

Destiny

Exported from Holy-Writings.com on 2026-07-05 — 1 clipping

DEEPENING ON FATE AND DESTINY

Compiled by Kate Lindsay

© 1999 Kate Lindsay

DEFINITIONS*

Fate

1. A power regarded as predetermining events unalterably
2. The future regarded as determined by such a power; an individual's appointed lot; the ultimate condition or end of a person or thing (that sealed our fate)
3. Death, destruction

Destiny

1. The predetermined course of events; fate; this regarded as a power
2. What is destined to happen to a particular person etc. (it was their destiny to be rejected)

Destine

1. Be fated or preordained to (was destined to become a great man)

*The Concise Oxford Dictionary, 9th Edition

DESTINY AND FATE OF INDIVIDUAL

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! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labors to be wasted through the vain imaginations which certain hearts have devised. Ye are the stars of the heaven of understanding, the breeze that stirreth at the break of day, the soft-flowing waters upon which must depend the very life of all men, the letters inscribed upon His sacred scroll. With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God. Verily I say, strife and dissension, and whatsoever the mind of man abhorreth are entirely unworthy of his station. Center your energies in the propagation of the Faith of God.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 196-197)

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. Whatsoever instilleth assurance into the hearts of men, whatsoever exalteth their station or promoteth their contentment, is acceptable in the sight of God. How lofty is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached! Seize, O friends, the chance which this Day offereth you, and deprive not yourselves of the liberal effusions of His grace. I beseech God that He may graciously enable every one of you to adorn himself, in this blessed Day, with the ornament of pure and holy deeds. He, verily, doeth whatsoever He willeth.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 206)

O thou who art the fruit of My Tree and the leaf thereof! On thee be My glory and My mercy. Let not thine heart grieve over what hath befallen thee. Wert thou to scan the pages of the Book of Life, thou wouldst, most certainly, discover that which would dissipate thy sorrows and dissolve thine anguish. 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. God grant that thou who art the fruit of My Tree, and they that are associated with thee, may be shielded from its evil consequences.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 133)

FATE

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The one true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake." If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover

the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shall see in it no hollows or rising hills."

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 259-260)

The All-Merciful hath conferred upon man the faculty of vision, and endowed him with the power of hearing. Some have described him as the "lesser world," when, in reality, he should be regarded as the "greater world." The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God. The Pen of the Most High hath, at all times and under all conditions, remembered, with joy and tenderness, His loved ones, and hath counselled them to follow in His way. Well is it with him whom the changes and chances of this world have failed to deter from recognizing the Day Spring of the Unity of God, who hath quaffed, with unswerving resolve, and in the name of the Self-Subsisting, the sealed wine of His Revelation. Such a man shall be numbered with the inmates of Paradise, in the Book of God, the Lord of all worlds.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 340-341)

This humble servant is filled with wonder, inasmuch as all men are endowed with the capacity to see and hear, yet we find them deprived of the privilege of using these faculties. This servant hath been prompted to pen these lines by virtue of the tender love he cherisheth for thee. The winds of despair are, alas, blowing from every direction, and the strife that divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station. Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct. If the learned and wise men of goodwill were to impart guidance unto the people, the whole earth would be regarded as one country. Verily this is the undoubted truth. This servant appealeth to every diligent and enterprising soul to exert his utmost endeavour and arise to rehabilitate the conditions in all regions and to quicken the dead with the living waters of wisdom and utterance, by virtue of the love he cherisheth for God, the One, the Peerless, the Almighty, the Beneficent.

(Baha'u'llah: Tablets of Baha'u'llah, pages 171-172)

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. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness. 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. Such a man hath attained the knowledge of the station of Him Who is "at the distance of two bows," Who standeth beyond the Sadratu'l-Muntaha. Whoso hath failed to recognize Him will have condemned himself to the misery of remoteness, a remoteness which is naught but utter nothingness and the essence of the nethermost fire. Such will be his fate, though to outward seeming he may occupy the earth's loftiest seats and be established upon its most exalted throne. He Who is the Day Spring of Truth is, no doubt, fully capable of rescuing from such remoteness wayward souls and of causing them to draw nigh unto His court and attain His Presence. "If God had pleased He had surely made all men one people." His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen....

