

A Pocketful of Meaning

A compilation of terms, phrases and symbols
as used in the Sacred Writings of all Faiths in the world.

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by

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General Index

Preface

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

Bibliography

Table of Contents

Preface

The purpose of this compilation is to provide a quick and ready reference to the meaning(s) of the many terms and symbols used throughout the Sacred Texts of the world.

The function intended is that, when one has a moment of not remembering the meaning of any of these terms or symbols, this compilation is referred to, the quotes read, and then use these quotes to explain these terms and symbols, whether using the quotes directly or, where considered suitable, in one's own words.

It is suggested that one should, where possible, likewise refer to the source Text for the quote, where much, much more information can be gleaned on any of the subjects dealt with. This little volume is merely brief extracts and thus carries only a tiny portion of the full explanation.

Under no circumstances can it be said that this compilation is thorough, nor that it contains all the meanings for the terms and symbols used in Sacred Scripture. The merest perusal of the Sacred Texts will clearly demonstrate this to be true. A close examination of the Works of the Central Figures of the Bahá'í Faith, and the works of Shoghi Effendi, the Guardian of the Bahá'í Faith, as well the Guidance received from

the Universal House of Justice will, with complete certainty, reveal many more gems of meaning, not always encapsulated within the clear framework used in this compilation, such as “this means”, or “by this is intended” or any similar such statements.

It may quite reasonably be asked: "Why the use of these symbols and terms"? Bahá'u'lláh answers this in simple terms as follows:

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 illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.

(Bahá'u'lláh, The Kitáb-i-Íqán, page 46)

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

• Acme

of human understanding See Man ~ understanding

• Adam

and Eve

serpent

The meaning of the serpent is attachment to the human world.

(‘Abdu’l-Bahá, Some Answered Questions, page 123)

spirit and soul

Adam signifies the heavenly spirit of Adam, and Eve His human soul.

(‘Abdu’l-Bahá, Some Answered Questions, page 123)

symbolical

Therefore, this story of Adam and Eve who ate from the tree, and their expulsion from Paradise, must be thought of simply as a symbol. It contains divine mysteries and universal meanings, and it is capable of marvelous explanations.

(‘Abdu’l-Bahá, Some Answered Questions, page 123)

tree of good and evil

The tree of good and evil signifies the human world; for the spiritual and divine world is purely good and absolutely luminous, but in the

human world light and darkness, good and evil, exist as opposite conditions.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 123)

tree of life

The tree of life is the highest degree of the world of existence: the position of the Word of God, and the supreme Manifestation.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 124)

This tree of life was the position of the Reality of Christ; through His manifestation it was planted and adorned with everlasting fruit

(‘Abdu’l-Bahá, *Some Answered Questions*, page 124)

tree and sin

Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat.

(‘Abdu’l-Bahá, *Paris Talks*, page 177)

• **Adorned**

bride See Law ~ of God

• **‘Akká**

is Strong City See Strong City

valley of Achor

It is recorded in the Torah: And I will give you the valley of Achor for a door of hope. This valley of Achor is the city of ‘Akká, and whoso hath interpreted this otherwise is of those who know not.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 170)

• **Adversity**

fuel of Lamp

How utterly unaware they seem to be of the truth that such adversity is the oil that feedeth the flame of this Lamp!

(Bahá’u’lláh, *Gleaning from the Writings of Bahá’u’lláh*, page 72)

• **Angel(s)**

meaning

The meaning of ‘angels’ is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the

desires of the flesh, and anchored their hearts to the heavenly realms of the Lord.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 86)

12 standing inside 12 gates

... and within these gates there stand twelve angels. By ‘angel’ is meant the power of the confirmations of God—that the candle of God’s confirming power shineth out from the lamp-niche of those souls—meaning that every one of those beings will be granted the most vehement confirming support.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 174)

• **Asp**

and child *See* Wolf ~ and lamb

A **B** C D E F G H I J K L M N O P Q R S T U V W X Y Z

• **Bahá’u’lláh**

divinity of *See* Divinity ~ of Bahá’u’lláh

• **Baptism**

reality of

... its reality, which is to be baptized with the spirit and love of God, ...

(‘Abdu’l-Bahá, Some Answered Questions, page 92)

with spirit and water

See also Fire; Water

.. true baptism is not with material water, but it must be with spirit and with water. In this case water does not signify material water, for elsewhere it is explicitly said baptism is with spirit and with fire, from which it is clear that the reference is not to material fire and material water, for baptism with fire is impossible. ... Therefore, the spirit is the bounty of God, the water is knowledge and life, and the fire is the love of God

(‘Abdu’l-Bahá, Some Answered Questions, page 92)

... that is to say, the spirit of divine bounty, the water of knowledge and life, and the fire of the love of God.

(‘Abdu’l-Bahá, Some Answered Questions, page 92)

• **Believer(s)**

existence and life See Creation ~ originating purpose
originating purpose of creation See Creation ~ originating purpose
true, in Divine Unity See Divine Unity ~ true believer in
essence of belief in See Divine Unity ~ true believer in
loftiest station See Divine Unity ~ true believer in
true, in Unity of God

See also Divine Unity ~ true believer in

He is really a believer in the Unity of God who recognizeth in each and every created thing the sign of the revelation of Him Who is the Eternal Truth, and not he who maintaineth that the creature is indistinguishable from the Creator.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 189)

• **Blind**

receive sight

Wherever in the Holy Books ... it is said that the blind received sight, the signification is that he obtained the true perception; ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 101-102)

... whenever it is recorded in the Holy Books that such a one was blind and recovered his sight, the meaning is that he was inwardly blind, and that he obtained spiritual vision, or that he was ignorant and became wise, or that he was negligent and became heedful, or that he was worldly and became heavenly.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 102)

• **Body**

tomb of See Tomb ~ of body

• **Book(s)**

heavenly

purpose for revealing

The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.

(Bahá'u'lláh, *Epistle to the Son of the Wolf*, page 12)

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.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 206)

of God as City of God See City ~ of God

• **Bounty**

sign of

ear is See Ear

• **Brass**

-like, feet See Feet ~ brass-like

• **Bread**

from heaven See Christ ~ bread from heaven

• **Bride**

adorned See Law ~ of God

A B **C** D E F G H I J K L M N O P Q R S T U V W X Y Z

• **Calf**

and lion See Wolf ~ and lamb

• **Certitude**

City of See City ~ of God

essence of See Essence ~ of faith and certitude

• **Changing**

of earth See Earth ~ changing of

• **Child**

and asp See Wolf ~ and lamb

• **Children**

of men

liberate from ignorance See Manifestation (of God) ~ God's

purpose
light of true understanding See Manifestation (of God) ~ God's
purpose

• Christ

bread from heaven

... by saying He was the bread which came from heaven He meant that the perfections which He showed forth were divine perfections, that the blessings within Him were heavenly gifts and bestowals, that His light was the light of Reality. He said, "If any man eat of this bread, he shall live for ever." That is to say, whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of these heavenly bounties I embody will find eternal life; he who takes unto himself these divine lights shall find everlasting life.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 450-451)

The spiritual truth which Christ wished to convey to them was that the reality of Divinity within Him was like a blessing which had come down from heaven and that he who partook of this blessing should never die. That is to say, bread was the symbol of the perfections which had descended upon Him from God, and he who ate of this bread, or endowed himself with the perfections of Christ, would undoubtedly attain to everlasting life.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 459)

... bread signifies the heavenly food and divine perfections. So, "If any man eateth of this bread" means if any man acquires heavenly bounty, receives the divine light, or partakes of Christ's perfections, he thereby gains everlasting life.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 97)

Reflect how clear it is that what Christ meant by the heavenly bread was His spirit, His bounties, His perfections and His teachings; ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 98)

dove which descended upon

... the dove which descended upon Christ was not a material dove, but it was a spiritual state, which, that it might be comprehensible, was expressed by a sensible figure.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 85)

from heaven

The meaning is that the divine reality of Christ was from heaven, but the body was born of Mary.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 245)

The reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while Jesus Christ walked upon the earth, He said, “The Son of Man is in heaven.”

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 245)

The Spirit of Christ and not the body descended from heaven. ... But the reality of Christ, the Spirit of Christ, the perfections of Christ all came from heaven.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 450)

Verily the heaven into which the Messiah rose up was not this unending sky, rather was His heaven the Kingdom of His beneficent Lord. Even as He Himself hath said, ‘I came down from heaven,’ and again, ‘The Son of Man is in heaven.’ Hence it is clear that His heaven is beyond all directional points; it encircleth all existence, and is raised up for those who worship God.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 176)

reality of

... the reality of Christ is an unlimited essence.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 443)

Remission of sins

This is the meaning of the words of Christ, “I gave My blood for the life of the world”—that is to say, I have chosen all these troubles, these sufferings, calamities, and even the greatest martyrdom, to attain this object, the remission of sins (that is, the detachment of spirits from the human world, and their attraction to the divine world) in order that souls may arise who will be the very essence of the guidance of mankind, and the manifestations of the perfections of the Supreme Kingdom.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 125)

Resurrection of

... the meaning of Christ’s resurrection is as follows: the disciples were troubled and agitated after the martyrdom of Christ. The Reality of Christ, which signifies His teachings, His bounties, His perfections and His spiritual power, was hidden and concealed for two or three days after His martyrdom, and was not resplendent and manifest. No, rather it was lost, for the believers were few in number and were troubled and agitated. The Cause of Christ was like a lifeless body; and when after three days the disciples became assured and steadfast, and began to serve the Cause of Christ, and resolved to spread the divine teachings, putting His counsels into practice, and arising to serve Him, the Reality of Christ

became resplendent and His bounty appeared; His religion found life; His teachings and His admonitions became evident and visible. In other words, the Cause of Christ was like a lifeless body until the life and the bounty of the Holy Spirit surrounded it. ... Such is the meaning of the resurrection of Christ, and this was a true resurrection.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 104)

Sacrifice of

inner meaning

The second meaning of sacrifice is this: Christ was like a seed, and this seed sacrificed its own form so that the tree might grow and develop. Although the form of the seed was destroyed, its reality became apparent in perfect majesty and beauty in the form of a tree.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 121)

outer meaning

The outward meaning is this: Christ’s intention was to represent and promote a Cause which was to educate the human world, to quicken the children of Adam, and to enlighten all mankind; and since to represent such a great Cause—a Cause which was antagonistic to all the people of the world and all the nations and kingdoms—meant that He would be killed and crucified, so Christ in proclaiming His mission sacrificed His life.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 120)

Son of God

... as Christ found existence through the Spirit of God, He called Himself the Son of God.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 63)

the Word See Word

words fountain of life See Fountain ~ teachings of Christ

• Christhood

of Jesus

The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 155)

• City

Holy See Holy ~ City

of Certitude See City ~ of God

of God

That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muḥammad the Messenger of God the Qur'án; in this day the Bayán; and in the dispensation of Him Whom God will make manifest His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme.

Bahá'u'lláh, *The Kitáb-i-Iqán* page 184

of the heart

Wherefore must no stranger be allowed in the city of the heart, that the incomparable Friend may enter His abode. By this is meant the effulgence of His names and attributes, and not His exalted Essence, inasmuch as that peerless King hath ever been, and shall eternally remain, sanctified above ascent and descent.

