

A GLIMPSE OF GLORY

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WINDOWS TO THE PAST

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To choose a few stories of the majestic life of Baha'u'llah is not that easy. His eight years as a prominent Babi and then forty years of His ministry were quite eventful. Having only forty-five minutes, I decided to choose those stories which inspired me most, and I hope to relay that spirit to you.

These are stories of some of the believers who were privileged to live during the lifetime of Baha'u'llah and some were dazzled by a glimpse of the Kingdom of Glory, and some, who with closeness to Him, the flame of love was enkindled in their hearts with such intensity that whoever came in contact with them could feel the fire of love burning in their souls.

Before doing that, I like to tell you about the creation of that light which was concealed within the Holy Being of Baha'u'llah. But who dares to describe the creation of the Light of God or Baha'u'llah. The only people authorized to do so were Abdu'l-Baha and the Guardian of the Faith, Shoghi Effendi. I will paraphrase the matchless words of the Guardian in drawing the panorama of the "Evolution of the Majestic Process of Divine Revelation." It is from his message of 1953 at the launching of the Ten Year Crusade.

As you recall, 1953 was the first Holy Year, one hundred years from Baha'u'llah's intimation in the Siyah-Chal about His mission. The task of the Ten Year Crusade was given to only twelve National Spiritual Assemblies, and, now, in forty years we see it has multiplied about fourteen times to one hundred sixty-five National Spiritual Assemblies.

In that message, the Guardian states that at the dawn of Adamic Cycle the tree of Divine Revelation was planted by the Hand of Providence in the soil of Divine Will. The whole Adamic Cycle of six thousand years was to nurture the slow and steady growth of this Tree through the light and heat of the prophets such as Moses, Zoroaster, Jesus and Muhammad, and watered by the blood of countless martyrs. The tree brought forth its branches, leaves, blossoms and finally its fruit. The fruit was the Declaration of the Bab in 1844 in Shiraz; a fruit which belongs neither to the East nor to the West.

Then the grinding of the sacred seed of this fruit for six years in the mill of adversities yielded its oil with the Martyrdom of the Bab in 1850 in Tabriz. Soon, in the darkness of the Siyah-Chal of Tehran in 1852, this oil was ignited by the Hand of Providence. The light of God was enkindled.

This beautiful and dramatic explanation by the Guardian clearly tells us that Baha'u'llah is the essence, the culmination and the consummation of all the revelations of the past. He is not just another prophet. He is the Lord of Hosts, the incarnation of the Holy Spirit, and the Inaugurator of the Day of God. Doesn't he state in the medium obligatory prayer that He is the Speaker in the Burning Bush on Sinai?

Baha'u'llah seldom responded positively to those who demanded a miracle, but often showed a glimpse of His glory and might to those who had recognized Him to strengthen their faith. Let us walk through time, and let your imagination take you away. I will take you there, and will show you such heights of delight which will take your breath away and you might not wish to come back.

Let us start our stories alphabetically and begin with Ahmad, the flame of fire and river of life eternal. As you know, he lived one hundred years. No, that makes too many stories and time is limited so let us do it chronologically.

The first year in Baghdad, right after Baha'u'llah's imprisonment in the Siyah-Chal and His dream when these exalted words were heard on every side, "Verily, We render Thee victorious by Thyself and by Thy Pen," He well-knew that His revelation would be like a down-

pour in springtime. No doubt about it. The first revelation after His intimation was revealed while He was in the Siyah-Chal. It is called Rashh-i-'Ama which is in the form of a poem in Persian, consisting of nineteen lines. In every line, He praises the glory of God of which He became the embodiment. He described the release of spiritual energy and coming of the Day of God and the character, power, and potentialities of His revelations to come in the next forty years.

I like to tell you a little about the condition of the times of His revelation. For reference, I have used Volume I of The Revelation of Baha'u'llah by Mr. Adib Taherzadeh, a member of the Universal House of Justice. He writes, "The revelations which came like a copious rain are unsurpassed in their beauty, richness and eloquence. The Holy Book of Qur'an consists of six thousand, three hundred verses revealed by Muhammad in twenty-three years. In this Dispensation, within one hour, equal to one thousand verses were revealed by Baha'u'llah, and as testified by Himself, were the secretary capable of recording, in a single day and night He could reveal equal to the Persian Bayan which the Bab revealed within one year, consisting of eight thousand verses."

