

# The Feast of 'Alá' (Loftiness)

## *Music / Persian chant*

1. My God, Whom I worship and adore! I bear witness unto Thy unity and Thy oneness, and acknowledge Thy gifts, both in the past and in the present. Thou art the All-Bountiful, the overflowing showers of Whose mercy have rained down upon high and low alike, and the splendors of Whose grace have been shed over both the obedient and the rebellious. O God of mercy, before Whose door the quintessence of mercy hath bowed down, and round the sanctuary of Whose Cause loving-kindness, in its inmost spirit, hath circled, we beseech Thee, entreating Thine ancient grace, and seeking Thy present favor, that Thou mayest have mercy upon all who are the manifestations of the world of being, and to deny them not the outpourings of Thy grace in Thy days. All are but poor and needy, and Thou, verily, art the All-Possessing, the All-Subduing, the All-Powerful.

*Gleanings from the Writings of Bahá'u'lláh, # 157*

۱. اها معبودا مسجودا شهادت میدهم بوحدانیت تو و فردانیت تو و بخششهای قدیم و جدید تو ، توئی آن کریمی که امطار سحاب سماء رحمت بر شریف و وضع باریده ، و اشراقات انوار آفتاب بخششت بر عاصی و مطیع تاییده ، ای رحیمی که سازج رحمت بابت را ساجد و جوهر عنایت کعبه امرت را طائف از تو سؤال مینمائیم فضل قدیمت را میطلبیم و جود جدیدت را میجوئیم که بر مظاهر وجود رحم فرمائی و از فیوضات آیامت محروم نسازی جمیع محتاج و فقیرند و أَنْتَ الْعَنِيُّ الْغَالِبُ الْقَدِيرُ .

2. The word of God which the Supreme Pen hath recorded on the fifth leaf of the Most Exalted Paradise is this: Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be Wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens.

*Tablets of Bahá'u'lláh, p. 66*

۲. کلمة الله در ورق پنجم از فردوس اعلى عطيه كبرى و نعمت عظمى در رتبه اولى خرد بوده و هست اوست حافظ وجود و معين و ناصر او خرد پيك رحمن است و مظهر اسم علام به او مقام انسان ظاهر و مشهود اوست دانا و معلم اول در دبستان وجود و اوست راه نما و داراى رتبه عليا از يمن تربيت او عنصر خاك داراى گوهر پاك شد و از افلاك گذشت اوست خطيب اول در مدينه عدل و در سال نه جهان را بشارت ظهور منور نمود اوست داناي يكتا كه در اول دنيا بمرقاة معانى ارتقاء جست و چون باراده رحمانى بر منبر بيان مستوى بدو حرف نطق فرمود از اول بشارت وعد ظاهر و از ثانى خوف وعيد و از وعد و وعيد بيم و اميد باهر و باين دو اساس نظم عالم محكم و بر قرار تعالى الحكيم ذو الفضل العظيم .

3. The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

*Gleanings from the Writings of Bahá'u'lláh, #10*

۳. ميقات امم منقضی شد و وعده‌های الهی که در کتب مقدسه مذکور است جميع ظاهر گشت و شریعة الله از صهيون جاری و اراضی و جبال اورشليم بتجلیات انوار ربّ مزین طویى لمن تفكر فیما نُزِلَ فی کُتُبِ اللّهِ الْمُهِيمِ الْقِيَوْمِ ای دوستان الهی تفكر نمائيد و باذان واعيه اصغای کلمة الله کنيد تا از فضل و رحمت او از زلال استقامت بياشاميد و بر امرالله مثل جبل راسخ و ثابت باشيد .

### *Music / Persian chant*

4. O MOVING FORM OF DUST! I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

*Bahá'u'lláh, Hidden Words, Persian # 4*

۴. (ای خاک متحرک) من بتو مأنوسم و تو از من مأیوس \* سیف عصیان شجره امید ترا بریده \*  
و در جمیع حال بتو نزدیکم و تو در جمیع احوال از من دور \* و من عزت بیزوال برای تو اختیار نمودم  
و تو ذلت بی منتهی برای خود پسندیدی \* آخر تا وقت باقی مانده رجوع کن و فرصت را مگذار \*

5. By self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose. Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfil. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal. In the Prayer of Fasting We have revealed: "Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, 'Observe, for My Beauty's sake, the fast, O people, and set no limit to its duration,' I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee." 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.