(Bahá'u'lláh, *Summons of the Lord of Hosts*, page 109)

Strong, is 'Akká See Strong City

• **Cleaving**

of the heaven

By “heaven” is meant the heaven of divine Revelation, which is elevated with every Manifestation, and rent asunder with every subsequent one. By “cloven asunder” is meant that the former Dispensation is superseded and annulled. I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies!

(Bahá'u'lláh, *The Kitáb-i-Iqán*, page 41)

of vain imaginings

... and the heaven of vain imaginings hath been cleft asunder, ...

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 120)

• **Clouds**

See also Veils

... 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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 26)

Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral

beliefs.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 141)

dark

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 dayspring of the divine Essence.

(Bahá’u’lláh, *The Kitáb-i-Iqán*, page 69)

divine grace

... to pour down, out of the clouds of divine grace, the overflowing rain of His bounty upon all His servants.

(Bahá’u’lláh, *Tablets of Bahá’u’lláh revealed after the Kitáb-i-Aqdas*, page 260)

form(s)

See below imitation

human body

Rather, the cloud referred to in the Gospel is the human body, so called because the body is as a veil to man, which, even as a cloud, preventeth him from beholding the Sun of Truth that shineth from the horizon of Christ.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 177)

imitation

These clouds are imitations and superstitions;

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 62)

..., so human imaginations obscure the Sun of Truth. Consider the radiant glory of the great solar center of our planetary system: how wonderful the sight, how its splendor illumines vision until clouds and mists veil it from the eye. In the same way, the Sun of Truth becomes veiled and hidden by the superstitions and imaginations of human minds.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 78)

Forms and imitations ... are clouds which obscure the Sun of Reality.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 86)

of heaven

These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine

unity. With every fleeting breath they cover the immensity of space, and at every moment traverse the kingdoms of the visible and the invisible. Upon their thrones is written: “Nothing whatsoever keepeth Him from being occupied with any other thing;” and on their seats is inscribed: “Verily, His ways differ every day.” (Qur’án 55:29) They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: “coming in the clouds of heaven.”

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 62-63)

of tyranny

The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 84)

superstition

See above imitation

things contrary to men

By the term “clouds” is meant those things that are contrary to the ways and desires of men. ... These “clouds” signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as “clouds.”

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 66)

• **Creation**

eternal | everlasting

As to thy question concerning the origin of creation. Know assuredly that God’s creation hath existed from eternity, and will continue to exist forever. Its beginning hath had no beginning, and its end knoweth no end. His name, the Creator, presupposeth a creation, ...

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 150)

generating impulse *See below* underlying purpose

of man by God *See* Man ~ purpose for God creating

origin *See above* eternal | everlasting

originating purpose

If such be the blessings conferred on all created things, how superior must be the destiny of the true believer, whose existence and life are to be regarded as the originating purpose of all creation.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 141)

underlying purpose

Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation....

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 65)

A B C **D** E F G H I J K L M N O P Q R S T U V W X Y Z

• **Darkness**

morning made *See* Morning ~ made darkness

• **Day**

of Resurrection *See* Resurrection ~ Day of

• **Dead**

raising of *See* Raising ~ the dead

• **Deaf**

receive hearing

Wherever in the Holy Books ... it is said a deaf man received hearing, the meaning is that he acquired spiritual and heavenly hearing.

(‘Abdu’-Bahá, Some Answered Questions, page 101-102)

• **Death**

meaning of

See also Life

By the terms “life” and “death,” spoken of in the scriptures, is intended the life of faith and the death of unbelief.

(Bahá'u'lláh, The Kitáb-i-Iqán, page 105)

nature of

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 156)

soul

See also Soul

condition after

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 161)

Know thou that the souls of the people of Bahá, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul. ... The souls of the infidels, however, shall—and to this I bear witness—when breathing their last be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves before God. They shall continue doing so after the separation of their souls from their bodies.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, pages 169-170 ~ 170-171)

As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

(‘Abdu'l-Bahá, *Paris Talks*, page 66)

continues after

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, pages 155-156)

true

True death is realized when a person dieth to himself at the time of His Revelation in such wise that he seeketh naught except Him.

(The Báb, *Selections from the Writings of the Báb*, page 157)

world beyond *See* World(s) ~ beyond

• **Demon(s)**

is meant

O servants! This nether world is the abode of demons: Guard yourselves from approaching them. By demons is meant those wayward souls who, with the burden of their evil deeds, slumber in the chambers of oblivion.

(Bahá'u'lláh, *Tabernacle of Unity*, page 69)

• **Destiny**

of true believer *See* Creation ~ originating purpose

• **Devil, the** *See* Satan

• **Divine Elixir**

See also Elixir

potency of

Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmutes the souls of men!

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 144)

Word

I beg of Thee, O my God, by Thy most exalted Word which Thou hast ordained as the Divine Elixir unto all who are in Thy realm, the Elixir through whose potency the crude metal of human life hath been transmuted into purest gold, ...

(Bahá'u'lláh, *Prayers and Meditations of Bahá'u'lláh*, page 54)

• **Divine Messengers** *See* Manifestation (of God)

• **Divine Presence**

is Manifestation *See* Manifestation (of God) ~ Divine Presence

• **Divine Unity**

true meaning

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye

be of them that apprehend and believe this truth.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 59)

Regard thou the one true God as One Who is apart from, and immeasurably exalted above, all created things. The whole universe reflecteth His glory, while He is Himself independent of, and transcendeth His creatures. This is the true meaning of Divine unity. He Who is the Eternal Truth is the one Power Who exerciseth undisputed sovereignty over the world of being, Whose image is reflected in the mirror of the entire creation. All existence is dependent upon Him, and from Him is derived the source of the sustenance of all things. This is what is meant by Divine unity; this is its fundamental principle.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 166)

true believer in

See also Believer(s) ~ true, in Unity of God

He is a true believer in Divine unity who, far from confusing duality with oneness, refuseth to allow any notion of multiplicity to becloud his conception of the singleness of God, who will regard the Divine Being as One Who, by His very nature, transcendeth the limitations of numbers.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 166-167)

essence of belief in

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.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 167)

• Divine

purpose (regarding tests)

But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.

(Bahá'u'lláh, The Kitáb-i-Íqán, page 49)

• **Divines (clergy)**

as suns See Sun(s) ~ divines (clergy)

• **Divinity**

means

... it essentially means the wisdom and knowledge of God, the effulgence of the Sun of Truth, the revelation of reality and divine philosophy.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 326)

of Bahá'u'lláh

Divinity, whenever I mention it, indicateth My complete and absolute self-effacement. This is the station in which I have no control over mine own weal or woe nor over my life nor over my resurrection.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 41)

• **Duty**

of man (in this day)

The Pen of the Ancient of Days proclaimeth: Among the foremost duties prescribed is to cleanse one’s heart of all but God.

(Bahá'u'lláh, Days of Remembrance, page 128)

The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man’s hand, the portion of others might fill a cup, and of others even a gallon-measure.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 8)

A B C D **E** F G H I J K L M N O P Q R S T U V W X Y Z

• **Ear**

sign of bounty of God

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.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 322)

• **Earth**

by, is meant

See also Heaven ~ by, is meant

..., by the term “earth” is meant the earth of understanding and knowledge, ...

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 45)

changing of

See also Cleaving ~ of the heaven

In like manner, endeavour to comprehend the meaning of the “changing of the earth.” Know thou, that upon whatever hearts the bountiful showers of mercy, raining from the “heaven” of divine Revelation, have fallen, the earth of those hearts hath verily been changed into the earth of divine knowledge and wisdom.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 42-43)

· Elixir

See also Divine Elixir

of Revelation

The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 200)

Teachings of Bahá'u'lláh

Wherefore, relate thou the Teachings of the Abhá Beauty to the urgent needs of this present day, and thou wilt see that they provide an instant remedy for the ailing body of the world. Indeed, they are the elixir that bringeth eternal health.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 63)

Word

I beg of Thee, O my God, by Thy most exalted Word which Thou hast ordained as the Divine Elixir unto all who are in Thy realm, the Elixir through whose potency the crude metal of human life hath been transmuted into purest gold, ...

(Bahá'u'lláh, *Prayers and Meditations of Bahá'u'lláh*, page 54)

most potent

From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, ...

(Bahá'u'lláh, *Tablets of Bahá'u'lláh*, page 200)

• **Embodiment**

of liberty *See* Liberty ~ embodiment of

• **Essence**

of belief

in Divine Unity *See* Divine Unity ~ true believer in

in the unity and singleness of God *See* God ~ singleness of
of faith

and certitude

Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 338)

of God

and His Religion

That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 13)

of justice *See* Justice

• **Eve**

and Adam *See* Adam ~ and Eve

• **Everlasting**

life *See* Life ~ everlasting

• **Evil**

is imperfection

Evil is imperfection.

(‘Abdu’l-Bahá, Paris Talks, page 177)

non-existent

Evil is nonexistent; it is the absence of good.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 295)

... the qualities and admirable perfections of man, are purely good, and

exist. Evil is simply their nonexistence.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 263)

... there is no evil in existence; all that God created He created good. This evil is nothingness; ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 264)

sun rises on *See* Sun(s) ~ rises on evil and on good thing

Every good thing is of God, and every evil thing is from yourselves.

(Bahá’u’lláh, *Gleaning from the Writings of Bahá’u’lláh*, page 149)

Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul.

Qur’án, 4:79)

• **Evil One | Evil Spirit** *See* Satan

• **Eye(s)**

as a flame of fire

Now, when He saith: “His eyes were as a flame of fire”, He alludeth but to the keenness of sight and acuteness of vision of the Promised One, Who with His eyes burneth away every veil and covering, maketh known the eternal mysteries in the contingent world, and distinguisheth the faces that are obscured with the dust of hell from those that shine with the light of paradise.

(Bahá’u’lláh, *Gems of Divine Mysteries*, page 54)

is trust

Thine eye is My trust, suffer not the dust of vain desires to becloud its luster.

(Bahá’u’lláh, *Gleaning from the Writings of Bahá’u’lláh*, page 322)

A B C D E **F** G H I J K L M N O P Q R S T U V W X Y Z

• **Faith**

essence of *See* Essence ~ of faith of God

fundamental purpose

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard

the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 215)

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 168)

• **Fasting**

and Prayer

as sun and moon See Sun(s) ~ and moon

• **Fate**

and predestination See Predestination

• **Father**

is in the Son

This is the meaning of the Messiah's words, that the Father is in the Son. Dost thou not see that should a stainless mirror proclaim, 'Verily is the sun ashine within me, together with all its qualities, tokens and signs', such an utterance by such a mirror would be neither deceptive nor false? No, by the One Who created It, shaped It, fashioned It, and made It to be an entity conformable to the attributes of the glory within It!

