed here, not rhetoric:

Be nothing, then, and walk upon the waves.**

Likewise is it written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers."†

(Baha'u'llah: The Four Valleys, pages 51-52)

*Famed writers on grammar and rhetoric.

**The Mathnavi.

†Qur'an 59:19.

Consider the rational faculty with which God hath endowed the essence of man. Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same faculty. So closely are they related unto it, that if in less than the twinkling of an eye its relationship to the human body be severed, each and every one of these senses will cease immediately to exercise its function, and will be deprived of the power to manifest the evidences of its activity. It is indubitably clear and evident that each of these afore-mentioned instruments has depended, and will ever continue to depend, for its proper functioning on this rational faculty, which should be regarded as a sign of the revelation of Him Who is the sovereign Lord of all. Through its manifestation all these names and attributes have been revealed, and by the suspension of its action they are all destroyed and perish.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 164)

Meditate on what the poet hath written: "Wonder not, if my Best-Beloved be closer to me than mine own self; wonder at this, that I, despite such nearness, should still be so far from Him." ...Considering what God hath revealed, that "We are closer to man than his lifevein," the poet hath, in allusion to this verse, stated that, though the revelation of my BestBeloved hath so permeated my being that He is closer to me than my lifevein, yet, notwithstanding my certitude of its reality and my recognition of my station, I am still so far removed from Him. By this he meaneth that his heart, which is the seat of the All-Merciful and the throne wherein abideth the splendor of His revelation, is forgetful of its Creator, hath strayed from His path, hath shut out itself from His glory, and is stained with the defilement of earthly desires.

It should be remembered in this connection that the one true God is in Himself exalted beyond and above proximity and remoteness. His reality transcendeth such limitations. His relationship to His creatures knoweth no degrees. That some are near and others are far is to be ascribed to the manifestations

themselves.

That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed. Among them is this saying: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne.

Consider, moreover, how frequently doth man become forgetful of his own self, whilst God remaineth, through His all-encompassing knowledge, aware of His creature, and continueth to shed upon him the manifest radiance of His glory. It is evident, therefor that, in such circumstances, He is closer to him than his own self. He will, indeed, so remain for ever, for, whereas the one true God knoweth all things, perceiveth all things, and comprehendeth all things, mortal man is prone to err, and is ignorant of the mysteries that lie enfolded within him....

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 185-186)

HOW TO REMEMBER GOD

Thine eye is My trust, suffer not the dust of vain desires to becloud its luster. Thine ear is a sign of My bounty, let not the tumult of unseemly motives turn it away from My Word that encompasseth all creation. Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein. Thine hand is a symbol of My lovingkindness, hinder it not from holding fast unto My guarded and hidden Tablets. Unasked, I have showered upon thee My grace. Unpetitioned, I have fulfilled thy wish. In spite of thy undeserving, I have singled thee out for My richest, My incalculable favors. O My servants! Be as resigned and submissive as the earth, that from the soil of your being there may blossom the fragrant, the holy and multicolored hyacinths of My knowledge. Be ablaze as the fire, that ye may burn away the veils of heedlessness and set aglow, through the quickening energies of the love of God, the chilled and wayward heart. Be light and untrammelled as the breeze, that ye may obtain admittance into the precincts of My court, My inviolable Sanctuary.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 322-323)

O friends! It behoveth you to refresh and revive your souls through the gracious favors which in this Divine, this soul stirring Springtime are being showered upon you. The Day Star of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over

yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 94)

They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and "Hidden" all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: "We are the servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and nonexistent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whispering of self, within such a Court, is an evidence of selfassertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression. How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.

(Baha'u'llah: Kitab-i-Iqan, pages 179-181)

O banished and faithful friend! Quench the thirst of heedlessness with the sanctified waters of My grace, and chase the gloom of remoteness through the morning-light of My Divine presence. Suffer not the habitation wherein dwelleth My undying love for thee to be destroyed through the tyranny of covetous desires, and overcloud not the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. Obstruct not the luminous spring of thy soul with the thorns and brambles of vain and inordinate affections, and impede not the flow of the living waters that stream from the fountain of thine heart. Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 323)

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. Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwellingplace upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.