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 70-71)

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures. Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

(Baha'u'llah: The Kitab-i-Aqdas, pages 85-86)

Through His Law, Baha'u'llah gradually unveils the significance of the new levels of knowledge and behaviour to which the peoples of the world are being called. He embeds His precepts in a setting of spiritual commentary, keeping ever before the mind of the reader the principle that these laws, no matter the subject with which they deal, serve the manifold purposes of bringing tranquillity to human society, raising the standard of human behaviour, increasing the range of human understanding, and spiritualizing the life of each and all. Throughout, it is the relationship of the individual soul to God and the fulfilment of its spiritual destiny that is the ultimate aim of the laws of religion. "Think not", is Baha'u'llah's own assertion, "that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power."

(Baha'u'llah: Aqdas: Other Sections, pages 2-3)

Question.—Is the predestination which is mentioned in the Holy Books a decreed thing? If so, is not the effort to avoid it useless?

Answer.—Fate is of two kinds: one is decreed, and the other is conditional or impending. The decreed fate is that which cannot change or be altered, and conditional fate is that which may occur. So, for this lamp, the decreed fate is that the oil burns and will be consumed; therefore, its eventual extinction is a decree which it is impossible to alter or to change because it is a decreed fate. In the same way, in the body of man a power of life has been created, and as soon as it is destroyed and ended, the body will certainly be decomposed, so when the oil in this lamp is burnt and finished, the lamp will undoubtedly become extinguished. But conditional fate may be likened to this: while there is still oil, a violent wind blows on the lamp, which extinguishes it. This is a conditional fate. It is wise to avoid it, to protect oneself from it, to be cautious and circumspect. But the decreed fate, which is like the finishing of the oil in the lamp, cannot be altered, changed nor delayed. It must happen; it is inevitable that the lamp will become extinguished. ('Abdu'l-Baha: Some Answered Questions, page 244)

Thou hadst asked about fate, predestination and will. Fate and predestination consist in the necessary and indispensable relationships which exist in the realities of things. These relationships have been placed in the realities of existent beings through the power of creation and every incident is a consequence of the necessary relationship. For example, God hath created a relation between the sun and the terrestrial globe that the rays of the sun should shine and the soil should yield. These relationships constitute predestination, and the manifestation thereof in the plane of existence is fate. Will is that active force which controlleth these relationships and these incidents. Such is the epitome of the explanation of fate and predestination. I have no time for a detailed explanation. Ponder over this; the reality of fate, predestination and will shall be made manifest.

('Abdu'l-Baha: Selections from the Writings of 'Abdu'l-Baha, page 198)

PREDESTINATION

It is clear and evident that when the veils that conceal the realities of the manifestations of the Names and Attributes of God, nay of all created things visible or invisible, have been rent asunder, nothing except the Sign of God will remain—a sign which He, Himself, hath placed within these realities. This sign will endure as long as is the wish of the Lord thy God, the Lord of the heavens and of the earth. 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. Just as the conception of faith hath existed from the beginning that hath no beginning, and will endure till the end that hath no end, in like manner will the true believer eternally live and endure.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 140-141)

Question.—If God has knowledge of an action which will be performed by

someone, and it has been written on the Tablet of Fate, is it possible to resist it?

Answer.—The foreknowledge of a thing is not the cause of its realization; for the essential knowledge of God surrounds, in the same way, the realities of things, before as well as after their existence, and it does not become the cause of their existence. It is a perfection of God. But that which was prophesied by the inspiration of God through the tongues of the Prophets, concerning the appearance of the Promised One of the Bible, was not the cause of the manifestation of Christ. The hidden secrets of the future were revealed to the Prophets, and They thus became acquainted with the future events which They announced. This knowledge and these prophecies were not the cause of the occurrences. For example, tonight everyone knows that after seven hours the sun will rise, but this general foreknowledge does not cause the rising and appearance of the sun. Therefore, the knowledge of God in the realm of contingency does not produce the forms of the things. On the contrary, it is purified from the past, present and future. It is identical with the reality of the things; it is not the cause of their occurrence. In the same way, the record and the mention of a thing in the Book does not become the cause of its existence. The Prophets, through the divine inspiration, knew what would come to pass. For instance, through the divine inspiration They knew that Christ would be martyred, and They announced it. Now, was Their knowledge and information the cause of the martyrdom of Christ? No; this knowledge is a perfection of the Prophets and did not cause the martyrdom. The mathematicians by astronomical calculations know that at a certain time an eclipse of the moon or the sun will occur. Surely this discovery does not cause the eclipse to take place. This is, of course, only an analogy and not an exact image. ('Abdu'l-Baha: Some Answered Questions, pages 138-139)

