

Discernment..txt

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DISCERNMENT

Compiled by Kate Lindsey

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DEFINITION:

1. To separate a thing initially from another; recognize as separate or different
2. To perceive or recognize; make out clearly
3. Implies recognition of something visual or mental concept

DISCERN,,LIGHT

Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence. They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace.

(Baha'u'llah: Prayers and Meditations, page 14)

Blessed is he whom His Call hath attracted to the summit of glory, who hath drawn nigh to the ultimate Purpose, and who hath recognized through the shrill voice of My Pen of Glory that which the Lord of this world and of the next hath willed. Whoso faileth to quaff the choice wine which We have unsealed through the potency of Our Name, the All-Compelling, shall be unable to discern the splendours of the light of divine unity or to grasp the essential purpose underlying the Scriptures of God, the Lord of heaven and earth, the sovereign Ruler of this world and of the world to come. Such a man shall be accounted among the faithless in the Book of God, the All-Knowing, the All-Informed.

(Baha'u'llah: Tablets of Baha'u'llah, page 105)

He would deny and dispute the truth, and would not be of them that perceive. Never shall he be able to discern the sun or to understand that which hath intervened between him and it. He would object within himself, voice protests, and would be among the rebellious.

(Baha'u'llah: Tablets of Baha'u'llah, page 186)

DISCERN,,TRUTH

Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favours vouchsafed by Him unto mankind have been and will every remain, limitless in their range. 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. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the power of vision, the chief instrument whereby his understanding can function.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 194)

We foresee that in every city people will arise to suppress the blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor and seek refuge from him in the wilderness, whilst others will resign themselves and, with absolute detachment, will sacrifice their lives in His path. Methinks We can discern one who is reputed for such devoutness and piety that men deem it an obligation to obey him, and to whose command they consider it necessary to submit, who will arise to assail the very root of the divine Tree, and endeavour to the uttermost of his power to resist and oppose Him. Such is the way of the people!

(Baha'u'llah: Kitab-i-Iqan, page 249)

Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savours of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West.

(Baha'u'llah: Kitab-i-Iqan, page 197)

DISCERN,,BETWEEN FRIENDS AND ENEMIES

Create, moreover, within it, O my God, out of the lights shed by Thy throne, handmaidens who will intone the melodies of Thy wondrous and most sweet invention, that they may magnify Thy name with such words as have not been heard by any of Thy creatures, be they the inmates of Thy heaven or the dwellers of Thine earth, nor been comprehended by any of Thy people. Unlock, then, the gates of this Paradise to the faces of Thy loved ones, that haply they may enter them in Thy name, and by the power of Thy sovereignty, that thereby the sovereign bounties vouchsafed by Thee unto Thy chosen ones and the transcendent gifts granted unto Thy trusted ones be perfected, that they may extol Thy virtues with such melodies as none can either intone or describe, and that none of Thy people may conceive the design of appearing in the guise of any of Thy chosen ones, or of emulating the example of Thy loved ones, and that none may fail to discern between Thy friends and Thine enemies, or to distinguish them that are devoted to Thee from such as stubbornly oppose Thee. Potent art Thou to do what Thou willest, and powerful and supreme art Thou over all things.

(Baha'u'llah: Prayers and Meditations, page 327)

He heareth and seeth, and He, in truth, is the All-Hearing, the All-Seeing. How very strange that they discern not between the trustworthy and the treacherous!

(Baha'u'llah: Epistle to the Son of the Wolf, pages 107-108)

These Lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God!

(Baha'u'llah: Kitab-i-Iqan, page 160)

We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations have waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light and darkness or to distinguish guidance from error.

(Baha'u'llah: Tablets of Baha'u'llah, pages 137-138)

DISCERN,,SIGNS AND SECRETS

I beg of Thee, O my Lord, by Thine eye that sleepeth not, to guard mine eyes from beholding aught beside Thee. Strengthen, then, their vision that they may discern Thy signs, and behold the Horizon of Thy Revelation. Thou art He before the revelations of Whose omnipotence the quintessence of power hath trembled.

(Baha'u'llah: Prayers and Meditations, page 263)

When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree,,which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of "return" and "revival."

(Baha'u'llah: Kitab-i-Iqan, pages 197-198)

I swear by Thy glory! How great is my wish to attain unto a detachment so complete that were there to appear before me those countenances which are hid within the chambers of chastity, and the beauty of which Thou didst veil from the eyes of the entire creation, and whose faces Thou didst sanctify from the sight of all beings, and were they to unveil themselves in all the glory of the splendors of Thine incomparable beauty, I would refuse to look upon them, and would behold them solely for the purpose of discerning the mysteries of Thy handiwork, which have perplexed the minds of such as have drawn nigh unto Thee, and awed the souls of all them that have recognized Thee. I would, by Thy power and Thy might, soar to such heights that nothing whatsoever would have the power to keep me back from the manifold evidences of Thy transcendent dominion, nor would any earthly scheme shut me out from the manifestations of Thy Divine holiness.

