

Grace

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THE GRACE OF GOD

Seek naught but His Grace

Compiled by Kate Lindsay

GRACE: Definition

Beauty or charm of form; movement or expression; an attractive quality, feature, manner; elegance, refinement, poise, presence, agility, suppleness, balance, style, symmetry

A sense of what is right and proper, decency; thoughtfulness towards others; good will; favor; mercy (the power to forgive or be kind) (archaic); compassion, pity

Unmerited love and favor of God toward man; divine influence acting in man to make him pure and good; goodness, virtue, benevolence, blessing, praise; a special virtue given to a person by God.

IMPORTANCE OF GRACE

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.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 8)

O Wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things that lie hidden in its depths. Be thou of them that have partaken of its treasures. A dewdrop out of this ocean would, if shed upon all that are in the heavens and on the earth, suffice to enrich them with the bounty of God, the Almighty, the All-Knowing, the All-Wise. With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations and may approach the mighty seat of God, this hallowed and resplendent Spot.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 279-280)

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

(Baha'u'llah: Tablets of Baha'u'llah, page 155)

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

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

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

Say: O people! Withhold not from yourselves the grace of God and His mercy. Whoso withholdeth himself therefrom is indeed in grievous loss.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 104)

Wherefore, be thankful to God, for having strengthened thee to aid His Cause, for having made the flowers of knowledge and understanding to spring forth in the garden of thine heart. Thus hath His grace encompassed thee, and encompassed the whole of creation. Beware, lest thou allow anything whatsoever to grieve thee. Rid thyself of all attachment to the vain allusions of men, and cast behind thy back the idle and subtle disputations of them that are veiled from God. Proclaim, then, that which the Most Great Spirit will inspire thee to utter in the service of the Cause of thy Lord, that thou mayest stir up the souls of all men and incline their hearts unto this most blessed and all-glorious Court....

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 303)

My sole duty is to remind you of your failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 130)

Pray to be forgiven, O people, for having failed in your duty towards God, and for having trespassed against His Cause, and be not of the foolish. He it is Who hath created you; He it is Who hath nourished your souls through His Cause, and enabled you to recognize Him Who is the Almighty, the Most Exalted, the All-Knowing. He it is Who hath unveiled to your eyes the treasures of His knowledge, and caused you to ascend unto the heaven of certitude--the certitude of His resistless, His irrefutable, and most exalted Faith. Beware that ye do not deprive yourselves of the grace of God, that ye do not bring to naught your works, and do not repudiate the truth of this most manifest, this lofty, this shining, and glorious Revelation. Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and meditate thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noon-tide glory. Then will ye be of them that have believed in Him.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 105)

SOURCE OF GRACE

That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient.

These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.

Know thou, moreover, that the Word of God--exalted be His glory--is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It transcendeth the limitations of known elements and is exalted above all the essential and recognized substances. It became manifest without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God's all-pervasive grace, from which all grace doth emanate. It is an entity far removed above all that hath been and shall be.

(Baha'u'llah: Tablets of Baha'u'llah, pages 140-141)

Huququ'llah is indeed a great law. It is incumbent upon all to make this offering, because it is the source of grace, abundance, and of all good. It is a bounty which shall remain with every soul in every world of the worlds of God, the All-Possessing, the All-Bountiful.

(Baha'u'llah: From a previously untranslated Tablet. Cited in Huququ'llah, #7, page 3)

O SON OF MY HANDMAID!

Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

(Baha'u'llah: The Hidden Words, Persian #58)

IN THE NAME OF OUR LORD, THE EXALTED, THE MOST HIGH.

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayan.

The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly--their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way.

Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the

knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

(Baha'u'llah: The Kitab-i-Iqan, pages 3-4)

We ask for neither meed nor reward. "We nourish your souls for the sake of God; we seek from you neither recompense nor thanks." This is the food that conferreth everlasting life upon the pure in heart and illumined in spirit.