(‘Abdu'l-Bahá, *Selections from the Writings of ‘Abdu'l-Bahá*, page 46)

• **Feet**

brass-like

As to the words “brass-like were His feet”, by this is meant His constancy upon hearing the call of God that commandeth Him: “Be thou steadfast as thou hast been bidden.” He shall so persevere in the Cause of God, and evince such firmness in the path of His might, that even if all the powers of earth and heaven were to deny Him, He would not waver in the proclamation of His Cause, nor flee from His command in the promulgation of His Laws. Nay rather, He will stand as firm as the highest mountains and the loftiest peaks. He will remain immovable in His obedience to God and steadfast in revealing His Cause and proclaiming His Word.

(Bahá'u'lláh, *Gems of Divine Mysteries*, page 55)

• **Fire**

See also Water

... there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the extent of a mustard seed.

(The Báb, Selections from the Writings of the Báb, page 79)

as a flame of *See* Eyes ~ as a flame of fire
Love of God

This life-giving water of which He speaks is like unto fire, for it is none other than the Love of God, and this love means life to our souls.

(‘Abdu’l-Bahá, Paris Talks, page 82)

... and fire is the fire of the love of God; ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 147)

• **Fountain**

is Gospel

The fountain referred to was the Gospel, from which the water of life gushes forth.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 200)

teachings of Christ

... drink from the same fountain of life in His teachings ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 293)

• **Fruit(s)**

eaten by Adam *See* Adam ~ tree and sin
of tree of man *See* Man ~ fruits of tree of

A B C D E F **G** H I J K L M N O P Q R S T U V W X Y Z

• **Generating Impulse**

of creation *See* Creation ~ underlying purpose

• **Glory**

of Lord, none recognise *See* Lord

• **God**

and His Manifestations *See* Manifestation (of God)

City of *See* City ~ of God

Divine Presence of *See* Manifestation (of God) ~ Divine Presence

Faith of *See* Faith ~ of God

fire represents Love of *See* Fire ~ Love of God

Gods

of idle fancies *See* Idol(s)

hoisting of Standard of *See* Standard ~ of God, hoisting of

Law of *See* Law ~ of God

(man's) knowledge of *See* Man

man made in image of

First of all, he is made in the image of God, in the likeness of the Supernal Light, even as the Torah saith, 'Let us make man in our image, after our likeness.' This divine image betokeneth all the qualities of perfection whose lights, emanating from the Sun of Truth, illumine the realities of men.

(‘Abdu'l-Bahá, Selections from the Writings of 'Abdu'l-Bahá, page 148)

purpose | object in revealing | manifesting Himself

The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 287)

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 299)

purpose of

“The purpose of the one true God, exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man—they Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge; for, God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 13)

Revelation of *See* Revelation ~ of God

singleness of

God grant that, with a penetrating vision, thou mayest perceive, in all things, the sign of the revelation of Him Who is the Ancient King, and recognize how exalted and sanctified from the whole creation is that most

holy and sacred Being. This, in truth, is the very root and essence of belief in the unity and singleness of God.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 192)

unity of *See above* singleness of

true believer in *See* Believer(s) ~ true, in Unity of God

• Gold

rod made of *See* Rod ~ made of gold

• Good

sun rises on *See* Sun(s) ~ rises on evil and on good thing

Every good thing is of God, and every evil thing is from yourselves.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 149)

Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul.

Qur'an, 4:79)

A B C D E F G **H** I J K L M N O P Q R S T U V W X Y Z

• Hand

symbol, loving-kindness

Thine hand is a symbol of My loving-kindness, hinder it not from holding fast unto My guarded and hidden Tablets

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 322)

• Hearing

deaf receive *See* Deaf ~ receive hearing

• Heart(s)

city of *See* City ~ of the heart

is God's treasury

Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 322)

soil of

... the soil of human hearts ...

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 294)

• **Heaven**

and appearance of Manifestation

invisible, appearance of star

See also below physical, appearance of star

In like manner, in the invisible heaven a star shall be made manifest who, unto the peoples of the earth, shall act as a harbinger of the break of that true and exalted Morn. These twofold signs, in the visible and the invisible heaven, have announced the Revelation of each of the Prophets of God, as is commonly believed.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 58)

physical, appearance of star

See also above invisible, appearance of star

By “heaven” is meant the visible heaven, inasmuch as when the hour draweth nigh on which the Day-star of the heaven of justice shall be made manifest, and the Ark of divine guidance shall sail upon the sea of glory, a star will appear in the heaven, heralding unto its people the advent of that most great light.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 58)

by, is meant

See also Earth ~ by, is meant

..., and by “heavens” the heavens of divine Revelation.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 45)

The term “heaven” denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Day-springs of ancient glory.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 62)

applied to many things

In the utterances of the divine Luminaries the term “heaven” hath been applied to many and divers things; such as the “heaven of Command,” the “heaven of Will,” the “heaven of the divine Purpose,” the “heaven of divine Knowledge,” the “heaven of Certitude,” the “heaven of Utterance,” the “heaven of Revelation,” the “heaven of Concealment,” and the like.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 63)

..., after He came from the heaven of power with the kingdom of His signs.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 120)

... from the heaven of My Will ...

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 121)

Christ from See Christ ~ from heaven

cleaving of See Cleaving ~ of the heaven

clouds of See Cloud(s) ~ of heaven

• Hell

See also Paradise

where

They say: 'Where is Paradise, and where is Hell?' Say: 'The one is reunion with Me; the other thine own self, ...

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 132)

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 118)

• Human

body, as cloud See Clouds ~ human body

soil of hearts See Heart(s) ~ soil of

understanding, acme of See Man ~ understanding

• Holy

City

See also below of Holies;

See also Jerusalem; New Jerusalem

... and the Holy City means the material Law which may be abrogated; ...

(‘Abdu’l-Bahá, Some Answered Questions, page 48)

We have before explained that what is most frequently meant by the Holy City, the Jerusalem of God, which is mentioned in the Holy Book, is the Law of God. It is compared sometimes to a bride, and sometimes to Jerusalem, and again to the new heaven and earth.

(‘Abdu’l-Bahá, Some Answered Questions, page 67)

The Law of God is also described as the Holy City, the New Jerusalem.

(‘Abdu’l-Bahá, Some Answered Questions, page 68)

of Holies

See also above City

..., which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Muḥammad, the Báb, and Bahá'u'lláh, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice,

piety, righteousness, trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched and uplifts the fallen.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 47)

Briefly, what is meant by the term Holy of Holies is that spiritual Law which will never be modified, altered or abrogated; ...

The Holy of Holies, according to the terminology of the people of wisdom, is the essence of the Divine Law, and the heavenly and true teachings of the Lord, which have not been changed in the cycle of any Prophet, ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 59)

Spirit

For the Holy Spirit is the divine bounties and lordly perfections, and these divine perfections are as the rays and heat of the sun. The brilliant rays of the sun constitute its being, and without them it would not be the sun.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 127)

This Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Sun of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 145)

• Hyacinth

represents knowledge

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 322)

A B C D E F G H **I** J K L M N O P Q R S T U V W X Y Z

• **Iblís** See Satan

• **Idol(s)**

Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 93)
(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 86)

• Ignorance

See also Knowledge

absence of knowledge

What is ignorance? It is the absence of knowledge.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 425)

liberation from, children of men *See* Manifestation (of God) ~ God's purpose

symbol of

... the symbol of knowledge is light, and of ignorance, darkness; ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 84)

weeds of *See* Weed(s) ~ of ignorance

• Imitation

thistles of *See* Thistle(s) ~ of imitations

• Impulse

generating, of creation *See* Creation

A B C D E F G H I **J** K L M N O P Q R S T U V W X Y Z

• Jábulqá

means

For by Jábulqá is meant none other than the treasure-houses of eternity in the all-highest heaven and the cities of the unseen in the supernal realm.

(Bahá'u'lláh, *Gems of Divine Mysteries*, page 37)

• Jerusalem

See also Holy ~ City; New Jerusalem
heavenly

The heavenly Jerusalem is none other than divine civilization, ...
(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 102)

As for the heavenly Jerusalem that hath come to rest on the summits of the world, and God’s Holy of Holies, Whose banner is now lifted high, this comprehendeth within itself all the perfections, all the knowledge of the dispensations gone before. Beyond this, it heraldeth the oneness of the children of men. It is the flag of universal peace, the spirit of eternal life; it is the glory of the perfections of God, the circumambient grace of all existence, the ornament bedecking all created things, the source of inner quietude for all humankind.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 65)

The meaning of the passage is that this heavenly Jerusalem hath twelve gates, through which the blessed enter into the City of God. These gates are souls who are as guiding stars, as portals of knowledge and grace; and within these gates there stand twelve angels. By ‘angel’ is meant the power of the confirmations of God—that the candle of God’s confirming power shineth out from the lamp-niche of those souls—meaning that every one of those beings will be granted the most vehement confirming support.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 174)

... and all the laws, conventions, rites and material regulations are the city of Jerusalem—this is why it is called the heavenly Jerusalem.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 60)

holy

descending out of heaven

By ‘that great city, the holy Jerusalem, descending out of heaven from God’ is meant the holy Law of God,

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 174)

New *See* New Jerusalem

outer court

... the outer court of Jerusalem—which is the expression used for the form of the religion ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 47)

sanctuary of

See also Holy ~ of Holies

The sanctuary of Jerusalem is likened to the reality of the Law of God, which is the Holy of Holies;

(‘Abdu’l-Bahá, *Some Answered Questions*, page 59-60)

trod underfoot

... Jerusalem was trodden under foot, which means that it lost its glory

(‘Abdu’l-Bahá, *Some Answered Questions*, page 46)

• **Jesus**

Christhood *See* Christhood ~ of Jesus

• **Justice**

essence of

Know verily that the essence of justice and the source thereof are both embodied in the ordinances prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 175)

infallible standard of *See above* essence of

powerful force

Justice is a powerful force. It is, above all else, the conqueror of the citadels of the hearts and souls of men, and the revealer of the secrets of the world of being, and the standard-bearer of love and bounty.

(Bahá'u'lláh, *Epistle to the Son of the Wolf*, page 32)

purpose

The purpose of justice is the appearance of unity among men.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 67)

source of *See above* essence of

trains the world

O people of God! That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 128-129)

A B C D E F G H I J **K** L M N O P Q R S T U V W X Y Z

• **Kid**

and leopard *See* Wolf ~ and lamb

· Knowledge

See also Ignorance

For knowledge is light, life, felicity, perfection, beauty and the means of approaching the Threshold of Unity. It is the honor and glory of the world of humanity, and the greatest bounty of God. Knowledge is identical with guidance, and ignorance is real error.

(‘Abdu’l-Bahá, Some Answered Questions, page 137)

Hyacinths represent See Hyacinth

sun of See Sun(s) ~ of knowledge

symbol of

... the symbol of knowledge is light, ...

(‘Abdu’l-Bahá, Some Answered Questions, page 84)

true

True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation.

(The Báb, Selections from the Writings of the Báb, page 89)

two kinds

Know that there are two kinds of knowledge: the knowledge of the essence of a thing and the knowledge of its qualities. The essence of a thing is known through its qualities; otherwise, it is unknown and hidden.

(‘Abdu’l-Bahá, Some Answered Questions, page 220)

... the inner essence of anything is not comprehended, but only its qualities.