No wonder His scribe always had a large stack of paper, a bundle of reed pens and not a regular ink pot, but a small bowl of ink. Many times the speed of writing was so fast that the pen would jump out of his hand, and the ink of the first letter was barely dry before the whole paper was covered. At times he had to beg that he could not catch up and Baha'u'llah would repeat. His shorthand was like a scribble and could only be deciphered by himself and occasionally even he could not decipher it. He had to ask Baha'u'llah for help.

Now for the charged atmosphere of the time of revelation - only some believers were given this privilege to stay for a short time. One recounts that during the revelation everything in the room became vibrant and luminous. The carpet, the floor, walls, the ceiling pulsed with life. The air became perfumed and a special glory, authority, and radiance emanated from Baha'u'llah. The transfiguration of His face was such that the believer was dazzled by it and could not look at His countenance. The state of excitement was so intense that for awhile the Blessed Beauty was not able to eat.

He needed a secretary with the fastest shorthand who would stay on the job for forty years and the most difficult qualification -a person who would have the strength and stamina to withstand the charged atmosphere of the time of revelation. How could He hire a secretary with these qualifications and offer mainly spiritual fringe benefits? Do you remember the Guardian's panorama? The Tree of Divine Revelation was planted in the soil of Divine Will, and we know when there is a will, there is a way, particularly if it is the Divine Will. Well, He created His secretary.

Mirza Aqa Jan was a Babi youth from Kashan, Iran, who saw the Bab in his dream and next day came across some writings of Baha'u'llah. He was not from the learned class. His job was to make soap and sell it. As soon as he learned about the whereabouts of Baha'u'llah, he went and attained His presence in Karbila, a holy city about fifty miles south of Baghdad where Baha'u'llah often visited. Baha'u'llah was the guest of a believer who appointed this youth to look after Baha'u'llah's comfort. Since it was summer and hot, Mirza Aqa Jan states that Baha'u'llah used to have His supper on the rooftop and sleep there which was customary and still is. "So Baha'u'llah's brother, Muhammad-Quli, and I sprinkled water on the roof, swept it and spread the carpets. Soon Baha'u'llah came and talked to us and had His supper and retired for the night. After He fell asleep, I spread my own bedding and slept for a short time. A few hours after midnight, way before dawn, I got up and went at a little distance to say my prayer when I saw Him rising and walking towards me. He told me, 'You, too, are awake!' Then He began to chant and pace back and forth until dawn." He states, "With every word He uttered, I saw thousands of seas surging before my face and with every step He took, I saw thousands of worlds of incomparable splendor being unveiled to my eyes." Yes, he saw a glimpse of glory and had the distinction of being, after Abdu'l-Baha, one of the first to recognize Baha'u'llah as the Promised One of all religions, and became His attendant, companion and secretary forty years. He was ever ready since revelation could come to Baha'u'llah at any time. He called him 'Abd-i-hazir, or the ever-ready servant. He recognized Baha'u'llah ten years before His Declaration, and he was told to conceal it which he said was very difficult. The treacherous half-brother of Baha'u'llah, Mirza Yahya, sensed the change in him and became agitated.

Now we can go to Ahmad, who used to call the tablet revealed in his honor the Tablet of the Nightingale of Paradise, never imagining that it would be known as the Tablet of Ahmad throughout the world for years to come. It was revealed for the world, but he was the honored recipient of it. Ahmad spent a number of years in Baghdad and resided near Baha'u'llah's house. Later after Baha'u'llah left Baghdad, Baha'u'llah sent him the Tablet of Ahmad from Adrianople, and instructed him to travel throughout Persia and give the glad tidings of Baha'u'llah's declaration and station to the Babis and others. When he was asked by the believers to tell them about the events during the years he spent near Baha'u'llah, he said the events were numerous and exciting, mostly joyous but some were sad. Then his eyes welled up with tears and he said, "One day as we were walking behind Baha'u'llah, an officer came to Him and said, 'One of your followers has been murdered and his body was thrown by the river.' The Ancient Beauty told the officer, 'He was not murdered, but through seventy thousand veils of light to an extent smaller than a needle's eye, We showed him the Glory of God, and he could no longer bear the burden of this life and he ended his own life; he was not murdered.'"