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

VEIL OF SELF

Say: Deliver your souls, O people, from the bondage of self, and purify them from all attachment to anything besides Me. Remembrance of Me cleanseth all things from defilement, could ye but perceive it. Say: Were all created things to be entirely divested of the veil of worldly vanity and desire, the Hand of God would in this Day clothe them, one and all, with the robe "He doeth whatsoever He willeth in the kingdom of creation," that thereby the sign of His sovereignty might be manifested in all things. Exalted then be He, the Sovereign Lord of all, the Almighty, the Supreme Protector, the All-Glorious, the Most Powerful.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 294-295)

The Most Great Name beareth Me witness! How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor. Ye have well observed, in all its aspects, the behavior of Him Who is the Word of Truth amidst you. Ye know full well how hard it is for this Youth to allow, though it be for one night, the heart of any one of the beloved of God to be saddened by Him.

The Word of God hath set the heart of the world afire; how regrettable if ye fail to be enkindled with its flame! Please God, ye will regard this blessed

night as the night of unity, will knit your souls together, and resolve to adorn yourselves with the ornament of a goodly and praiseworthy character. Let your principal concern be to rescue the fallen from the slough of impending extinction, and to help him embrace the ancient Faith of God. Your behavior towards your neighbor should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be recreated by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of glory. I swear by Him Who hath caused Me to reveal whatever hath pleased Him! Ye are better known to the inmates of the Kingdom on high than ye are known to your own selves. Think ye these words to be vain and empty? Would that ye had the power to perceive the things your Lord, the All-Merciful, doth see things that attest the excellence of your rank, that bear witness to the greatness of your worth, that proclaim the sublimity of your station! God grant that your desires and unmortified passions may not hinder you from that which hath been ordained for you.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 316-317)

O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

(Baha'u'llah: The Hidden Words, Persian #22)

O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

(Baha'u'llah: The Hidden Words, Persian #32)

Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor. O My friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: "He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise." Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: "Behold, your Well-Beloved hath come among men!" and to the messengers of the Monarch of love impart the tidings: "Lo, the Adored One hath appeared arrayed in the fullness of His glory!" O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved's face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 319-322)

PRAYERS ON SELF

Glory to Thee, O my God! One of Thy handmaidens, who hath believed in Thee and in Thy signs, hath entered beneath the shadow of the tree of Thy oneness. Give

her to quaff, O my God, by Thy Name, the Manifest and the Hidden, of Thy choice sealed Wine that it may take her away from her own self, and make her to be entirely devoted to Thy remembrance, and wholly detached from any one beside Thee.

Now that Thou hast revealed unto her the knowledge of Thee, O my Lord, deny her not, by Thy bounty, Thy grace; and now that Thou hast called her unto Thyself, drive her not away from Thee, through Thy favor. Supply her, then, with that which excelleth all that can be found on Thine earth.

Thou art, verily, the Most Bountiful, Whose grace is immense.

Wert Thou to bestow on one of Thy creatures what would equal the kingdoms of earth and heaven, it would still not diminish by even as much as an atom the immensity of Thy dominion. Far greater art Thou than the Great One men are wont to call Thee, for such a title is but one of Thy names all of which were created by a mere indication of Thy will.

There is no God but Thee, the God of power, the God of glory, the God of knowledge and wisdom.

(Baha'u'llah: Prayers and Meditations, pages 156-157)

Lauded and glorified art Thou, O my God! I entreat Thee by the sighing of Thy lovers and by the tears shed by them that long to behold Thee, not to withhold from me Thy tender mercies in Thy Day, nor to deprive me of the melodies of the Dove that extolleth Thy oneness before the light that shineth from Thy face. I am the one who is in misery, O God! Behold me cleaving fast to Thy Name, the All-Possessing. I am the one who is sure to perish; behold me clinging to Thy Name, the Imperishable. I implore Thee, therefore, by Thy Self, the Exalted, the Most High, not to abandon me unto mine own self and unto the desires of a corrupt inclination. Hold Thou my hand with the hand of Thy power, and deliver me from the depths of my fancies and idle imaginings, and cleanse me of all that is abhorrent unto Thee.