(Baha'u'llah: Prayers and Meditations, page 338)

Beware lest the transitory things of human life withhold you from turning unto

God, the True One. Ponder ye in your hearts the world and its conflicts and changes, so that ye may discern its merit and the station of those who have set their hearts upon it and have turned away from that which hath been sent down in Our Preserved Tablet.

(Baha'u'llah: Tablets of Baha'u'llah, page 267)

Since Thou hast, O my God, established Thyself upon the throne of Thy transcendent unity, and ascended the mercy seat of Thy oneness, it becometh Thee to blot out from the hearts of all beings whatsoever may keep them back from gaining admittance into the sanctuary of Thy Divine mysteries, and may shut them out from the tabernacle of Thy Divinity, that all hearts may mirror Thy beauty, and may reveal Thee, and speak of Thee, and that all created things may show forth the tokens of Thy most august sovereignty, and shed the splendors of the light of Thy most holy governance, and that all who are in heaven and on earth may laud and magnify Thy unity, and give Thee glory, for having manifested Thy Self unto them through Him Who is the Revealer of Thy oneness.

Divest, then, Thy servants, O my God, of the garments of self and desire, or grant that the eyes of Thy people may be lifted up to such heights that they will discern in their desires naught except the stirring of the gentle winds of Thine eternal glory, and may recognize in their own selves nothing but the revelation of Thine own merciful Self, that the earth and all that is therein may be cleansed of whatever is alien to Thee, or anything that manifesteth aught save Thy Self.

(Baha'u'llah: Prayers and Meditations, page 324)

DISCERN,,EYE

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

(Baha'u'llah: Tablets of Baha'u'llah, pages 156-157)

Gain is their lot, whatever the deal. To this testifieth every wise one with a discerning eye, and every fair-minded one with a hearing ear.

(Baha'u'llah: From a tablet translated from the Persian, cited in Crisis and Victory, #304, page 154)

This is not the first humiliation inflicted upon My House. In days gone by the hand of the oppressor hath heaped indignities upon it. Verily, it shall be so abased in the days to come as to cause tears to flow from every discerning eye. Thus have We unfolded to thee things hidden beyond the veil, inscrutable to all save God, the Almighty, the All-Praised.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 115)

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.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 150-151)

Consider the human eye. Though it hath the faculty of perceiving all created things, yet the slightest impediment may so obstruct its vision as to deprive it of the power of discerning any object whatsoever. Magnified be the name of Him Who hath created, and is the Cause of, these causes, Who hath ordained that every change and variation in the world of being be made dependent upon them.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 160)

Every discerning eye can, in this Day, perceive the dawning light of God's Revelation, and every attentive ear can recognize the Voice that was heard from the Burning Bush. Such is the rushing of the waters of Divine mercy, that He Who is the Day Spring of the signs of God and the Revealer of the evidences of His glory is without veil or concealment associating and conversing with the peoples of the earth and its kindreds.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 271)

Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty. To every discerning eye this is evident and manifest; it requireth neither proof nor evidence.

Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the inner meaning of God's holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness.

(Baha'u'llah: Kitab-i-Iqan, pages 104-105)

We shall cite in this connection only one verse of that Book. Shouldst thou observe it with a discerning eye, thou wilt, all the remaining days of thy life, lament and bewail the injury of Muhammad, that wronged and oppressed Messenger of God. That verse was revealed at a time when Muhammad languished weary and sorrowful beneath the weight of the opposition of the people, and of their unceasing torture.

(Baha'u'llah: Kitab-i-Iqan, page 109)

Whilst established upon the seat of the "first," they occupy the throne of the "last." Were a discerning eye to be found, it will readily perceive that the exponents of the "first" and the "last," of the "manifest" and the "hidden," of the "beginning" and the "seal" are none other than these holy Beings, these Essences of Detachment, these divine Souls. And wert thou to soar in the holy realm of "God was alone, there was none else besides Him," thou wilt find in that Court all these names utterly non-existent and completely forgotten.

(Baha'u'llah: Kitab-i-Iqan, page 163)

Glorified art Thou, O Lord my God! Every man of insight confesseth Thy sovereignty and Thy dominion, and every discerning eye perceiveth the greatness of Thy majesty and the compelling power of Thy might. The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their

faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.