DESTINY AND FATE OF THE FAITH

We betook Ourselves to the wilderness, and there, separated and alone, led for two years a life of complete solitude. From Our eyes there rained tears of anguish, and in Our bleeding heart there surged an ocean of agonizing pain. Many a night We had no food for sustenance, and many a day Our body found no rest. By Him Who hath My being between His hands! notwithstanding these showers of afflictions and unceasing calamities, Our soul was wrapt in blissful joy, and Our whole being evinced an ineffable gladness. For in Our solitude We were unaware of the harm or benefit, the health or ailment, of any soul. Alone, We communed with Our spirit, oblivious of the world and all that is therein. We knew not, however, that the mesh of divine destiny exceedeth the vastest of mortal conceptions, and the dart of His decree transcendeth the boldest of human designs. None can escape the snares He setteth, and no soul can find release except through submission to His will. By the righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart. Beyond these, We cherished no

other intention, and apart from them, We had no end in view. And yet, each person schemed after his own desire, and pursued his own idle fancy, until the hour when, from the Mystic Source, there came the summons bidding Us return whence We came. Surrendering Our will to His, We submitted to His injunction. (Baha'u'llah: The Kitab-i-Iqan, pages 250-251)

O people! I was asleep on My couch, when lo, the Breeze of God wafting over Me roused Me from My slumber. His quickening Spirit revived Me, and My tongue was unloosed to voice His Call. Accuse Me not of having transgressed against God. Behold Me, not with your eyes but with Mine. Thus admonisheth you He Who is the Gracious, the All-Knowing. Think ye, O people, that I hold within My grasp the control of God's ultimate Will and Purpose? Far be it from Me to advance such claim. To this I testify before God, the Almighty, the Exalted, the All-Knowing, the All-Wise. Had the ultimate destiny of God's Faith been in Mine hands, I would have never consented, even though for one moment, to manifest Myself unto you, nor would I have allowed one word to fall from My lips. (Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 90-91)

Say: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the brodered Robe of Light. Hear, then, the sweet, the wondrous accent of the Voice that cometh from the Throne of Thy Lord, the Inaccessible, the Most High. Unveil Thy face, and manifest the beauty of the black-eyed Damsel, and suffer not the servants of God to be deprived of the light of Thy shining countenance. Grieve not if Thou hearest the sighs of the dwellers of the earth, or the voice of the lamentation of the denizens of heaven. Leave them to perish on the dust of extinction. Let them be reduced to nothingness, inasmuch as the flame of hatred hath been kindled within their breasts. Intone, then, before the face of the peoples of earth and heaven, and in a most melodious voice, the anthem of praise, for a remembrance of Him Who is the King of the names and attributes of God. Thus have We decreed Thy destiny. Well able are We to achieve Our purpose. Beware that Thou divest not Thyself, Thou Who art the Essence of Purity, of Thy robe of effulgent glory. Nay, enrich Thyself increasingly, in the kingdom of creation, with the incorruptible vestures of Thy God, that the beauteous image of the Almighty may be reflected through Thee in all created things and the grace of Thy Lord be infused in the plenitude of its power into the entire creation.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 282-283)

Dearly beloved friends! A rectitude of conduct which, in all its manifestations, offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation and of the parties and factions that compose it; a holiness and chastity that are diametrically opposed to the moral laxity and licentiousness which defile the character of a not inconsiderable proportion of its citizens; an interracial fellowship completely purged from the curse of racial prejudice which stigmatizes the vast majority of its people—these are the weapons which the American believers can

and must wield in their double crusade, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation. The perfection of such weapons, the wise and effective utilization of every one of them, more than the furtherance of any particular plan, or the devising of any special scheme, or the accumulation of any amount of material resources, can prepare them for the time when the Hand of Destiny will have directed them to assist in creating and in bringing into operation that World Order which is now incubating within the worldwide administrative institutions of their Faith.

(Shoghi Effendi: *The Advent of Divine Justice*, page 41)

DESTINY AND FATE OF MANKIND

Say: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfil that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

(Baha'u'llah: *Gleanings from the Writings of Baha'u'llah*, page 39)

From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences, causing the expulsion of these chosen people from the Holy Land of their Covenant and promise.