(‘Abdu’l-Bahá, Some Answered Questions, page 220)

water symbolises

Water symbolizes the water of life, which is knowledge, ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 147)

... heavenly water and spirit, which are knowledge and life, ...

(‘Abdu’l-Bahá, Some Answered Questions, page 92)

A B C D E F G H I J K **L** M N O P Q R S T U V W X Y Z

· Lamb

and leopard See Wolf ~ and lamb

and wolf See Wolf ~ and lamb

• **Law**

of God

The Law of God is also compared to an adorned bride who appears with most beautiful ornaments, ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 68)

• **Leprosy**

Leprosy may be interpreted as any veil that interveneth between man and the recognition of the Lord, his God.

(Bahá’u’lláh, *Gleaning from the Writings of Bahá’u’lláh*, page 86)

• **Letter**

draws meaning from Word *See* Word ~ meaning of

• **Leopard**

and kid *See* Wolf ~ and lamb

and lamb *See* Wolf ~ and lamb

• **Liberty**

embodiment of *See below* symbol of
symbol of

Know ye that the embodiment of liberty and its symbol is the animal.

(Bahá’u’lláh, *The Kitáb-i-Aqdas*, page 63 Paragraph 123)

• **Life**

everlasting

‘Life Everlasting’ means ‘Turning to God’.

(‘Abdu’l-Bahá, *Paris Talks*, page 112)

heavenly spirit

... heavenly water and spirit, which are knowledge and life, ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 92)

meaning of

See also Death

By the terms “life” and “death,” spoken of in the scriptures, is intended the life of faith and the death of unbelief.

(Bahá’u’lláh, *The Kitáb-i-Iqán*, page 105)

Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the

flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality.

(Bahá'u'lláh, *The Kitáb-i-Iqán*, page 110-111)

to come

The “life to come,” on the other hand, signifieth the things that give you a safe approach to God, the All-Glorious, the Incomparable.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 276)

two meanings

Know then that “life” hath a twofold meaning.

(Bahá'u'lláh, *Gems of Divine Mysteries*, page 47)

first meaning

The first pertaineth to the appearance of man in an elemental body, and is as manifest to thine eminence and to others as the midday sun. This life cometh to an end with physical death, which is a God-ordained and inescapable reality.

(Bahá'u'lláh, *Gems of Divine Mysteries*, page 47)

second meaning

That life, however, which is mentioned in the Books of the Prophets and the Chosen Ones of God is the life of knowledge; that is to say, the servant's recognition of the sign of the splendours wherewith He Who is the Source of all splendour hath Himself invested him, and his certitude of attaining unto the presence of God through the Manifestations of His Cause. This is that blessed and everlasting life that perisheth not: whosoever is quickened thereby shall never die, but will endure as long as His Lord and Creator will endure.

(Bahá'u'lláh, *Gems of Divine Mysteries*, page 47-48)

• **Lion**

and calf See Wolf ~ and lamb

• **Lord**

none recognise His glory

Every discerning eye will readily perceive that the Lord is now manifest, yet there is none to recognize His glory. By this is meant that the habitation wherein the Divine Being dwelleth is far above the reach and ken of any one besides Him.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 150-151)

• **Loving-kindness**

hand, symbol of *See* Hand

A B C D E F G H I J K L **M** N O P Q R S T U V W X Y Z

• **Man**

How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 177)
(Bahá'u'lláh, The Kitáb-i-Iqán, pages 92-93)

all created from same substance

The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 81)

culmination of development *See below* understanding ~ acme of fruits of tree of

The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 26)

generic term

Man is a generic term applying to all humanity.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 76)

knowledge of God

.Whatever, therefore, He saith unto you is wholly for the sake of God, that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, and attain unto the knowledge of the one true God—the most exalted station to which any man can aspire

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 85)

made in image of God *See* God ~ man made in image of most exalted station *See above* knowledge of God

purpose for God creating

See also God ~ purpose | object in revealing | manifesting Himself

The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 70)

From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 77)

reality exalted *See above* all created from same substance

understanding

acme of

Having recognized thy powerlessness to attain to an adequate understanding of that Reality which abideth within thee, thou wilt readily admit the futility of such efforts as may be attempted by thee, or by any of the created things, to fathom the mystery of the Living God, the Day Star of unfading glory, the Ancient of everlasting days. This confession of helplessness which mature contemplation must eventually impel every mind to make is in itself the acme of human understanding, and marketh the culmination of man's development.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 165-166)

gift of

First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God—exalted be His glory.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 194)

• **Mankind**

brought into being

Thou didst bring mankind into being to know Thee and to serve Thy Cause, that their station might thereby be elevated upon Thine earth and their souls be uplifted by virtue of the things Thou hast revealed in Thy Scriptures, Thy Books and Thy Tablets.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 111)

peace and tranquility of *See* Manifestation (of God) ~ God's purpose

• **Manifestation (of God)**

Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 74)

Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 78)

signs in the visible and invisible heavens See Heaven ~ and
appearance of Manifestation

Divine Presence

In all the Divine Books the promise of the Divine Presence hath been explicitly recorded. By this Presence is meant the Presence of Him Who is the Dayspring of the signs, and the Dawning-Place of the clear tokens, and the Manifestation of the Excellent Names, and the Source of the attributes, of the true God, exalted be His glory. ... By Presence, therefore, is meant the Presence of the One Who is His Vicegerent amongst men.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 118)

God's purpose

The purpose of the one true God, exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man—they Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge; for, God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 13)

He hath sent forth His Messengers, and sent down His Books, that they may announce unto His creatures the Straight Path.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 98)

God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 79-80)

reason/purpose for/of

See also below revelation of

The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 12)

The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying, "His grace hath transcended all things; My grace hath encompassed them all," hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence.

These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade.... These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, pages 47-48)

O Salmán! The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso

turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, pages 49-50)

It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted....

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 80-81)

The purpose of these Educators, in all they said and taught, was to preserve man's exalted station.

(Bahá'u'lláh, *The Kitáb-i-Aqdas*, page 139)

revelation of

See also above reason/purpose for/of

The measure of the revelation of the Prophets of God in this world, however, must differ. Each and every one of them hath been the Bearer of a distinct Message, and hath been commissioned to reveal Himself through specific acts. It is for this reason that they appear to vary in their greatness.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 79)

The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 157)

unity of

Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator

of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles...

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 22)

The Bearers of the Trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Revealers of a new Message. Inasmuch as these Birds of the celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they, therefore, are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of Oneness.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 50)

• **Mansion(s)**

of heaven

Whoso hath recognized the Day Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 70)

• **Messenger(s)**

Divine See Manifestation (of God)

• **Moon(s)**

and sun See Sun(s) ~ and moon

and sun and stars See Sun(s) ~ and moon and stars

Manifestations of God

See also Star(s); Sun(s);

The term “suns” hath many a time been applied in the writings of the “immaculate Souls” unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the “Prayer of Nudbih”: “Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?” Thus, it hath become evident that the terms “sun,” “moon,” and “stars” primarily signify the Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination

upon the worlds of the visible and the invisible.

(Bahá'u'lláh, The Kitáb-i-Íqán, page 33)

of wisdom

... the moon of wisdom ...

(Bahá'u'lláh, The Kitáb-i-Íqán, page 61)

works of men

... while the works of men, provided they conform to the good-pleasure of God, resemble the stars or the moon...

(The Báb, Selections from the Writings of the Báb, page 97)

• **Morning**

made darkness

He saith that He maketh the morning darkness. By this is meant that if, at the time of the Manifestation of Him Who conversed on Sinai anyone were to regard himself as the true morn, he will, through the might and power of God, be turned into darkness.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 146)

• **Mortality**

means

Mortality, therefore, means transference from one form to another

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 307)

• **Mouth**

two-edged sword comes out of See Sword ~ two-edged out of
mouth

A B C D E F G H I J K L M **N** O P Q R S T U V W X Y Z

• **New Jerusalem**

See also City ~ of God (City ~ of Certitude); Jerusalem

We are told in the Holy Scripture that the New Jerusalem shall appear on earth. ... This is a prophetic symbol, meaning the coming again of the Divine Teaching to enlighten the hearts of men.

(‘Abdu’l-Bahá, Paris Talks, page 84)

The descent of the New Jerusalem denoteth a heavenly Law, that Law which is the guarantor of human happiness and the effulgence of the world of God.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 64)

The Law of God is also described as the Holy City, the New Jerusalem. It is evident that the New Jerusalem which descends from heaven is not a city of stone, mortar, bricks, earth and wood. It is the Law of God which descends from heaven and is called new, for it is clear that the Jerusalem which is of stone and earth does not descend from heaven, and that it is not renewed; but that which is renewed is the Law of God.

(‘Abdu’l-Bahá, Some Answered Questions, page 68)

A B C D E F G H I J K L M N **O** P Q R S T U V W X Y Z

• **Oppression**

grievous

What “oppression” is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it?

(Bahá'u'lláh, The Kitáb-i-Íqán, page 29)

want of capacity

Whereas, by “oppression” is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Day-star of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with “oppression” and hardship, knowing not whither to turn for guidance.

(Bahá'u'lláh, The Kitáb-i-Íqán, page 30)

• **Owl**

and vulture See Wolf ~ and lamb

A B C D E F G H I J K L M N O **P** Q R S T U V W X Y Z

• **Paradise**

As to Paradise: It is a reality and there can be no doubt about it, and now in this world it is realized through love of Me and My good-pleasure.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 189)

There is no paradise, in the estimation of the believers in the Divine Unity,

more exalted than to obey God's commandments, ...

(The Báb, Selections from the Writings of the Báb, page 79)

real

Whoso hath recognized the Day Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 70)

signifies

Paradise signifieth first and foremost the good-pleasure of God.

(Bahá'u'lláh, Tabernacle of Unity, page 62)

where

They say: 'Where is Paradise, and where is Hell?' Say: 'The one is reunion with Me; the other thine own self, ...

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 132)

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 118)

• **Perverting | Corrupting**

the text

... by corruption of the text is meant ... the interpretation of God's holy Book in accordance with their idle imaginings and vain desires.

(Bahá'u'lláh, The Kitáb-i-Iqán, page 80)

In yet another instance, He saith: "A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so." (Qur'án 2:75) This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not that the actual words have been effaced. To the truth of this testify they that are sound of mind.

(Bahá'u'lláh, The Kitáb-i-Iqán, page 84)

• **Peter**

Jesus Christ, addressing Peter, said, "Thou art Peter, and upon this rock I will build my church."

(Abdu'l-Bahá, The Promulgation of Universal Peace, page 65)

Recall the statement of Jesus Christ in the Gospel. Addressing Peter, He said, "Thou art Peter, and upon this rock I will build my church."