(Baha'u'llah: Prayers and Meditations, page 3)

Take ye heed of the changes and chances contrived within me and be ye roused from your slumber. Nevertheless there is no discerning eye to see, nor is there a hearing ear to hearken. In this Day the inner ear exclaimeth and saith: Indeed well is it with me, today is my day, inasmuch as the Voice of God is calling aloud.

(Baha'u'llah: Tablets of Baha'u'llah, page 258)

Thus in moments in which these Essences of Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 55)

So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion. Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. How well hath a believer of the kindred of Pharaoh, whose story is recounted by the All-Glorious in His Book revealed unto His beloved One, observed : "And a man of the family of Pharaoh who was a believer and concealed his faith said: 'Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord?'"

(Baha'u'llah: Kitab-i-Iqan, pages 11-12)

The truth of this We have already established, inasmuch as We have demonstrated that all things are the recipients and revealers of the splendours of that ideal King, and that the signs of the revelation of that Sun, the Source of all splendour, exist and are manifest in the mirrors of beings. Nay, were man to gaze with the eye of divine and spiritual discernment, he will readily recognize that nothing whatsoever can exist without the revelation of the splendour of God, the ideal King. Consider how all created things eloquently testify to the revelation of that inner Light within them.

(Baha'u'llah: Kitab-i-Iqan, pages 139-140)

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Voice of divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. (Baha'u'llah: Kitab-i-Iqan, pages 179-180)

DISCERN,,EVERY DISCERNING MAN

Among the things they have imputed to the Divine Lote-Tree (Moses) are charges to the falsity of which every discerning man of knowledge, and every wise and understanding heart, will witness. Thou must, no doubt, have read and considered the verses which have been sent down concerning Him Who conversed with God.

(Baha'u'llah: Epistle to the Son of the Wolf, page 65)

Unto this all the evidences of nature, in their very essences, bear ample testimony. Every discerning man of wisdom is well acquainted with that which We have mentioned, but not those who have strayed far from the living fountain of fairmindedness and are roving distraught in the wilderness of ignorance and blind fanaticism.

(Baha'u'llah: Tablets of Baha'u'llah, page 168)

The betterment of the world hath been the sole aim of this Wronged One. Unto this beareth witness every man of judgment, of discernment, of insight and understanding. Whilst afflicted with trials, He held fast unto the cord of patience and fortitude, and was satisfied with the things which have befallen Him at the hands of His enemies, and was crying out: "I have renounced My desire for Thy desire, O my God, and My will for the revelation of Thy Will. (Baha'u'llah: Epistle to the Son of the Wolf, pages 36-37)

Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men. There can be no doubt that whoever is cognizant of this truth, is cleansed and sanctified from all pride, arrogance, and vainglory.

(Baha'u'llah: Epistle to the Son of the Wolf, page 44)

There is no hatred in Mine heart for thee nor for anyone. Every man of discernment beholdeth thee, and such as are like thee, engulfed in evident folly. Hadst thou realized that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled unto the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might.

(Baha'u'llah: Epistle to the Son of the Wolf, page 80)

They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. 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.... These are not days of prosperity and triumph.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page s 80-81)

Consider how abundant are the denunciations written by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the utterances of men of discernment! Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted, were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny.

(Baha'u'llah: Kitab-i-Iqan, page 88)

Because of you the people were abased, and the banner of Islam was hauled down, and its mighty throne subverted. Every time a man of discernment hath sought to hold fast unto that which would exalt Islam, ye raised a clamor, and thereby was he deterred from achieving his purpose, while the land remained fallen in clear ruin.

(Baha'u'llah: Proclamation of Baha'u'llah, page 104)

Indeed if everyone on earth were endowed with a myriad tongues and were to continually praise God and magnify His Name to the end that knoweth no end, their thanksgiving would not prove adequate for even one of the gracious favours We have mentioned in this Tablet. Unto this beareth witness every man of wisdom and discernment, of understanding and knowledge.

(Baha'u'llah: Tablets of Baha'u'llah, pages 28-29)

Through Him the ocean of knowledge hath surged amidst mankind and the river of divine wisdom hath gushed out at the behest of God, the Lord of Days.

Well is it with the man of discernment who hath recognized and perceived the Truth, and the one possessed of a hearing ear who hath hearkened unto His sweet Voice, and the hand that hath received His Book with such resolve as is born of God, the Lord of this world and of the next, and the earnest wayfarer who hath hastened unto His glorious Horizon, and the one endued with strength whom neither the overpowering might of the rulers, nor the tumult raised by the leaders of religion hath been able to shake. And woe betide him who hath rejected the grace of God and His bounty, and hath denied His tender mercy and authority; such a man is indeed reckoned with those who have throughout eternity repudiated the testimony of God and His proof.

