

TO SEE

Mt 26:64...Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Re 1:7 Behold, he cometh with clouds

This is the Day whereon the all-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty...The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending.

Baha'u'llah

Joe 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness.

Zep 1:15 That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of dark-ness and gloominess, a day of clouds and thick darkness.

The Revelation of the Divine Reality hath everlastingly been identical with its concealment and its concealment identical with its revelation.

The Bab

We have moreover, ordained that its veil of concealment be non other except its own self.

Baha'u'llah

This is the judgment to which Jesus refers when he says:

Jn 12:47 If anyone hears my sayings...I do not judge him...the word that I have spoken will be his judge on the last day.

Mt 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

Mt 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mr 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables.

Mt 13:13 Therefore speak I to them in parables: because they seeing see not;

and hearing they hear not, neither do they understand.

Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's Holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illumined hearts may be known from the barren and perishable soil. From time immemorial such hath been the way of God amidst His creatures and to this testify the records of the sacred Books.

Baha'u'llah

LXXV. Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the power born of your belief in the unity of God, scatter the idols of vain imitation. Enter, then, the holy paradise of the good-pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority.

Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self," and if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself.

It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding

and the Divine Luminary which shineth
forth from the day spring of the Divine Essence.
Consider how men for generations have
been blindly imitating their fathers, and have
been trained according to such ways and manners
as have been laid down by the dictates of
their Faith.

Such things are as "clouds" that
veil the eyes of those whose inner being hath not
tasted the Salsabil of detachment, nor drunk from
the Kawthar of the knowledge of God. Such men,
when acquainted with those circumstances, become
so veiled that, without the least question, they pronounce
the Manifestation of God as infidel, and sentence
Him to death. You must have heard of such
things taking place all down the ages, and are now
observing them in these days.

It behoveth us, therefore, to make the utmost endeavor,
that, by God's invisible assistance, these dark
veils, these clouds of Heaven-sent trials, may not hinder
us from beholding the beauty of His shining
Countenance, and that we may recognize Him only
by His own Self.

So blind hath become the human heart that neither
the disruption of the city, nor the reduction of the
mountain in dust, nor even the cleaving of the earth,
can shake off its torpor. The allusions made in the
Scriptures have been unfolded, and the signs recorded
therein have been revealed, and the prophetic cry is
continually being raised. And yet all, except such as
God was pleased to guide, are bewildered in the
drunkenness of their heedlessness!

The dust of sedition hath clouded the hearts of
men, and blinded their eyes. Erelong, they will perceive
the consequences of what their hands have
wrought in the Day of God. Thus warneth you He
Who is the All-Informed, as bidden by One Who is
the Most Powerful, the Almighty.

This indeed is a grievous
Day. We point out to them those that led them

astray. They see them, and yet recognize them not.
Their eyes are drunken; they are indeed a blind people.
Their proofs are the calumnies they uttered;
condemned are their calumnies by God, the Help in
Peril, the Self-Subsisting. The Evil One hath stirred
up mischief in their hearts, and they are afflicted
with a torment that none can avert. They hasten
to the wicked, bearing the register of the workers
of iniquity. Such are their doings.

Say: The heavens have been folded together, and
the earth is held within His grasp, and the corrupt
doers have been held by their forelock, and still they
understand not. They drink of the tainted water, and
know it not. Say: The shout hath been raised, and
the people have come forth from their graves, and
arising, are gazing around them. Some have made
haste to attain the court of the God of Mercy, others
have fallen down on their faces in the fire of Hell,
while still others are lost in bewilderment. The verses
of God have been revealed, and yet they have turned
away from them. His proof hath been manifested,
and yet they are unaware of it. And when they behold
the face of the All-Merciful, their own faces are
saddened, while they are disporting themselves. They
hasten forward to Hell Fire, and mistake it for light.
Far from God be what they fondly imagine! Say:
Whether ye rejoice or whether ye burst for fury, the
heavens are cleft asunder, and God hath come down,
invested with radiant sovereignty.
All created things are heard exclaiming: "The Kingdom is God's, the
Almighty, the All-Knowing, the All-Wise."