(Abdu'l-Bahá, The Promulgation of Universal Peace, page 163-164)

..., He said: "and upon this rock I will build My church," meaning, thy belief that Christ is the Son of the living God will be the foundation of the Religion of God, and upon this belief the foundation of the church of God—which is

the Law of God—shall be established.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 135)

church and Law of God

It is evident, therefore, that the church of God is the law of God and that the actual edifice is but one symbol thereof. For the law of God is a collective center which unites various peoples, native lands, tongues and opinions. All find shelter in its protection and become attracted by it.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 65)

faith of

This utterance was indicative of the faith of Peter, signifying: This faith of thine, O Peter, is the very cause and message of unity to the nations; it shall be the bond of union between the hearts of men and the foundation of the oneness of the world of humanity.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 65)

... meaning that the faith of Peter was the true faith. It was a sanction of Peter’s faith

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 386)

• **Poverty**

See also Riches

by, is intended

By ‘riches’ therefore is meant independence of all else but God, and by ‘poverty’ the lack of things that are of God.

(Bahá’u’lláh, *The Kitáb-i-Íqán*, page 121)

signifies

Poverty, as here referred to, signifieth being poor in that which pertaineth to the world of creation and rich in what belongeth to the realms of God.

(Bahá’u’lláh, *The Seven Valleys*, page 36
(new translation in *Call of the Divine Beloved : The Seven Valleys*))

• **Prayer**

and Fasting

as sun and moon *See* Sun(s) ~ and moon

purpose of

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.

• **Presence**

Divine *See* Manifestation (of God) ~ Divine Presence

• **Prince**

of Darkness *See* Satan

• **Purpose**

Divine (regarding tests) *See* Divine ~purpose
for

Faith of God *See* Faith ~ of God

gift of understanding *See* Man ~ understanding

God revealing Himself *See* God ~ purpose | object in revealing |
manifesting Himself

revelation of heavenly books *See* Book(s) ~ heavenly

of

Divine Messenger(s) *See* Manifestation (of God)

God *See* God ~ purpose of

God for creating man *See* Man ~ purpose for God creating

Justice *See* Justice ~ purpose

Prayer *See* Prayer ~ purpose of

Religion *See* Religion ~ purpose

Revelation *See* Manifestation (of God) ~ revelation of
underlying Creation *See* Creation ~ underlying purpose

• **Predestination**

Know thou, O fruit of My Tree, that the decrees of the Sovereign Ordainer, as related to fate and predestination, are of two kinds. Both are to be obeyed and accepted. The one is irrevocable, the other is, as termed by men, impending. To the former all must unreservedly submit, inasmuch as it is fixed and settled. God, however, is able to alter or repeal it. As the harm that must result from such a change will be greater than if the decree had remained unaltered, all, therefore, should willingly acquiesce in what God hath willed and confidently abide by the same.

The decree that is impending, however, is such that prayer and entreaty can succeed in averting it.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 133)

- **Prophets** See Manifestation (of God)

A B C D E F G H I J K L M N O P **Q** R S T U V W X Y Z

A B C D E F G H I J K L M N O P Q **R** S T U V W X Y Z

- **Rain**

stands for bounty

... in this connection rain stands for bounty

(‘Abdu’l-Bahá, Some Answered Questions, page 50)

- **Raising**

the dead

Wherever in the Holy Books they speak of raising the dead, the meaning is that the dead were blessed by eternal life; ...

(‘Abdu’l-Bahá, Some Answered Questions, page 101-102)

- **Real**

Paradise See Paradise

- **Reincarnation** See Return

- **Religion**

Any religion which is not a cause of love and unity is no religion.

(‘Abdu’l-Bahá, Paris Talks, page 130)

But when we speak of religion, we mean the essential foundation or reality of religion, not the dogmas and blind imitations which have gradually encrusted it ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 363)

basic foundation

... the basic foundation of the religion of God, which was ever the principle of love, unity and the fellowship of humanity, ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 443)

end and beginning

The beginning of religion is love for God and for His Chosen Ones, and

its end is to manifest that love to His servants.

(Bahá'u'lláh, *The Call of the Divine Beloved*, From the Letter Bá' to the Letter Há')

essence of See Essence ~ of faith
nature of

And now concerning thy question regarding the nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the Revelation vouchsafed unto it by God.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 81)

Religion, moreover, is not a series of beliefs, a set of customs; religion is the teachings of the Lord God, teachings which constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour.

(Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, page 57)

Religion, then, is the necessary connection which emanates from the reality of things; and as the supreme Manifestations of God are aware of the mysteries of beings, therefore, They understand this essential connection, and by this knowledge establish the Law of God.

(Abdu'l-Bahá, *Some Answered Questions*, page 159)

of God

... the religion of God is too mighty and glorious for anyone to comprehend through aught but itself; rather by it all else is understood.

(The Báb, *Selections from the Writings of the Báb*, page 109)

purpose

The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; ...

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 129)

• Resurrection

See also Return

by, is meant

... by "Resurrection" is meant the rise of the Manifestation of God to proclaim His Cause, ...

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 156)

Day of

The Day of Resurrection is a day on which the sun riseth and setteth like unto any other day. How oft hath the Day of Resurrection dawned, and the people of the land where it occurred did not learn of the event. Had

they heard, they would not have believed, and thus they were not told!

(The Báb, Selections from the Writings of the Báb, page 78)

... that what is intended by the Day of Resurrection is the Day of the appearance of the Tree of divine Reality, ... In the estimation of God and according to the usage of such as are initiated into divine mysteries, what is meant by the Day of Resurrection is this, that from the time of the appearance of Him Who is the Tree of divine Reality, at whatever period and under whatever name, until the moment of His disappearance, is the Day of Resurrection.

(The Báb, Selections from the Writings of the Báb, page 106)

of Christ See Christ ~ Resurrection of

• Return

Thou hast asked regarding the subject of the return. Know thou that the end is like unto the beginning. Even as thou dost consider the beginning, similarly shouldst thou consider the end, and be of them that truly perceive. Nay, rather consider the beginning as the end itself, and so conversely, that thou mayest acquire a clear perception. Know thou moreover that every created thing is continually brought forth and returned at the bidding of thy Lord, the God of power and might.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 183)

Verily God is fully capable of causing all names to appear in one name, and all souls in one soul.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 183)

Briefly, a return is indeed referred to in the Holy Scriptures, but by this is meant the return of the qualities, conditions, effects, perfections, and inner realities of the lights which recur in every dispensation. The reference is not to specific, individual souls and identities.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 193)

For what the divine Prophets meant by “return” is not the return of the essence, but that of the qualities; it is not the return of the Manifestation, but that of the perfections.

(‘Abdu’l-Bahá, Some Answered Questions, page 288)

and Resurrection

See also Resurrection

Know thou moreover that the former Manifestation affirmed that the return and rising of the spirits would occur on the Day of Resurrection, while in truth there is a return and resurrection for every created thing.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 186-187)

Day of

The Day of Return is inscrutable unto all men until after the divine Revelation hath been fulfilled.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 186)

essence of

As to the Return, as God hath purposed in His sacred and exalted Tablets wherein He hath made this theme known unto His servants; by this is meant the return of all created things in the Day of Resurrection, and this is indeed the essence of the Return ...

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 183)

Moreover, thou shouldst not perceive the fulfilment of the Return and the Resurrection save in the Word of thy Lord, the Almighty, the All-Knowing.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 183-184)

Moreover, in this station take thou heed not to turn thy gaze unto limitations and allusions, but rather unto that whereby the Revelation itself hath been fulfilled ...

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 184)

... not the personality, but the reality of the perfections, is meant ...

(‘Abdu’l-Bahá, Some Answered Questions, page 133)

... if we regard the return of the individual, it is another individual; but if we regard the qualities and perfections, the same have returned.

(‘Abdu’l-Bahá, Some Answered Questions, page 134)

• Revelation

See also Rod

of God

That which is intended by ‘Revelation of God’ is the Tree of divine Truth that betokeneth none but Him, and it is this divine Tree that hath raised and will raise up Messengers, and hath revealed and will ever reveal Scriptures. From eternity unto eternity this Tree of divine Truth hath served and will ever serve as the throne of the revelation and concealment of God among His creatures, and in every age is made manifest through whomsoever He pleaseth.

(The Báb, Selections from the Writings of the Báb, page 112)

of Saint John, chapter 11

See also Some Answered Questions, Chapter 11, page 45 by ‘Abdu’l-Bahá

reed (rod)

This reed is a Perfect Man Who is likened to a reed, and the manner of its likeness is this: when the interior of a reed is empty and free from all matter, it will produce beautiful melodies; and as the sound and melodies do not come from the reed, but from the flute player who blows upon it, so the sanctified heart of that blessed Being is free and emptied from all save God, pure and exempt from the attachments of all human conditions, and is the companion of the Divine Spirit. Whatever He utters is not from Himself, but from the real flute player, and it is a divine inspiration. That is why He is likened to a reed; and that reed is like a rod—that is to say, it is the helper of every impotent one, and the support of human beings. It is the rod of the Divine Shepherd by which He guards His flock and leads them about the pastures of the Kingdom.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 46)

of Saint John, chapter 12

See also *Some Answered Questions*, Chapter 13, page 67 by ‘Abdu’l-Bahá

woman flees to wilderness

As to the woman in the Revelation of Saint John, chapter 12, who fled into the wilderness, and the great wonder appearing in the heavens—that woman clothed with the sun, with the moon under her feet: what is meant by the woman is the Law of God. For according to the terminology of the Holy Books, this reference is to the Law, the woman being its symbol here. And the two luminaries, the sun and the moon, are the two thrones, the Turkish and the Persian, these two being under the rule of the Law of God. The sun is the symbol of the Persian Empire, and the moon, that is, the crescent, of the Turkish. The twelve-fold crown is the twelve Imáms, who, even as the Apostles, supported the Faith of God. The newborn Child is the Beauty of the Adored One, [The Bab] come forth out of the Law of God. He then saith that the woman fled into the wilderness, that is, the Law of God was carried out of Palestine to the desert of Hġjáz, where it remained 1260 years—that is, until the advent of the promised Child.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 180-181)

• Riches

See also Poverty

by, is intended

By 'riches' therefore is meant independence of all else but God, and by 'poverty' the lack of things that are of God.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 121)

• Rod

See also Revelation

made of gold

In brief, the Scripture saith: 'And he that talked with me had a rod made out of gold, that is, a measure, wherewith he measured the city and the gates thereof and the towers thereof.' The meaning is that certain personages guided the people with a staff grown out of the earth, and shepherded them with a rod, like unto the rod of Moses. Others trained and shepherded the people with a rod of iron, as in the dispensation of Muḥammad. And in this present cycle, because it is the mightiest of Dispensations, that rod grown out of the vegetable kingdom and that rod of iron will be transformed into a rod of purest gold, taken from out the endless treasure houses in the Kingdom of the Lord. By this rod will the people be trained.

(Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, page 175)

Eleventh Chapter Of The Revelation Of St. John

This reed is a Perfect Man Who is likened to a reed, and the manner of its likeness is this: when the interior of a reed is empty and free from all matter, it will produce beautiful melodies; and as the sound and melodies do not come from the reed, but from the flute player who blows upon it, so the sanctified heart of that blessed Being is free and emptied from all save God, pure and exempt from the attachments of all human conditions, and is the companion of the Divine Spirit. Whatever He utters is not from Himself, but from the real flute player, and it is a divine inspiration. That is why He is likened to a reed; and that reed is like a rod—that is to say, it is the helper of every impotent one, and the support of human beings. It is the rod of the Divine Shepherd by which He guards His flock and leads them about the pastures of the Kingdom.