This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven." This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven: yielding its fruit in all seasons."

(Baha'u'llah: The Kitab-i-Iqan, pages 22-23)

Behold, how a mere shepherd was so carried away by the ecstasy of the words of God that he was able to gain admittance into the habitation of his Best-Beloved, and was united to Him Who is the Lord of Mankind, whilst they who prided themselves on their knowledge and wisdom strayed far from His path and remained deprived of His grace. For this reason He hath written: "He that is exalted among you shall be abased, and he that is abased shall be exalted." References to this theme are to be found in most of the heavenly Books, as well as in the sayings of the Prophets and Messengers of God.

Verily I say, such is the greatness of this Cause that the father flieth from his son, and the son flieth from his father. Call ye to mind the story of Noah and Canaan. God grant that, in these days of heavenly delight, ye may not deprive yourselves of the sweet savors of the All-Glorious God, and may partake, in this spiritual Springtime, of the outpourings of His grace. Arise in the name of Him Who is the Object of all knowledge, and, with absolute detachment from the learning of men, lift up your voices and proclaim His Cause. I swear by the Day Star of Divine Revelation! The very moment ye arise, ye will witness how a flood of Divine knowledge will gush out of your hearts, and will behold the wonders of His heavenly wisdom manifested in all their glory before you. Were ye to taste of the sweetness of the sayings of the All-Merciful, ye would unhesitatingly forsake your selves, and would lay down your lives for the Well-Beloved.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 83-85)

Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will.

Let Him be thy helper and enrich thyself with His treasures, for with Him are the treasuries of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He withholdeth them. There is none other God but

Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favors.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 234-235)

Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice; act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let each one of God's loved ones centre his attention on this: to be the Lord's mercy to man; to be the Lord's grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest. O friends of God! That the hidden Mystery may stand revealed, and the secret essence of all things may be disclosed, strive ye to banish that darkness for ever and ever.

('Abdu'l-Baha: Selections From the Writings of 'Abdu'l-Baha, page 3)

The Sun of Reality is shining upon you, the cloud of mercy is pouring down, and the breezes of providence are wafting through your souls. Although the bestowal is great and the grace is glorious, yet capacity and readiness are requisite. Without capacity and readiness the divine bounty will not become manifest and evident. No matter how much the cloud may rain, the sun may shine and the breezes blow, the soil that is sterile will give no growth. The ground that is pure and free from thorns and thistles receives and produces through the rain of the cloud of mercy. No matter how much the sun shines, it will have no effect upon the black rock, but in a pure and polished mirror its lights become resplendent. Therefore, we must develop capacity in order that the signs of the mercy of the Lord may be revealed in us. We must endeavor to free the soil of the hearts from useless weeds and sanctify it from the thorns of worthless thoughts in order that the cloud of mercy of the Lord may be revealed in us. The doors of God are open, but we must be ready and fitted to enter. The ocean of divine providence is surging, but we must be able to swim. The bestowals of the Almighty are descending from the heaven of grace, but capacity to receive them is essential. The foundation of divine generosity is gushing forth, but we must have thirst for the living waters. Unless there be thirst, the salutary water will not assuage. Unless the souls hunger, the delicious foods of heavenly table will not give sustenance. Unless the eyes of perception be opened, the lights of the sun will not be witnessed. Until the nostrils are purified, the fragrance of the divine rose garden will not be inhaled. Unless the heart be filled with longing, the favors of the Lord will not be evident. Unless a perfect melody be sung, the ears of the hearers will not be attracted. Therefore, we must endeavor night and day to purify the hearts from every dross, sanctify the souls from every restrictions and become free from the discords of the human world. The divine bestowals will become evident in their fullness and glory. If we do not strive and sanctify ourselves from the defects and evil qualities of human nature, we will not partake of the bestowals of

God....