Cause me, then, to turn wholly unto Thee, to put my whole trust in Thee, to seek Thee as my Refuge, and to flee unto Thy face. Thou art, verily, He Who, through the power of His might, doeth whatsoever He desireth, and commandeth, through the potency of His will, whatsoever He chooseth. None can withstand the operation of Thy decree; none can divert the course of Thine appointment. Thou art, in truth, the Almighty, the All-Glorious, the Most Bountiful.

(Baha'u'llah: Prayers and Meditations, page 255)

Praised be Thou, O Lord my God! Every time I am reminded of Thee and muse on Thy virtues, I am seized with such ecstasies and am so enraptured by Thee that I find myself unable to make mention of Thy name and to extol Thee. I am carried back to such heights that I recognize my self to be the same as the remembrance of Thee in Thy realm, and the essence of Thy praise among Thy servants. As long as that self endureth, so long will Thy praise continue to be shed abroad among Thy creatures and Thy remembrance glorified by Thy people.

Every man endued with insight among Thy servants is persuaded that my self

liveth eternally and can never perish, inasmuch as remembrance of Thee is eternal and will endure so long as Thine own self endureth, and Thy praise is everlasting and will last as long as Thine own sovereignty will last. By its means Thou art glorified by such of Thy chosen ones as call upon Thee and by the sincere among Thy servants. Nay, the praise wherewith any one, in the entire creation, praiseth Thee proceedeth from this exalted self and returneth unto it, even as the sun which, while it shineth, sheddeth its splendor upon whatsoever may be exposed to its rays. From this sun is generated, and unto it must return, the light which is shed over all things.

Exalted, immeasurably exalted art Thou above any attempt to measure the greatness of Thy Cause, above any comparison that one may seek to make, above the efforts of the human tongue to utter its import! From everlasting Thou hast existed, alone with no one else beside Thee, and wilt, to everlasting, continue to remain the same, in the sublimity of Thine essence and the inaccessible heights of Thy glory.

And when Thou didst purpose to make Thyself known unto men, Thou didst successively reveal the Manifestations of Thy Cause, and ordained each to be a sign of Thy Revelation among Thy people, and the Day-Spring of Thine invisible self amidst Thy creatures, until the time when, as decreed by Thee, all Thy previous Revelations culminated in Him Whom Thou hast appointed as the Lord of all who are in the heaven of revelation and the kingdom of creation, Him Whom Thou hast established as the Sovereign Lord of all who are in the heavens and all who are on the earth. He it was Whom Thou hast determined to be the Herald of Thy Most Great Revelation and the Announcer of Thy Most Ancient Splendor. In this Thou hadst no other purpose except to try them who have manifested Thy most excellent titles unto all who are in heaven and on earth. He it was Whom Thou hast commanded to establish His covenant with all created things.

And when Thy promise came to pass and the set time was fulfilled, He Who is the Possessor of all Names and Attributes was made manifest unto men. Thereupon all that were in the heavens and all that were on the earth were terror stricken save those whom Thou didst keep under Thy protection and preserve within the shelter of Thy power and gracious providence. There befell Him, at the hands of such of Thy creatures as have transgressed against Thee, that which the tongue of no one of Thy servants can recount.

Look down, then, upon Him, O my God, with the eye of Thy tender mercy, and send down upon Him and upon those that love Him all the good Thou didst ordain in the heaven of Thy will and the Tablet of Thy decree. Aid them, then, with Thy succor, for Thou art, verily, the Almighty, the Most Exalted, the All-Glorious, the All-Compelling.

(Baha'u'llah: Prayers and Meditations, pages 127-129)