(Abdu'l-Bahá, *Some Answered Questions*, page 46)

• Root

of belief

in the unity and singleness of God *See* God ~ singleness of

A B C D E F G H I J K L M N O P Q R **S** T U V W X Y Z

• Satan

Also known as the Evil One, Evil Spirit, Iblís, the Devil, Prince of Darkness.

The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 94)
(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 87)

... Satan being a product of human minds and of instinctive human tendencies toward error.

(‘Abdu'l-Bahá, The Promulgation of Universal Peace, page 230)

“..., by which we mean the natural inclinations of the lower nature. This lower nature in man is symbolized as Satan—the evil ego within us, not an evil personality outside.”

(‘Abdu'l-Bahá, The Promulgation of Universal Peace, page 287)

... the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature in man.

(‘Abdu'l-Bahá, The Promulgation of Universal Peace, page 294)

"God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man."

(‘Abdu'l-Bahá, The Promulgation of Universal Peace, page 295)

not to argue/dispute/conflict even with ...

Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension—even with the Devil—is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself.

(‘Abdu'l-Bahá, Selections from the Writings of ‘Abdu'l-Bahá, page 288)

throne | metropolis of

A world in which naught can be perceived save strife, quarrels and corruption is bound to become the seat of the throne, the very metropolis, of Satan.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 177)

• Self-surrender

meaning

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.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 337)

station of

The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 338)

• Sight

blind receiving See Blind ~ receive sight

• Sign

ear, of bounty of God See Ear

• Sin

Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat.

(‘Abdu’l-Bahá, Paris Talks, page 177)

• Smoke

denotes

The symbolic term “smoke” denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their narrow-minded exponents.

(Bahá'u'lláh, The Kitáb-i-Iqán, page 71)

• Soil

human hearts See Heart(s) ~ soil of

• Soul

Consider the lamp which is hidden under a bushel. Though its light be shining, yet its radiance is concealed from men. Likewise, consider the sun which hath been obscured by the clouds. Observe how its splendor appeareth

to have diminished, when in reality the source of that light hath remained unchanged. The soul of man should be likened unto this sun, and all things on earth should be regarded as his body. So long as no external impediment interveneth between them, the body will, in its entirety, continue to reflect the light of the soul, and to be sustained by its power. As soon as, however, a veil interposeth itself between them, the brightness of that light seemeth to lessen.

Consider again the sun when it is completely hidden behind the clouds. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced. Not until the clouds have dispersed, can the sun shine again in the plenitude of its glory. Neither the presence of the cloud nor its absence can, in any way, affect the inherent splendor of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, pages 154-155)

continued existence after death *See* Death ~ soul
essence

Verily I say, the human soul is, in its essence, one of the signs of God, a mystery among His mysteries. It is one of the mighty signs of the Almighty, the harbinger that proclaimeth the reality of all the worlds of God. Within it lieth concealed that which the world is now utterly incapable of apprehending.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 160)

nature of

See also Death ~ soul

Thou hast asked Me concerning the nature of the soul. Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His glory, to cleave to His truth, and to bow down in adoration before Him. If it be faithful to God, it will reflect His light, and will, eventually, return unto Him. If it fail, however, in its allegiance to its Creator, it will become a victim to self and passion, and will, in the end, sink in their depths.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, pages 158-159)

• Source

of justice See Justice

• Sovereignty

earthly

Know, ..., that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 115)

meaning of

Nay, by sovereignty is meant that sovereignty which in every dispensation resideth within, and is exercised by, the person of the Manifestation, the Day-star of Truth. That sovereignty is the spiritual ascendancy which He exerciseth to the fullest degree over all that is in heaven and on earth, and which in due time revealeth itself to the world in direct proportion to its capacity and spiritual receptiveness, ...

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 99)

Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. What thou dost witness today is but a confirmation of this truth. That spiritual ascendancy, however, which is primarily intended, resideth within, and revolveth around Them from eternity even unto eternity. It can never for a moment be divorced from Them. Its dominion hath encompassed all that is in heaven and on earth.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 101-102)

... among the signs is that of sovereignty. For Bahá'ís say that the sovereignty of Christ was a heavenly, divine, everlasting sovereignty, not a Napoleonic sovereignty that vanisheth in a short time. For well nigh two thousand years this sovereignty of Christ hath been established, and until now it endureth, and to all eternity that Holy Being will be exalted upon an everlasting throne.

(Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, page 49-50)

• Spirit

baptism with/by See Baptism ~ with spirit and water

divine bounty

... the spirit of divine bounty, ...

(Abdu'l-Bahá, *Some Answered Questions*, page 92)

heavenly

... heavenly water and spirit, which are knowledge and life, ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 92)

• **Standard**

of God, hoisting of

... the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself. Universal peace and concord will be realized between all the nations, and that Incomparable Branch will gather together all Israel, signifying that in this cycle Israel will be gathered in the Holy Land, and that the Jewish people who are scattered to the East and West, South and North, will be assembled together.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 65)

of justice See Justice

• **Star(s)**

and sun and moon See Sun(s) ~ and moon and stars

appearance in physical heaven See Heaven ~ physical, appearance of star

Manifestations of God

See also Moon(s); Sun(s)

The term “suns” hath many a time been applied in the writings of the “immaculate Souls” unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the “Prayer of Nudbih”: “Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?” Thus, it hath become evident that the terms “sun,” “moon,” and “stars” primarily signify the Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination upon the worlds of the visible and the invisible.

(Bahá’u’lláh, *The Kitáb-i-Íqán*, page 33)

of understanding and utterance

... the stars of understanding and utterance.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 61)

works of men

... while the works of men, provided they conform to the good-pleasure of God, resemble the stars or the moon...

(The Báb, *Selections from the Writings of the Báb*, page 97)

• **Station**

of believer(s)

loftiest *See* Divine Unity ~ essence of belief in

most exalted *See* Man ~ most exalted station

of self-surrender *See* Self-surrender

view all things in light of

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 188)

• **Strong City**

is 'Akká

Lend an ear unto the song of David. He saith: "Who will bring me into the Strong City?" The Strong City is 'Akká, ...

(Bahá'u'lláh, *Epistle to the Son of the Wolf*, page 144)

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 259)

• **Sun(s)**

and moon

Moreover, in the traditions the terms "sun" and "moon" have been applied to prayer and fasting, even as it is said: "Fasting is illumination, prayer is light."

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 37)

It is unquestionable that in every succeeding Revelation the "sun" and "moon" of the teachings, laws, commandments, and prohibitions which have been established in the preceding Dispensation, and which have overshadowed the people of that age, become darkened, that is, are exhausted, and cease to exert their influence.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 38-39)

Revelation of Saint John, chapter 12

See also woman ~ who fled into wilderness; Revelation ~ of Saint John, chapter 12

And the two luminaries, the sun and the moon, are the two thrones, the Turkish and the Persian, these two being under the rule of the Law of God. The sun is the symbol of the Persian Empire, and the moon, that is, the crescent, of the Turkish.

and moon and stars

In another sense, by these terms is intended the divines of the former Dispensation, who live in the days of the subsequent Revelations, and who hold the reins of religion in their grasp

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 33)

In another sense, by the terms 'sun', 'moon', and 'stars' are meant such laws and teachings as have been established and proclaimed in every Dispensation, such as the laws of prayer and fasting.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 36)

manners, habits, and teachings

See also below divines (clergy)

Inasmuch as every subsequent Revelation hath abolished the manners, habits, and teachings that have been clearly, specifically, and firmly established by the former Dispensation, these have accordingly been symbolically expressed in terms of "sun" and "moon".

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 36)

divines (clergy)

That the term "sun" hath been applied to the leaders of religion is due to their lofty position, their fame, and renown. Such are the universally recognized divines of every age, who speak with authority, and whose fame is securely established. If they be in the likeness of the Sun of Truth, they will surely be accounted as the most exalted of all luminaries; otherwise, they are to be recognized as the focal centres of hellish fire. ... And whosoever is of the element of this "sun" and "moon", that is, followeth the example of these leaders in setting his face towards falsehood and in turning away from the truth he undoubtedly cometh out of infernal gloom and returneth thereunto.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 34-35)

Hence, it is clear and manifest that by the words "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which,

in symbolic language, have been foreshadowed by the Manifestation of God.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 38)

fair speech

and truthfulness

Fair speech and truthfulness, by reason of their lofty rank and position, are regarded as a sun shining above the horizon of knowledge.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 40)

Manifestations of God

See also Moon(s); Star(s)

Thus, by the “sun” in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 31)

The term “suns” hath many a time been applied in the writings of the “immaculate Souls” unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the “Prayer of Nudbih”: “Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?” Thus, it hath become evident that the terms “sun,” “moon,” and “stars” primarily signify the Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination upon the worlds of the visible and the invisible.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 33)

This is the meaning of the sacred verse: “But nay! I swear by the Lord of the Easts and the Wests,” (*Qur’án* 70:40) inasmuch as the “Suns” referred to have each their own particular rising and setting place.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 40)

He—glorified be His mention—resembleth the sun. Were unnumbered mirrors to be placed before it, each would, according to its capacity, reflect the splendour of that sun, and were none to be placed before it, it would still continue to rise and set, and the mirrors alone would be veiled from its light.

(*The Báb*, *Selections from the Writings of the Báb*, page 156)

Verily, the sun is but a token from My presence so that the true believers among My servants may discern in its rising the dawning of every Dispensation.

(The Báb, Selections from the Writings of the Báb, page 159)

The significance is the reality of Prophethood which is symbolized by the sun, and the holy Manifestations are the dawning places or zodiacal points.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 192)

These holy realities are as reflectors, and the reality of Divinity is as the sun, ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 193)

This is the meaning of the Messiah’s words, that the Father is in the Son. Dost thou not see that should a stainless mirror proclaim, ‘Verily is the sun ashine within me, together with all its qualities, tokens and signs’, such an utterance by such a mirror would be neither deceptive nor false? No, by the One Who created It, shaped It, fashioned It, and made It to be an entity conformable to the attributes of the glory within It!

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 46)

Thus, should the mirrored Sun proclaim, ‘I am the Sun!’ this is but truth; and should It cry, ‘I am not the Sun!’ this is the truth as well.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 54)

material

symbol of

The outer sun is a sign or symbol of the inner and ideal Sun of Truth, the Word of God.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 74)

of knowledge

...the seat of the sun of knowledge ...

(Bahá’u’lláh, The Kitáb-i-Íqán, page 61)

Revelation of God

... the Revelation of God may be likened to the sun. No matter how innumerable its risings, there is but one sun, and upon it depends the life of all things.