This believer, to whom Baha'u'llah gave the title of Dhabih, or Sacrifice, was no less a person than the erudite calligrapher Siyyid Isma'il-i-Zavari'i, the nobleman who converted Nabil, the writer of The Dawn-Breakers. This was the version related by Ahmad.

Let us go to the words of Nabil and see what did Isma'il experience and how did the Kingdom of Glory look like. Isma'il was a dedicated teacher. He became a Babi when he met the Bab in Isfahan, and more than a decade later attained the presence of Baha'u'llah in Baghdad. He was instructed by the Blessed Beauty to transcribe the mighty book of the Bab, Qayyumu'l-Asma, in his beautiful handwriting. Meanwhile, Nabil, who had been on teaching assignment in Iran, had returned when Baha'u'llah advised him to help Isma'il proofread the new transcription. Nabil states, "It took us eighteen days to do it, and I knew that every night after midnight, Isma'il would sweep the approaches to Baha'u'llah's house, using his green turban and gather the dust in his cloak and release it in the Tigris river. He did not wish anything unclean to touch the holy dust where Baha'u'llah had walked." So one day Nabil asked Isma'il, "Tell me about your experience." At first Isma'il was hesitant

but with the anxious look in Nabil's face, he could no longer withhold this information from his spiritual son. His eyes filled with tears as he related this story. "One day I was in the presence of Baha'u'llah as a guest of a believer. Baha'u'llah put fruit and cookies in a plate and handed it to me when I begged Him for spiritual sustenance and He said, 'It already has been given to you.' From then on different doors of understanding were opened to me and I entered a different world. One evening when among other believers I was in His presence, as usual, I was in my own wonderment. He asked for a candle to peruse a paper and suddenly it occurred to me, 'Is it possible that the visage, the sight of which the Chosen Ones and Messengers of God have longed for, could be unveiled in a human temple?' Baha'u'llah addressed me and said, 'Isma'il, look!' What I saw when I gazed upon His blessed face, I cannot describe. It seemed like one hundred thousand sunlit and shimmering seas billowing upon that face and I don't recall what happened next." Then Isma'il told Nabil, "Don't every ask for this and be grateful for what He has given you. Let us pray for each other's happy ending."

Nabil writes that Isma'il continued his sweeping and then he came to such a state of agony that he could not eat any longer. For forty days he fasted and then on that final day before dawn, he swept the approaches to Baha'u'llah's house for the last time, and to check the crushing force of his love, he walked outside the city gate, went by the river and laid down facing toward Baha'u'llah's house and cut his throat with a razor. He saw a glimpse of Glory through seventy thousand veils of light to an extent smaller than a needle's eye and was dazzled by it. This was that inner light which was concealed within the Holy Being of Baha'u'llah. One wonders what were those shimmering and sunlit seas. No one can fathom it. Is it possible that these shimmering lights are the glowing souls of true believers plunged in the sea of light in the world of mysteries?.

No one could guess that the writer of these events, the most great Nabil, or Nabil-i-A'zam, more than three decades later would follow in the footsteps of his teacher Isma'il. Nabil was a shepherd with a pure soul and constantly in search of truth. He learned about the Faith from Isma'il and became a Babi. He met Baha'u'llah for the first time in 1850 in Tehran, the year of the martyrdom

of the Bab. You recall that before the martyrdom of the Bab, great disciples such as the gentle and incomparable Quddus, indomitable Mulla Husayn, and erudite Vahid were martyred, and then the Martyrdom of the Bab was the final blow which left a community quite confused and dispirited. Nabil, like twenty-four other Babis, had the delusion that he was the one whom God shall make manifest, the station of Baha'u'llah. So he disseminated his writings and then he went to the presence of Baha'u'llah in Baghdad. Immediately, like most of the twenty-four people, he realized his delusion and prostrated at the feet of Baha'u'llah and begged for forgiveness. To show further his repentance, he shaved his beard, which in those days was a symbol of man's dignity, and made a brush of it and swept the entrance to Baha'u'llah's house with it.