(Baha'u'llah: Tablets of Baha'u'llah, pages 47-48)

According to the fundamental laws which We have formerly revealed in the Kitab-i-Aqdas and other Tablets, all affairs are committed to the care of just kings and presidents and of the Trustees of the House of Justice. Having pondered on that which We have enunciated, every man of equity and discernment will readily perceive, with his inner and outer eyes, the splendours of the day-star of justice which radiate therefrom.

The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people.

(Baha'u'llah: Tablets of Baha'u'llah, page 93)

The people aforetime joined partners with God, though they professed belief in His unity; and although they were the most ignorant amongst men, they considered themselves the most accomplished. But, as a token of divine retribution upon those heedless ones, their erroneous beliefs and pursuits have, in this Day of Judgement, been made clear and evident to every man of discernment and understanding.

Beseech thou God, the True One, that He may graciously shield the followers of this Revelation from the idle fancies and corrupt imaginings of such as belong to the former Faith, and may not deprive them of the effulgent splendours of the day-star of true unity.

(Baha'u'llah: Tablets of Baha'u'llah, page 124)

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world.

(Baha'u'llah: Tablets of Baha'u'llah, page 142)

DISCERN,,EVERY OBSERVER, ETC.

Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

(Baha'u'llah: Kitab-i-Iqan, pages 14-15)

It is evident and manifest unto every discerning observer that even as the light of the star fadeth before the effulgent splendour of the sun, so doth the luminary of earthly knowledge, of wisdom, and understanding vanish into nothingness when brought face to face with the resplendent glories of the Sun of Truth, the Day-star of divine enlightenment.

That the term "sun" hath been applied to the leaders of religion is due to their lofty position, their fame, and renown.

(Baha'u'llah: Kitab-i-Iqan, pages 36-37)

Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the

malevolent opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such things. Moreover, most of the verses that indicate "corruption" of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Qur'anic Revelation.

(Baha'u'llah: Kitab-i-Iqan, pages 88-89)

The tie of servitude established between the worshiper and the adored One, between the creature and the Creator, should in itself be regarded as a token of His gracious favor unto men, and not as an indication of any merit they may possess. To this testifieth every true and discerning believer.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 193-194)

Whoso firmly believeth today in the rebirth of man and is fully conscious that God, the Most Exalted, wieldeth supreme ascendancy and absolute authority over this new creation, verily such a man is reckoned with them that are endued with insight in this most great Revelation. Unto this beareth witness every discerning believer.

Walk thou high above the world of being through the power of the Most Great Name, that thou mayest become aware of the immemorial mysteries and be acquainted with that wherewith no one is acquainted.

(Baha'u'llah: Tablets of Baha'u'llah, pages 142-143)

No one of them that truly believe and uphold the unity of God can bear the burden of their recital. So great have been Our sufferings that even the eyes of Our enemies have wept over Us, and beyond them those of every discerning person. And to all these trials have We been subjected, in spite of Our action in approaching thee, and in bidding the people to enter beneath thy shadow, that thou mightest be a stronghold unto them that believe in and uphold the unity of God.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 239)

DISCERNING,,HEART, SOUL, ETC.

Joy be to thee, and blissfulness to them that inhabit thee. I testify that out of thee, as every discerning heart knoweth, proceedeth the living breath of Him Who is the Desire of the world. In thee the Unseen hath been revealed, and out of thee hath gone forth that which lay hid from the eyes of men.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 109)

Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books,,words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntaha, the ultimate Purpose,,they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom.

This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the

Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.

As to the words, "Immediately after the oppression of those days", they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding, the essential and highest purpose in creation, will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness.

(Baha'u'llah: Kitab-i-Iqan, pages 28-29)

For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: "Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth."

To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery.

(Baha'u'llah: Kitab-i-Iqan, pages 97-98)

Not one understanding heart or mind, not one among the wise and learned, hath taken notice of these preposterous statements. And yet, how clear and evident it is to every discerning heart that this so-called learning is and hath ever been, rejected by Him Who is the one true God. How can the knowledge of these sciences, which are so contemptible in the eyes of the truly learned, be regarded as essential to the apprehension of the mysteries of the "Mi'raj," whilst the Lord of the "Mi'raj" Himself was never burdened with a single letter of these limited and obscure learnings, and never defiled His radiant heart with any of these fanciful illusions?