(The Báb, Selections from the Writings of the Báb, page 105)

rises on evil and on good

Christ declared that the Father “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” The meaning of this declaration is that the mercy of God encircles all mankind, that not a single individual is deprived of the mercy of God, and no soul is denied the resplendent bestowals of God. The whole human race is submerged in the sea of the mercy of the Lord, and we are all the sheep of the one divine Shepherd.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 444)

• **Superstition**

thorns of See Thorn(s) ~ of superstition

• **Sword**

separate true from false

His sword was to be a sword of iron. This signified His tongue which should separate the true from the false and by which great sword of attack He would conquer the kingdoms of hearts.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 199)

When Christ appeared, He did possess a sword; but it was the sword of His tongue with which He separated the false from the true.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 292)

two-edged out of mouth

And further He saith: “Out of his mouth goeth a two-edged sword.” Know thou that since the sword is an instrument that divideth and cleaveth asunder, and since there proceedeth from the mouth of the Prophets and the Chosen Ones of God that which separateth the believer from the infidel and the lover from the beloved, this term hath been so employed, and apart from this dividing and separating no other meaning is intended.

(Bahá’u’lláh, *Gems of Divine Mysteries*, page 56)

• **Symbol**

hand, of loving-kindness See Hand
of liberty See Liberty ~ symbol of

A B C D E F G H I J K L M N O P Q R S **T** U V W X Y Z

• **Temple(s)**

symbol of

Temples are the symbols of the divine uniting force; ...

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 65)

The outer edifice is a symbol of the inner.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 66)

Temples are symbols of the reality and divinity of God—the collective

center of mankind.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 163)

That is to say, the Manifestation of God is the real divine temple and Collective Center of which the outer church is but a symbol.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 163)

• **Test(s)**

reason/purpose for (Divine) See Divine ~ purpose (regarding tests)

• **Text(s)**

perversion | corruption of See Perverting |Corrupting ~ the text

• **Thing(s)**

all created

view in light of station ordained See Station ~ view all things in light of

evil See Evil

good See Good

• **Thistle(s)**

of imitations

In this same way man must free himself from the weeds of ignorance, thorns of superstitions and thistles of imitations

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 293-294)

• **Thorn(s)**

of superstition

In this same way man must free himself from the weeds of ignorance, thorns of superstitions and thistles of imitations

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 293-294)

• **Tomb**

of body

... and the souls have been quickened in the tombs of their bodies

(Bahá’u’lláh, Epistle to the Son of the Wolf, page 133)

• **Treasury**

heart is See Heart

• **Trust**

eye is *See* Eye

• **Two-edged**

sword, out of mouth *See* Sword ~ two-edged out of mouth

• **Tyranny**

clouds of *See* Clouds ~ of tyranny

A B C D E F G H I J K L M N O P Q R S T **U** V W X Y Z

• **Understanding**

human

acme of *See* Man ~ understanding

gift of *See* Man ~ understanding

star of *See* Star(s) ~ of understanding and utterance

true, and children of men *See* Manifestation (of God) ~ God's purpose

• **Union**

perpetual, with God

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 337)

• **Unity**

Divine *See* Divine Unity

of God *See* God

of God, true believer *See* Believer(s) ~ true, in Unity of God

of the Prophets *See* Manifestation (of God)

true meaning of

It behoveth thee to consecrate thyself to the Will of God. Whatsoever hath been revealed in His Tablets is but a reflection of His Will. So complete must be thy consecration, that every trace of worldly desire will be washed from thine heart. This is the meaning of true unity.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 338)

• **Utterance**

star of *See* Star(s) ~ of understanding and utterance

A B C D E F G H I J K L M N O P Q R S T U **V** W X Y Z

• **Veil(s)**

See also Clouds; Leprosy

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.

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, pages 26-27)

evil desire

..., that haply the peoples of the earth may cleanse their hearts from the stain of evil desire, may rend its veil asunder, ...

(Bahá'u'lláh, *Gleaning from the Writings of Bahá'u'lláh*, page 85)

human learning

false imaginings

the veils of human learning and false imaginings

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 240-241)

of glory

Among these “veils of glory” are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the divine Melody.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 151)

Furthermore, among the “veils of glory” are such terms as the “Seal of the Prophets” and the like, the removal of which is a supreme achievement in the sight of these base-born and erring souls.

(Bahá'u'lláh, *The Kitáb-i-Íqán*, page 153)

... the veils of outward glory, namely the divines of this day.

(Bahá'u'lláh, Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas, page 238)

prejudice

the veil of prejudice and superstition

(‘Abdu’l-Bahá, Paris Talks, page 34)

selfish desire

Suffer not yourselves to be wrapt in the dense veils of your selfish desires, ...

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 143)

... intervening veils of thy selfish desires ...

(The Báb, Selections from the Writings of the Báb, page 110)

superstition

the veil of prejudice and superstition

(‘Abdu’l-Bahá, Paris Talks, page 34)

· **Vulture**

and owl See Wolf ~ and lamb

A B C D E F G H I J K L M N O P Q R S T U V **W** X Y Z

· **Water**

See also Fire ~ Love of God; Fountain ~ is Gospel

causes life

Water is the cause of life, and when Christ speaks of water, He is symbolizing that which is the cause of Everlasting Life. ... This life-giving water of which He speaks is like unto fire, for it is none other than the Love of God, and this love means life to our souls.

(‘Abdu’l-Bahá, Paris Talks, page 82)

heavenly

... heavenly water and spirit, which are knowledge and life, ...

(‘Abdu’l-Bahá, Some Answered Questions, page 92)

symbolises

Water symbolizes the water of life, which is knowledge, ...

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 147)

· **Weed(s)**

of ignorance

In this same way man must free himself from the weeds of ignorance,

thorns of superstitions and thistles of imitations

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 293-294)

• **Wisdom**

moon of *See* Moon(s) ~ of wisdom

true

Know ye that true wisdom is to fear God, to know Him, and to recognize His Manifestations.

(Bahá'u'lláh, *Summons of the Lord of Hosts*, page 233-234)

• **Wise**

the, is meant

By the wise is meant men whose knowledge is not confined to mere words and whose lives have been fruitful and have produced enduring results.

(Bahá'u'lláh, *Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas*, page 62)

• **Witness**

meaning of

The meaning of “a witness” is one by whose testimony things may be verified.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 48)

• **Woe**

for

Therefore, it is certain that the day of woe is the day of the Lord; for in that day woe is for the neglectful, woe is for the sinners, woe is for the ignorant.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 56)

three

The first woe is the appearance of the Prophet, Muḥammad, the son of ‘Abdu’lláh—peace be upon Him! The second woe is that of the Báb—to Him be glory and praise! The third woe is the great day of the manifestation of the Lord of Hosts and the radiance of the Beauty of the Promised One.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 56)

• **Wolf**

and lamb

The wolf and lamb are opposed and divergent races symbolized by these animals.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 200)

The real purport of these prophetic statements was that various peoples, symbolized by the wolf and lamb, between whom love and fellowship were impossible would come together during the Messiah’s reign, drink from the same fountain of life in His teachings and become His devoted followers.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 293)

and other creatures

Then, according to the prophecy of Isaiah, the wolf and the lamb will drink from the same stream, the owl and the vulture will nest together in the same branches, and the lion and the calf pasture in the same meadow. What does this mean? It means that fierce and contending religions, hostile creeds and divergent beliefs will reconcile and associate, notwithstanding their former hatreds and antagonism. ... There will never be a day when this prophecy will come to pass literally, for these animals by their natures cannot mingle and associate in kindness and love. Therefore, this prophecy symbolizes the unity and agreement of races, nations and peoples who will come together in attitudes of intelligence, illumination and spirituality.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, page 370)

... the leopard and the lamb, the lion and the calf, the child and the asp, are metaphors and symbols for various nations, peoples, antagonistic sects and hostile races, who are as opposite and inimical as the wolf and lamb.

(‘Abdu’l-Bahá, *Some Answered Questions*, page 63)

Strong and weak, rich and poor, antagonistic sects and hostile nations—which are like the wolf and the lamb, the leopard and kid, the lion and the calf ...

(‘Abdu’l-Bahá, *Some Answered Questions*, page 64)

• **Woman**

who fled into wilderness

See also Sun(s) ~ and moon; Revelation ~ of Saint John, chapter 12

As to the woman in the Revelation of Saint John, chapter 12, who fled into the wilderness, and the great wonder appearing in the heavens—that woman clothed with the sun, with the moon under her feet: what is

meant by the woman is the Law of God. For according to the terminology of the Holy Books, this reference is to the Law, the woman being its symbol here.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 180-181)

· **Word**

meaning of

In the universe of creation all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal—as, for instance, a, b, etc. Likewise, all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, He was the Word.

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, page 154-155)

It is evident that the Letter is a member of the Word, and this membership in the Word signifieth that the Letter is dependent for its value on the Word, that is, it deriveth its grace from the Word; it has a spiritual kinship with the Word, and is accounted an integral part of the Word. The Apostles were even as Letters, and Christ was the essence of the Word Itself; and the meaning of the Word, which is grace everlasting, cast a splendour on those Letters. Again, since the Letter is a member of the Word, it therefore, in its inner meaning, is consonant with the Word.

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 64)

The perfections of Christ are called the Word because all the beings are in the condition of letters, and one letter has not a complete meaning, while the perfections of Christ have the power of the word because a complete meaning can be inferred from a word. As the Reality of Christ was the manifestation of the divine perfections, therefore, it was like the word. Why? because He is the sum of perfect meanings. This is why He is called the Word.

(‘Abdu’l-Bahá, Some Answered Questions, page 206-207)

of God

But the Holy Reality of the Word of God is in the condition of the pure, fine and shining mirror; the heat, the light, the image and likeness—that is to say, the perfections of the Sun of Reality—appear in it.

(‘Abdu’l-Bahá, Some Answered Questions, page 207)

· **World(s)**

beyond

The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befiteth its immortality and is worthy of its celestial habitation.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 157)

countless | infinite

Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 151-152)

is a show | vapour | illusion | lifeless image

The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. ... Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot “fatten nor appease his hunger.”

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 328 - 329)

meaning

Say: By the world is meant that which turneth you aside from Him Who is the Dawning-Place of Revelation, and inclineth you unto that which is unprofitable unto you. Verily, the thing that deterreth you, in this day, from God is worldliness in its essence.

(Bahá'u'lláh, Epistle to the Son of the Wolf, page 54)
Bahá'u'lláh, Summons of the Lord of Hosts, page 77)

Know ye that by “the world” is meant your unawareness of Him Who is your Maker, and your absorption in aught else but Him. ... Whatsoever deterreth you, in this Day, from loving God is nothing but the world. Flee it, that ye may be numbered with the blest.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 276)

physical

limited and limitless

As to thy question whether the physical world is subject to any limitations, know thou that the comprehension of this matter dependeth upon the observer himself. In one sense, it is limited; in another, it is exalted beyond all limitations.

(Bahá'u'lláh, Gleaning from the Writings of Bahá'u'lláh, page 162)

A B C D E F G H I J K L M N O P Q R S T U V W **X** Y Z

A B C D E F G H I J K L M N O P Q R S T U V W X **Y** Z

A B C D E F G H I J K L M N O P Q R S T U V W X Y **Z**

• **Zion**

dancing

In the scripture we read that Zion is dancing. ... The meaning is that the people of Zion shall rejoice.