He was a gifted poet and a fluent writer. So intense was his love for Baha'u'llah that those who came in contact with him could feel the fire of love burning in his soul. He finished the history to the point of the Ascension of Baha'u'llah about a century ago, and Abdu'l-Baha chose him to compile selections from the writings of Baha'u'llah which is known as the Tablet of Visitation. No longer could he stand the fire of separation from his Lord so he quenched the fire by drowning himself in the sea. These two moth-like lovers, who with uncontrollable urge threw themselves into the flame of their love, and against His injunction ended their own lives, were forgiven and honored by Baha'u'llah and Abdu'l-Baha, and thus allowed to plunge into the sea of light in the World of Mysteries in that Placeless World.

This Nabil reminds me of the other Nabil. Nabil means noble or learned. Baha'u'llah called the historian Nabil-i-A'zam, or Most Great Nabil, and the other one, Nabil-i-Akbar, Great Nabil. Both are Apostles of Baha'u'llah, so designated by the Guardian. Nabil-i-Akbar was the most learned man of his time, a prodigy among the scholars. He is also known as Fadl-i-Qa'ini, means learned one of Qain, a title from Baha'u'llah, Who also revealed the Tablet of Wisdom, or Lawh-i-Hikmat, in his honor. He was instrumental in converting the great scholar, Mirza Abu'l-Fadl. He was of such erudition and eloquence that Haji Mirza Haydar-Ali states that if he said water was hot and dry and fire was wet and cold, might as well accept it and don't argue with him. With words he could convince you.

He was secretly a Babi when he finished his extensive education in theology schools in Najab, gaining the highest doctorate degree in Islam which is ijtehad. He heard of Baha'u'llah as a Babi nobleman who had been put in prison, whose property was confiscated, and who was living in exile in Baghdad.

He went to visit Baha'u'llah before returning to Iran. Baha'u'llah treated him with honor and respect and hosted him at His own house. By his own account, the humility and self-effacement of Baha'u'llah misled him so he felt superior to Baha'u'llah in every aspect. At gatherings Nabil-i-Akbar would occupy the seat of honor and discuss various subjects without giving anyone else, including Baha'u'llah, a chance to speak. One afternoon at a gathering arranged by Baha'u'llah, as usual he sat in the seat of honor and Baha'u'llah sat in the middle of believers and poured tea with His own hand. A question was asked and Nabil found everyone quiet so, as usual, he began to elaborate. Only occasionally Baha'u'llah would add a sentence or two. After awhile, Baha'u'llah took over the discussion and when Nabil-i-Akbar heard the outpourings of His wondrous and overpowering words, he was dumbfounded and realized his own weakness.

Nearly in a state of daze and fainting, he lost his sense of hearing and only with his eyes could see that Baha'u'llah was still speaking. He states that he felt so ashamed of his pride and taking the seat of honor that he wished to run for the door, but like a sparrow in the claws of a mighty falcon, he could not make a move until Baha'u'llah's blessed lips stopped to move. Then he dashed out, and, by his own account, hit his head three times against the wall in repentance for his blindness. With this glimpse of Baha'u'llah's might and power, Nabil became the embodiment of certitude and served the Faith in Iran quite well. He died in 1892, the year of the Ascension of Baha'u'llah. Abdu'l-Baha gave him the title of Hand of the Cause, and stated, "That star, Nabil, will shine forever from the horizon of abiding light."

We stayed in Baghdad too long, and if we stay any longer we might get caught in the present-day turmoil. Let us go and meet other believers in later times. How about Adrianople? No, I won't tell you all the stories of those five years, but only one story of the final year. You better brace yourself because it will tell

you about the most intense glimpse of Glory every recorded in history.

It was towards the end of His stay in Adrianople when one day, Baha'u'llah told the believers, "Today We wrote something to Nasiri'd-Din Shah (king of Iran) but who will bell the cat?" A Persian saying for who will accept the daring task of delivering His tablet to the Shah. Many seasoned veterans volunteered for the distinction of delivering it even if it meant certain death. But He said the messenger is not created yet.

At this time, Aqa Buzurg, the son of a survivor of the defense of Fort Shaykh Tabarsi, was about fifteen or sixteen years old. He was a rebellious and unruly lad whose father was not proud of him and thought nothing would move him. He worried about his son. They lived in Nishapur in northeast Iran a few thousand miles away from Adrianople.