*Gleanings from the Writings of Bahá'u'lláh, #160*

۵. معنی فنای از نفس و بقای بالله آنست که هر نفسی خود را در جنب اراده حق فانی و لا شیء محض مشاهده نماید مثلاً اگر حق بفرماید اَفْعَلْ كَذَا بتمام همت و شوق و جذب قیام بر آن نماید نه آنکه از خود توهمی کند و آنرا حق داند در دعای صوم نازل و لَو يَخْرُجُ مِنْ فَمِ اِرَادَتِكَ مُخَاطَبًا اِيَاهُمْ يَا قَوْمِ صُومُوا حُبًّا لِحِمَالِي وَ لَا تُعَلِّقُوهُ بِالْمَلِيقَاتِ وَ الْحُدُودِ فَوَ عَزَّتِكَ هُمْ يَصُومُونَ وَ لَا يَأْكُلُونَ اِلَى اَن يَمُوتُوا اَيْنَسْت معنی فنا . در این مقام درست تفکر نمائید تا بسلسبیل حیوان که در کلمات مالک امکان جاری و ساری است فائز شوید و شهادت دهید باینکه حق لم یزل متره از خلق بوده اِنَّهُ لَهُو الْفَرْدُ الْبَاقِي الْعَلِيمُ الْخَبِيرُ .

6. O leaf upon the Tree of Life! The Tree of Life, of which mention is made in the Bible, is Bahá'u'lláh, and the daughters of the Kingdom are the leaves upon that blessed Tree. Then thank thou God that thou hast become related to that Tree, and that thou art flourishing, tender and fresh.

The gates of the Kingdom are opened wide, and every favoured soul is seated at the banquet table of the Lord, receiving his portion of that heavenly feast. Praised be God, thou too art present at this table, taking thy share of the bountiful food of heaven. Thou

art serving the Kingdom, and art well acquainted with the sweet savours of the Abhá Paradise.

Then strive thou with all thy might to guide the people, and eat thou of the bread that hath come down from heaven. For this is the meaning of Christ's words: 'I am the living bread which came down from heaven ... he that eateth of this bread shall live forever.'

*Selections from the Writings of 'Abdu'l-Bahá, #28*

۶. ای ورقهء شجرهء حیات شجرهء حیات که در کتاب مقدس مذکور حضرت بهاءالله است و بنات ملکوت اوراق آنشجرهء مبارکه پس تو شکر کن خدا را که منسوب باین شجره گشتی و در نهایت سبزی و حرّمی و طراوت و لطافتی ابواب ملکوت مفتوح و هر نفس مقبلی بر مائدهء آسمانی حاضر و از آن اطعمهء روحانی بهره و نصیب گیرد الحمد لله تو بر این مائده حاضر و از نعمت آسمانی بهره و نصیب داری و بخدمت ملکوت مشغولی و بنفحات جنت ایهمی مألوف تا توانی بهدایت ناس پرداز و از نانی که از آسمان نازل تناول نما اینست که حضرت مسیح میفرماید اَنَا خُبْرُ الَّذِي نَزَلَ مِنَ السَّمَاءِ مَنْ أَكَلَ مِنْ هَذَا الْخُبْزِ لَنْ يَمُوتُ أَبَدًا \*

7. O SON OF SPIRIT! The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

*Bahá'u'lláh, Hidden Words, Persian # 2*

۷. (ای پسر روح) هر طیری را نظر بر آشیان است و هر بلبلی را مقصود جمال کُل مگر طيور افندهء عباد که بتراب فانی قانع شده از آشیان باقی دور مانده‌اند و بگللهای بعد توجه نموده از گللهای قُرب محروم گشته‌اند \* زهی حیرت و حسرت و افسوس و دریغ که بایریقی از امواج رفیق اعلی گذشته‌اند و از افق ایهمی دور مانده‌اند \*

*Music / Persian chant*