Therefore, we must endeavor always, cry supplicate and invoke the Kingdom of God to grant us full capacity in order the bestowals of God may become revealed and manifest in us. And as we attain to these heavenly bounties, we shall offer thanks unto the threshold of oneness. Then shall we rejoice in the Lord that in this wonderful century and glorious age, under the shelter of the Kingdom of God we have enjoyed these bestowals and will arise in praise and thanksgiving. ('Abdu'l-Baha: Promulgation of Universal Peace, pages 195-196)

GRACE AND MANIFESTATIONS OF GOD

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.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 47-48)

These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts. From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What

outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 67-69)

That which is pre-eminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this. It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God's supreme testimony, the clearest evidence of His truth, the sign of His consummate bounty, the token of His all-encompassing mercy, the proof of His most loving providence, the symbol of His most perfect grace. He hath, indeed, partaken of this highest gift of God who hath recognized His Manifestation in this Day.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 195)

Assuredly the visible sun is but a sign of the splendour of that Day-star of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasures of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

(Baha'u'llah: The Kitab-i-Iqan, page 34)

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, even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colours thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the clouds of grace are gathered, and the breeze of bounty bloweth upon all created things. It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead.

(Baha'u'llah: The Kitab-i-Iqan, pages 33-34)

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.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 47)

PRAYER FOR GRACE

Magnified be Thy Name, O Lord of all beings and Desire of all created things! I beseech Thee, by the Word which hath caused the Burning Bush to lift up its Voice and the Rock to cry out, whereby the well-favoured have hastened to attain the court of Thy presence and the pure in heart the dayspring of the light of Thy countenance, and by the sighing of Thy true lovers in their separation from Thy chosen ones and by the lamentation of them that long to behold Thy face before the dawning splendour of the light of Thy Revelation, to graciously enable Thy servants to recognize what Thou hast ordained for them by Thy bounty and Thy grace. Prescribe for them then through Thy Pen of Glory that which will direct their steps to the ocean of Thy generosity and will lead them unto the living waters of Thy heavenly reunion.

(Baha'u'llah: Tablets of Baha'u'llah, page 177)

I pray Thee, O my Lord, by Thy hidden, Thy treasured Name, that calleth aloud in the kingdom of creation, and summoneth all peoples to the Tree beyond which there is no passing, the seat of transcendent glory, to rain down upon us, and upon Thy servants, the overflowing rain of Thy mercy, that it may cleanse us from the remembrance of all else but Thee, and draw us nigh unto the shores of the ocean of Thy grace. Ordain, O Lord, through Thy most exalted Pen, that which will immortalize our souls in the Realm of glory, will perpetuate our names in Thy Kingdom, and safeguard our lives in the treasuries of Thy protection and our bodies in the stronghold of Thy inviolable fastness. Powerful art Thou over all things, be they of the past or of the future. No God is there but Thee, the omnipotent Protector, the Self-Subsisting. Thou seest, O Lord, our suppliant hands lifted up towards the heaven of Thy favor and bounty. Grant that they may be filled with the treasures of Thy munificence and bountiful favor. Forgive us, and our fathers, and our mothers, and fulfil whatsoever we have desired from the ocean of Thy grace and Divine generosity. Accept, O Beloved of our hearts, all our works in Thy path. Thou art, verily, the Most Powerful, the Most Exalted, the Incomparable, the One, the Forgiving, the Gracious.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 301-302)

Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to meditate upon the ocean of Thy bounteousness and the heaven of Thy grace and the day-star of Thy tender compassion, I inhale the fragrance of hope diffused from right and left,

from north and south, as if every created thing imparteth unto me the joyous tidings that the clouds of the heaven of Thy mercy will pour down their rain upon me. By Thy might, O Thou Who art the Mainstay of the sincere ones and the Desire of them that enjoy near access unto Thee! Thy manifold favours and blessings and the revelations of Thy grace and loving-kindness have truly emboldened me.

(Baha'u'llah: Tablets of Baha'u'llah, page 112)

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