When Nabil, the historian, on assignment to travel throughout Iran visited the father whom he knew, and read the poetries of Qasidiy-i-Varqa'iyiyh Baha'u'llah composed during the two years of seclusion in Sulaymaniyyih about His own sufferings, the young lad's face flushed and he began to cry loudly. His father was quite amazed and delighted and considered it like a spell cast by Nabil, but only if he could see the Hand of Providence at work. Within a few months, the young lad with blessings of his father, left for Baghdad, and found his way to Akka. This was when Baha'u'llah was confined in a cell in the barracks in Akka. He had no way to inquire about Baha'u'llah without being recognized so he went for prayer in a mosque where he saw a few Persians and he recognized Abdu'l-Baha. He handed a note to Abdu'l-Baha who made arrangements for him to meet his Lord. You are watching the Will of Baha'u'llah at work to create the messenger.

The seventeen-year-old Aqa Buzurg had two audiences with Baha'u'llah. As you know, he is known as Badi, meaning new or wonderful. Baha'u'llah praised Badi in many of His tablets. I will paraphrase some of His words. In one place, He stated that when He summoned Badi to His presence, He uttered but one word which caused Badi's whole being to tremble and had it not been for the divine protection, he would have swooned away. Then the Hand of Power began to recreate him.

In another passage, He states that He took a handful of dust, mixed it with the water of might and power, breathed into it a new spirit, and adorned it with the name of Badi, and sent him out as a ball of fire. He states that so great was the infusion of this might that, single and alone, he could have conquered the world. A spiritual giant was born.

And what did Badi do after his intense exposure to the Kingdom of Glory? He became the embodiment of certitude and fortitude, and with great joy carried the tablet close to his heart. For four months with great joy he traversed the mountains and deserts on foot. Every so often along the way he would go on the side of the road and prostrate towards Akka and would say, "O Lord, what you have given me through your bounty, do not take away through your justice. Give me strength to safeguard it."

With utmost bravery he delivered the tablet into the king's hands and for three days withstood the tortures of branding and bastinado. Do you think he cried out or implored for mercy when his flesh sizzled with hot branding irons? No, never! The only sound heard from him was that of laughter until his skull was crushed. He laughed because the sea of light was only one step away and they were melting the cage of his body to release his soul. That is the state of ecstasy that all martyrs experience before martyrdom.

Wasn't it just nine years ago when eighteen-year-old Mona, so intoxicated with the love of Baha'u'llah that in spite of severe abuse and torture she refused to recant her faith, and with a smile kissed the hangman's rope and placed the noose around her own tender neck?

Mona's father, Yadu'llah Mahmudnizhad, that kind and gentle Auxiliary Board member, also fell into the clutches of those blood-thirsty descendants of the torture-mongers of Persia. He was so badly beaten up that he could not be recognized. On that final and only visit the two had in the prison, he told her, "My beloved daughter, do you remember when we used to move, how I always would go first and prepare the house for you and the family. This time also I will go first to the Abha Kingdom and will unroll the red carpet for your grand entry." These blessed souls in that state of ecstasy felt the presence of Baha'u'llah, and saw the sea of light, and with great joy offered up their lives in His path.

Baha'u'llah called Badi, Fakhru'sh-Shuhada (the pride of martyrs), and also the Salt of My Tablets. Haji Mirza Haydar-Ali, surnamed by Abdu'l-Baha as the Angel of Carmel, also had a glimpse of the Kingdom of Revelation for which he finds no words or terms adequate enough to describe. However, he describes Badi's experience and exposure to the Kingdom of Glory exceeding that of others and resulting in an ecstasy which lasted throughout those final four months of his mortal life.

Let us step outside the walled city of Akka and follow Baha'u'llah to the Mansion of Mazra'ih. Here we have an over-zealous believer who was somewhat demanding and had to be reminded. You see, Baha'u'llah did not wish to perform, only through His bounty He revealed His glory to the believers.

The twenty-three-year-old silver-tongued nightingale 'Ali-Muhammad-i-Varqa, who eventually with his twelve-year-old son, Ruhu'llah, drank the cup of martyrdom, attained the presence of Baha'u'llah for the first time. Though he had never seen Him before, Baha'u'llah's face appeared familiar to him. He was losing sleep trying to remember where he had seen Him before. A market place? In a believer's gathering? He could get nowhere. One day, Baha'u'llah told him, "Varqa, burn away the idols of vain imaginings." Suddenly he remembered his dream as a child. He saw in his dream that he was playing in a garden with some dolls when God arrived, and took the dolls and burned them in a fire. When he woke up he told his parents about it, and they told him firmly that no one could ever see God and he forgot all about it. Yes, that was where he had seen Baha'u'llah! Imagine, that time Baha'u'llah was in Baghdad and chose that little boy and appeared in his dream to make him an Apostle of Baha'u'llah and a Hand of the Cause.