(Baha'u'llah: Kitab-i-Iqan, pages 186-187)

Know thou that if We reveal to thee but a sprinkling of the showers which, through God's decree, and at the hands of the envious and the malicious, have rained upon Us, thou wouldst weep with a great weeping, and wouldst bewail day and night Our plight. Oh, would that a discerning and fair-minded soul could be found who would recognize the wonders of this Revelation, wonders that proclaim the sovereignty of God and the greatness of its power. Would that such a man might arise and, wholly for the sake of God, admonish, privately and openly, the people, that haply they may bestir themselves and aid this wronged One Whom the workers of iniquity have so sorely afflicted.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 37)

Still others have turned aside, rejected the truth and eventually disbelieved in God, the Almighty, the All-Praised. And there are yet others who have

pronounced judgement against Him with such cruelty that every wise and discerning soul hath been moved to lament. We have graciously summoned them unto the river that is life indeed, while they have, with manifest injustice, decreed the shedding of My blood.

(Baha'u'llah: Tablets of Baha'u'llah, pages 250-251)

DISCERNING,,BE THOU DISCERNING

I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies! Ponder a while.

(Baha'u'llah: Kitab-i-Iqan, page 44)

We testify that that which wakened thee was not their cry but the promptings of thine own passions, for We tested thee, and found thee wanting. Comprehend the meaning of My words, and be thou of the discerning. It is not Our wish to address thee words of condemnation, out of regard for the dignity We conferred upon thee in this mortal life.

(Baha'u'llah: Epistle to the Son of the Wolf, page 50)

Heard it ye ever reported by your fathers of old, or by the generations that preceded them, even unto the first Adam, that any one coming in the clouds of revelation, being invested with manifest and transcendent sovereignty, having on his right hand the Kingdom of God and on his left all the power and glory of His everlasting dominion, any one preceded by the hosts of God, the Almighty, the All-Compelling, the Most Powerful, and uttering continually verses whose import the minds of the most learned and wisest of men are powerless to fathom, should yet be the bearer of a message that is not of God? Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 258-259)

He doeth what He willeth and ordaineth whatsoever He pleaseth. 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 and be of them that are discerning. Thus do We explain for thee in a lucid and explicit language that thou mayest comprehend that which thou didst seek from thine ancient Lord.

(Baha'u'llah: Tablets of Baha'u'llah, page 184)

His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the loftiness of Our state.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 129)

He accused Us, in his letter to thee, and thou didst believe him and followed in his way, without seeking any proof or trustworthy evidence from him. Thou didst ask for no explanation, nor didst thou attempt either to investigate or ascertain the matter, that the truth might be distinguished from falsehood in

thy sight, and that thou mightest be clear in thy discernment. Find out for thyself the sort of man he was by asking those Ministers who were, at that time, in 'Iraq, as well as the Governor of the City (Baghdad) and its high Counsellor, that the truth may be revealed to thee, and that thou mayest be of the well-informed.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 229-230)

No, by Him Who is the Lord of all worlds! We have set forth the whole matter before thee, that perchance thou might realize what thou hast done, might desist from inflicting on others the hurt thou hast inflicted on Us, and might be of them that have truly repented to God, Who created thee and created all things, and might act with discernment in the future. Better is this for thee than all thou dost possess, than thy ministry whose days are numbered.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 230)

But for the tribulations that have touched Me in the path of God, life would have held no sweetness for Me, and My existence would have profited Me nothing. For them who are endued with discernment, and whose eyes are fixed upon the Sublime Vision, it is no secret that I have been, most of the days of My life, even as a slave, sitting under a sword hanging on a thread, knowing not whether it would fall soon or late upon him. And yet, notwithstanding all this We render thanks unto God, the Lord of the worlds.

(Baha'u'llah: Epistle to the Son of the Wolf, page 94)

DISCERN,,WARNING

Thus informeth you the All-Knowing, the All-Wise. We behold it, in this day, at the mercy of rulers, so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this."

(Baha'u'llah: Epistle to the Son of the Wolf, page 62)

This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!"

It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth.

(Baha'u'llah: Epistle to the Son of the Wolf, page 28)

Say: 'Yea, when He Who is the Self-Subsisting dwelt in the Land of Mystery (Adrianople). Take heed, ye who are endued with discernment!' All the signs appeared when We drew forth the Hand of Power from the bosom of majesty and might.

(Baha'u'llah: Epistle to the Son of the Wolf, page 132)

And, now, strive thou to comprehend the meaning of this saying of 'Ali, the Commander of the Faithful: "Piercing the veils of glory, unaided." 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. "They have thrust their fingers into their ears."

(Baha'u'llah: Kitab-i-Iqan, page 164)

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