('Abdu'l-Baha: *Promulgation of Universal Peace*, page 364)

The Inter-America Committee must, at such a stage, nay even before it is entered, rise to the level of its opportunities, and display a vigor, a consecration, and enterprise as will be commensurate with the responsibilities it has shouldered. It should not, for a moment, be forgotten that Central and Southern America embrace no less than twenty independent nations, constituting approximately one-third of the entire number of the world's sovereign states, and are destined to play an increasingly important part in the shaping of the world's future destiny. With the world contracting into a neighborhood, and the fortunes of its races, nations and peoples becoming inextricably interwoven, the remoteness of these states of the Western Hemisphere is vanishing, and the latent possibilities in each of them are becoming increasingly apparent.

(Shoghi Effendi: *The Advent of Divine Justice*, page 59)

"Should the greatness of this Day be revealed in its fulness, every man would forsake a myriad lives in his longing to partake, though it be for one moment, of its great glory—how much more this world and its corruptible treasures!"

"God the true One is My Witness! This is the Day whereon it is incumbent upon everyone that seeth to behold, and every ear that hearkeneth to hear, and every heart that understandeth to perceive, and every tongue that speaketh to proclaim unto all who are in heaven and on earth, this holy, this exalted, and all-highest Name." "Say, O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfill that which well beseemeth its station and is worthy of its destiny."
(Shoghi Effendi: *The Advent of Divine Justice*, pages 79-80)

To the efforts and accomplishments of those who, aware of the Revelation of Baha'u'llah, are now laboring in that continent, to their present and future course of activity, I have, in the foregoing pages sufficiently referred. A word, if the destiny of the American people, in its entirety, is to be correctly apprehended, should now be said regarding the orientation of that nation as a whole, and the trend of the affairs of its people. For no matter how ignorant of the Source from which those directing energies proceed, and however slow and laborious the process, it is becoming increasingly evident that the nation as a whole, whether through the agency of its government or otherwise, is gravitating, under the influence of forces that it can neither comprehend nor control, towards such associations and policies, wherein, as indicated by Abdu'l-Baha, her true destiny must lie. Both the community of the American believers, who are aware of that Source, and the great mass of their countrymen, who have not as yet recognized the Hand that directs their destiny, are contributing, each in its own way, to the realization of the hopes, and the fulfillment of the promises, voiced in the above-quoted words of Abdu'l-Baha.
(Shoghi Effendi: *The Advent of Divine Justice*, pages 86-87)

Then, and only then, will the American nation, molded and purified in the crucible of a common war, inured to its rigors, and disciplined by its lessons, be in a position to raise its voice in the councils of the nations, itself lay the cornerstone of a universal and enduring peace, proclaim the solidarity, the unity, and maturity of mankind, and assist in the establishment of the promised reign of righteousness on earth. Then, and only then, will the American nation, while the community of the American believers within its heart is consummating its divinely appointed mission, be able to fulfill the unspeakably glorious destiny ordained for it by the Almighty, and immortally enshrined in the writings of Abdu'l-Baha. Then, and only then, will the American nation accomplish "that which will adorn the pages of history," "become the envy of the world and be blest in both the East and the West."
(Shoghi Effendi: *The Advent of Divine Justice*, pages 90-91)

He rejoices with the New Zealand Baha'is in the formation of their historic National Assembly. They are now firmly launched on the course of their own destiny, and undoubtedly the Faith will go forward very much faster.
(Shoghi Effendi: *Arohanui: Letters to New Zealand*, page 73)

Our Inner Life Humanity, through suffering and turmoil, is swiftly moving on

towards its destiny; if we be loiterers, if we fail to play our part surely others will be called upon to take up our task as ministers to the crying needs of this afflicted world. Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abha Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Baha'u'llah.

(Shoghi Effendi: Baha'i Administration, page 66)

It would be highly gratifying if they could also endeavor, by keeping in close and constant touch with the Persian and American National Spiritual Assemblies, to fortify those vital bonds that spiritually unite the cradle of the Baha'i Faith with the great American Republic—the foremost standard-bearer of the Cause in the Western field. Such efforts will extremely facilitate cooperation between these two countries, whose common destiny is to provide, each in its own typical manner, the essential elements in the foundation of the world order ushered in by Baha'u'llah.

(Shoghi Effendi: Baha'i Administration, page 119)