(‘Abdu'l-Bahá, The Promulgation of Universal Peace, page 246)

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A

- Acme
of human understanding See Man
- Adam
and Eve
serpent
spirit and soul
symbolical
tree of good and evil
tree of life
tree and sin
- Adorned
bride See Law

'Akká

is Strong City *See* Strong City
valley of Achor

Adversity

fuel of Lamp

Angel(s)

meaning

12 standing inside 12 gates

Asp

and child *See* Wolf

B

Bahá'u'lláh

divinity of *See* Divinity ~ of Bahá'u'lláh

Baptism

reality of

with spirit and water

Believer(s)

existence and life

originating purpose of creation *See* Creation

true, in Divine Unity *See* Divine Unity

essence of belief in *See* Divine Unity

loftiest station *See* Divine Unity

true, in Unity of God

Blind

receive sight

Body

tomb of *See* Tomb

Book(s)

heavenly

purpose for revealing

of God (as City of God) *See* City ~ of God

Bounty

sign of

ear is *See* Ear

Brass

-like, feet *See* Feet

Bread

from heaven *See* Christ

Bride

adorned *See* Law

C

Calf

and lion *See* Wolf

Certitude

City of *See* City ~ of God

essence of *See* Essence

Changing

of earth *See* Earth

Child

and asp *See* Wolf

Children

of men

liberate from ignorance *See* Manifestation (of God)

light of true understanding *See* Manifestation (of God)

Christ

bread from heaven

dove which descended upon

from heaven

reality of

Remission of sins

Resurrection of

Sacrifice of

inner meaning

outer meaning

Son of God

the Word *See* Word

words fountain of life *See* Fountain

Christhood

of Jesus

City

Holy *See* Holy

of Certitude *See* City ~ of God

of God

of the heart

Strong, is 'Akká *See* Strong City

Cleaving
of the heaven
of vain imaginings

Clouds
dark
divine grace
form(s)
human body
imitation
of heaven
of tyranny
superstition
things contrary to men

Creation
eternal | everlasting
generating impulse
of man by God *See* Man
origin
originating purpose
underlying purpose

D

Darkness
morning made *See* Morning

Day
of Resurrection *See* Resurrection

Dead
raising of *See* Raising

Deaf
receive hearing

Death
meaning of
soul
condition after
continues after
nature of
true

world beyond *See* World(s)
Demon(s)
 is meant
Destiny
 of true believer *See* Creation
Devil, the *See* Satan
Divine Elixer
 potency of
 Word
Divine Messengers *See* Manifestation (of God)
Divine Presence
 is Manifestation *See* Manifestation (of God)
Divine Unity
 true meaning
 true believer in
 essence of belief in
Divine
 purpose (regarding tests)
Divines (clergy)
 as suns *See* Sun(s)
Divinity
 means
 of Bahá'u'lláh
Duty
 of man (in this day)

E

Ear
 sign of bounty of God
Earth
 by, is meant
 changing of
Elixir
 of Revelation
 Teachings of Bahá'u'lláh
 Word
 most potent
Embodiment

of liberty *See* Liberty

Essence

of belief

in Divine Unity *See* Divine Unity

in the unity and singleness of God *See* God

of faith

and certitude

of God

and His Religion

of justice *See* Justice

Eve

and Adam *See* Adam

Everlasting

life *See* Life

Evil

is imperfection

non-existent

sun rises on *See* Sun(s)

thing

Evil One | Evil Spirit *See* Satan

Eye(s)

as a flame of fire

is trust

F

Faith

essence of *See* Essence

of God

fundamental purpose

Fasting

and Prayer

as sun and moon *See* Sun(s)

Fate

and predestination *See* Predestination

Father

is in the Son

Feet

and water (and Love of God) *See* Water

brass-like

Fire

as a flame of *See* Eyes

Love of God

Fountain

is Gospel

teachings of Christ

Fruit(s)

eaten by Adam *See* Adam

of tree of man *See* Man

G

Generating Impulse

of creation *See* Creation

Glory

of Lord, none recognise *See* Lord

God

and His Manifestations *See* Manifestation (of God)

City of *See* City ~ of God

Divine Presence of *See* Manifestation (of God)

Faith of *See* Faith

fire represents Love of *See* Fire

Gods

of idle fancies *See* Idol(s)

hoisting of Standard of *See* Standard

Law of *See* Law

(man's) knowledge of *See* Man

man made in image of

purpose | object in revealing | manifesting Himself

purpose of

Revelation of *See* Revelation

singleness of

unity of

true believer in *See* Believer(s)

Gold

rod made of *See* Rod

Good

sun rises on *See* Sun(s)

thing

H

Hand

symbol, loving-kindness

Hearing

deaf receive *See* Deaf

Heaven

and appearance of Manifestation

invisible, appearance of star

physical, appearance of star

by, is meant

applied to many things

Christ from *See* Christ

cleaving of *See* Cleaving

clouds of *See* Cloud(s)

Heart(s)

city of *See* City

is God's treasury

soil of

Hell

where

Human

body, as cloud *See* Clouds

soil of hearts *See* Heart(s)

understanding, acme of *See* Man

Holy

City

of Holies

Spirit

Hyacinth

represents knowledge

I

Iblis *See* Satan

Idol(s)

Ignorance

absence of knowledge

liberation from, children of men *See* Manifestation (of God)
symbol of
weeds of *See* Weed(s)

Imitation

thistles of *See* Thistle(s)

Impulse

generating, of creation *See* Creation

J

Jábulqá

means

Jerusalem

heavenly

holy

descending out of heaven

New *See* New Jerusalem

outer court

sanctuary of

trod underfoot

Jesus

Christhood *See* Christhood

Justice

essence of

infallible standard of

powerful force

purpose

source of

trains the world

K

Kid

and leopard *See* Wolf

Knowledge

Hyacinths represent *See* Hyacinth

sun of *See* Sun(s)

symbol of

true

two kinds

water symbolises

L

Lamb

and leopard *See* Wolf

and wolf *See* Wolf

Law

of God

Leprosy

Letter

draws meaning from Word *See* Word

Leopard

and kid *See* Wolf

and lamb *See* Wolf

Liberty

embodiment of

symbol of

Life

everlasting

heavenly spirit

meaning of

to come

two meanings

first meaning

second meaning

Lion

and calf *See* Wolf

Lord

none recognise His glory

Loving-kindness

hand, symbol of *See* Hand

M

Man

all created from same substance

culmination of development

fruits of tree of

generic term

knowledge of God
made in image of God *See* God
most exalted station
purpose for God creating
reality exalted
understanding
 acme of
 gift of

Mankind

 brought into being
 peace and tranquility of *See* Manifestation (of God)

Manifestation (of God)

 signs in the visible and invisible heavens *See* Heaven
 Divine Presence
 God's purpose
 reason/purpose for/of
 revelation of
 unity of

Mansion(s)

 of heaven

Messenger(s)

 Divine *See* Manifestation (of God)
 of heaven

Moon(s)

 and sun *See* Sun(s)
 and sun and stars *See* Sun(s)
 Manifestations of God
 of wisdom
 works of men

Morning

 made darkness

Mortality

 means

Mouth

 two-edged sword comes out of *See* Sword

N

New Jerusalem

O

Oppression

grievous

want of capacity

Owl

and vulture *See* Wolf

P

Paradise

real

signifies

where

Perverting |Corrupting

the text

Peter

church and Law of God

faith of

Poverty

by, is intended

signifies

Prayer

and Fasting

as sun and moon *See* Sun(s)

purpose of

Presence

Divine *See* Manifestation (of God)

Purpose

Divine (regarding tests) *See* Divine

for

Faith of God *See* Faith

gift of understanding *See* Man

God revealing Himself *See* God

revelation of heavenly books *See* Book(s)

of

Divine Messenger(s) *See* Manifestation (of God)

God *See* God

God for creating man *See* Man

Prayer *See* Prayer

Religion *See* Religion

Revelation *See* Manifestation (of God)

underlying Creation *See* Creation

Predestination

Prophets *See* Manifestation (of God)

Q

R

Rain

stands for bounty

Raising

the dead

Real

Paradise *See* Paradise

Reincarnation *See* Return

Religion

basic foundation

end and beginning

essence of *See* Essence

nature of

of God

purpose

Resurrection

by, is meant

Day of

of Christ *See* Christ

Return

and Resurrection

Day of

essence of

Revelation

of God

of Saint John, chapter 11

reed (rod)

of Saint John, chapter 12

woman flees to wilderness

Riches

by, is intended

Rod

Eleventh Chapter Of The Revelation Of St. John
made of gold

Root

of belief

in the unity and singleness of God *See* God

S

Satan

not to argue/dispute/conflict even with ...
world | metropolis of

Self-surrender

meaning
station of

Sight

blind receiving *See* Blind

Sign

ear, of bounty of God *See* Ear

Sin

Smoke

denotes

Soil

human hearts *See* Heart(s)

Soul

continued existence after death *See* Death
essence
nature of

Source

of justice *See* Justice

Sovereignty

earthly
meaning of

Spirit

baptism with/by *See* Baptism
divine bounty
heavenly

Standard

of God, hoisting of
of justice *See* Justice

Star(s)

and sun and moon *See* Sun(s)
appearance in physical heaven *See* Heaven
Manifestations of God
of understanding and utterance
works of men

Station

of believer(s)
 loftiest *See* Divine Unity
 most exalted *See* Man
of self-surrender *See* Self-surrender
view all things in light of

Strong City

'Akká

Sun(s)

and moon
 Revelation of Saint John, chapter 12
and moon and stars
 manners, habits, and teachings
divines (clergy)
fair speech
 and truthfulness
Manifestations of God
material
 symbol of
of knowledge
Revelation of God
rises on evil and on good

Superstition

thorns of *See* Thorn(s)

Sword

separate true from false
two-edged out of mouth

Symbol

hand, of loving-kindness *See* Hand
of liberty *See* Liberty

T

Temple(s)

symbol of

Test(s)

reason/purpose for (Divine) *See* Divine

Text(s)

perversion | corruption of *See* Perverting |Corrupting

Thing(s)

all created

view in light of station ordained *See* Station

evil *See* Evil

good *See* Good

Thistle(s)

of imitation

Thorn(s)

of superstition

Tomb

of body

Treasury

heart is *See* Heart

Trust

eye is *See* Eye

Two-edged

sword, out of mouth *See* Sword

U

Understanding

human

acme of *See* Man

gift of *See* Man

star of *See* Star(s)

true, and children of men *See* Manifestation (of God)

Union

perpetual, with God

Unity

Divine *See* Divine Unity

of God *See* God

of God, true believer *See* Believer(s)

of the Prophets *See* Manifestation (of God)
true meaning of

Utterance

star of *See* Star(s)

V

Veils

evil desire

false imaginings

human learning

prejudice

of glory

selfish desire

superstition

Vulture

and owl *See* Wolf

W

Water

causes life

heavenly

symbolises

Weed(s)

of ignorance

Wisdom

moon of *See* Moon(s)

true

Wise

the, is meant

Witness

meaning of

Woe

for

three

Wolf

and lamb

and other creatures

Women

who fled into wilderness

Word

meaning of

of God

World(s)

beyond

countless | infinite

is a show | vapour | illusion | lifeless image

meaning

physical

limited and limitless

X

Y

Z

Zion

dancing