In a few days when at the presence of the Blessed Beauty and gazing upon His countenance with adoration, a thought occurred to him that he recognized Baha'u'llah as the Supreme Manifestation, and how he wished that Baha'u'llah would show him a sign. Then a sentence from the Qur'an came to his mind and he wished that Baha'u'llah would mention it in the course of His conversation. It didn't take too long before Baha'u'llah mentioned that verse. Varqa became overjoyed, but he told himself, could this have been

a mere coincidence, when Baha'u'llah abruptly turned to him and said, "Inham kafi nabud?," "Wasn't this sufficient enough proof to you?" Wow! He was dumbfounded. Shaken, but assured.

Baha'u'llah states in the soul-stirring Hidden Words revealed two decades earlier: "O heedless ones! Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence." One wonders why some don't take heed. The next believer did not take heed and he was zapped.

I told you that Baha'u'llah often showed a glimpse of His glory and might to those who had recognized Him to strengthen their faith.

In Isfahan there was a believer, a prominent man who accepted Baha'u'llah with his brain as the right prophet for today. He was a new believer and tried hard to overcome his shortcomings, like all of us, but had no success with his drinking habit, and friends could smell alcohol on his breath. In defense, he would state that his addiction was too difficult, and besides that, he was harming no one, and he was too lowly a servant for Baha'u'llah to be concerned about his private life. Then he had the bounty of attaining the presence of Baha'u'llah. One day when he was among other believers and Baha'u'llah was pacing back and forth, a thought occurred to him that it is true that Baha'u'llah is a great Messenger of God, but he wondered what Baha'u'llah meant when He stated, "I am the Sender of the Messengers and the Revealer of the Books." He had not finished his thought when suddenly Baha'u'llah walked to him, put His blessed hand on his shoulder, and said, "It is true, We are the Sender of the Messengers and the Revealer of the heavenly Books." (Stories of Baha'u'llah, by Hand of the Cause A. A. Furutan, p. 74-5)

How do you like that for confirmation? Well, he was spellbound, all right. He was zapped in his head with which he had accepted Baha'u'llah. Now, he became a true believer, and accepted Him with his heart and every fiber of his being. After his return from pilgrimage believers could no longer smell alcohol on his breath, and upon their inquiry he said, "If Baha'u'llah could read my mind, He surely can see my actions." He is everywhere, omnipresent; and knows everything, omniscient.

Friends, what a bounty for those who had a glimpse of His glory and might and lived during His days when a word, a smile, a look, or His touch was enough to confirm and transform any believer, and what a bounty for us to live in these glorious days, when according to Abdu'l-Baha, the saints and holy ones of the past ages yearned with tearful eyes to live in this day if even for a moment. He calls this century the 'Century of Light.'

One century ago Baha'u'llah ascended. The lamp of His physical being is no longer with us, but His light and spirit surround us. To have recognized Him is not enough. We need to become true believers. When we enlist in the army of light and adorn ourselves with the name "Baha'i," we become a special spiritual entity like a candle created from a tub of wax. The exaltation of the candle comes only when it is enkindled; otherwise, it is just a piece of wax sitting idle in one corner. Our exaltation comes when we turn to His writings, giving our total submission to His Covenant and arise to serve His Cause. Then we attain the station of a true believer, fulfilling the requirements specified by Abdu'l-Baha. He states that the true believer is the one who says it with the tongue, feels it in the heart, and shows it with action. (Baha'i World, Volume VI, p. 483)

What a lofty station awaits a true believer. I wish to end my talk with these comforting words of Baha'u'llah.

"Such is the station ordained for the true believer that if to an extent smaller than a needle's eye the glory of that station were to be unveiled to mankind, every beholder would be consumed away in his longing to attain it."

And then it follows with these confirming words of Baha'u'llah.

"If the veil be lifted and the full glory of the station of those who have turned wholly towards God, and in their love for Him have renounced with world, be manifest, the entire creation would be dumbfounded."
(World Order of Baha'u'llah, p. 108)