We testify that when He came into the world, He
shed the splendor of His glory upon all created
things. Through Him the leper recovered from the
leprosy of perversity and ignorance. Through Him,
the unchaste and wayward were healed. Through His
power, born of Almighty God, the eyes of the blind
were opened, and the soul of the sinner sanctified.
Leprosy may be interpreted as any veil that interveneth
between man and the recognition of the Lord,
his God. Whoso alloweth himself to be shut out from

Him is indeed a leper, who shall not be remembered in the Kingdom of God, the Mighty, the All-Praised. We bear witness that through the power of the Word of God every leper was cleansed, every sickness was healed, every human infirmity was banished. He it is Who purified the world. Blessed is the man who, with a face beaming with light, hath turned towards Him.

L. Shake off, O heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world. How foolish are those who murmur against the premature birth of His light. O ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest. It behoveth you to ascertain whether or not such a light hath appeared. It is neither within your power nor mine to set the time at which it should be made manifest. God's inscrutable Wisdom hath fixed its hour beforehand. Be

Say: So great is the glory of the Cause of God that even the blind can perceive it, how much more they whose sight is sharp, whose vision is pure. The blind, though unable to perceive the light of the sun, are, nevertheless, capable of experiencing its continual heat. The blind in heart, however, among the people of the Bayan--and to this God is My witness--are impotent, no matter how long the Sun may shine upon them, either to perceive the radiance of its glory, or to appreciate the warmth of its rays.

O Nasir! The excellence of this Day is immensely exalted above the comprehension of men, however extensive their knowledge, however profound their understanding. How much more must it transcend the imaginations of them that have strayed from its light, and been shut out from its glory! Shouldst thou rend asunder the grievous veil that blindeth thy vision, thou wouldst behold such a bounty as naught, from the beginning that hath no beginning till the end that hath no end, can either resemble or equal. What language should He Who is the Mouthpiece of God choose to speak, so that they who are shut out as by a veil from Him can recognize His

glory? The righteous, inmates of the Kingdom on high, shall drink deep from the Wine of Holiness, in My name, the all-glorious. None other besides them will share such benefits.

The instigators of this oppression are those very persons who, though so foolish, are reputed the wisest of the wise. Such is their blindness that, with unfeigned severity, they have cast into this fortified and afflictive Prison Him, for the servants of Whose Threshold the world hath been created. The Almighty, however, in spite of them and those that have repudiated the truth of this "Great Announcement," hath transformed this Prison House into the Most Exalted Paradise, the Heaven of Heavens.

Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self," and if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself.

Be not impatient if the blind in heart hurl down the shafts of their idle fancies upon Thee. Leave them to themselves, for they follow the promptings of the evil ones.

Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of

righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.

Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith.

Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith--principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked,--they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as "clouds" that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God.

Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: "Wherefore hath not this or that sign appeared?" Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding,

and the opponents of their ways and judgments.

As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet they bear witness to this well-known tradition: "Verily Our Word is abstruse, bewilderingly abstruse." In another instance, it is said: "Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested."

These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross.

This age is indeed as a hundred other ages: should ye gather the yield of a hundred ages, and set that against the accumulated product of our times, the yield of this one era will prove greater than that of a hundred gone before. Take ye, for an example, the sum total of all the books that were ever written in ages past, and compare that with the books and treatises that our era hath produced: these books,

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written in our day alone, far and away exceed the total number of volumes that have been written down the ages. See how powerful is the influence exerted by the Day-Star of the world upon the inner essence of all created things!

But alas, a thousand times alas! The eyes see it not, the ears are deaf, and the hearts and minds are oblivious of this supreme bestowal. Strive ye then, with all your hearts and souls, to awaken those who slumber, to cause the blind to see, and the dead to rise.