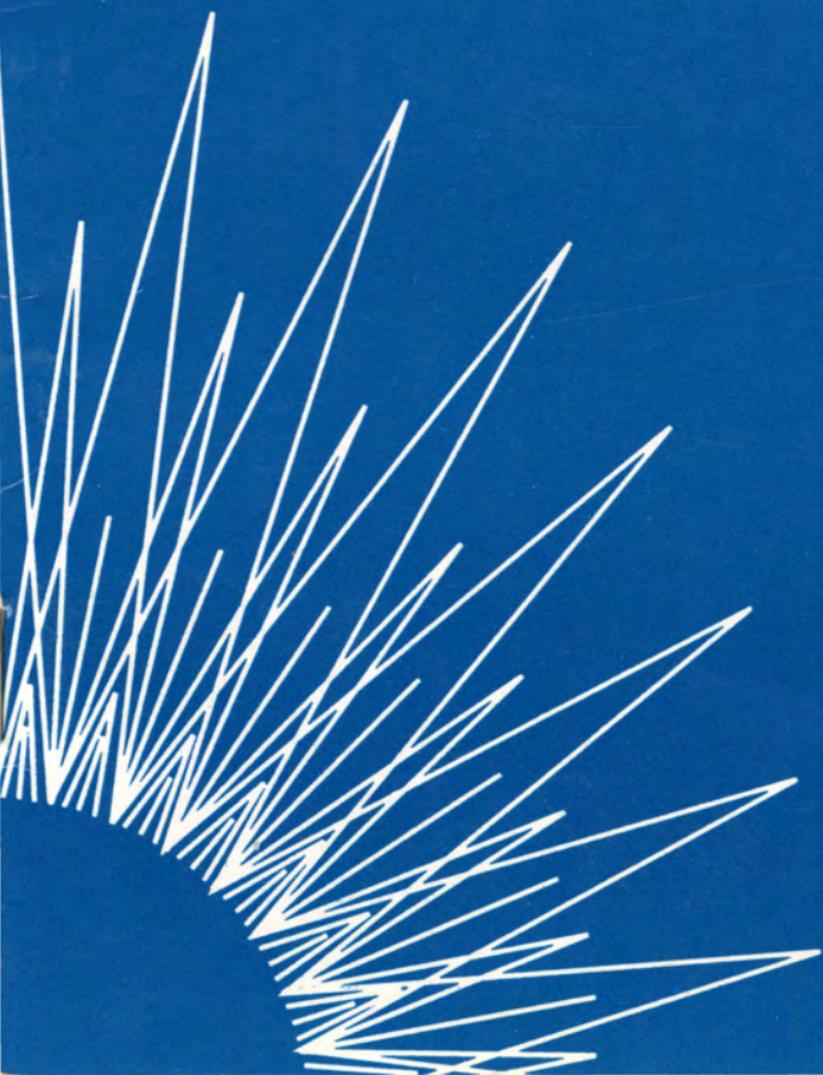


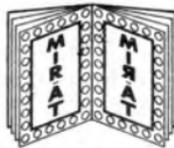
THE
PROMISE
OF
LORD KRISHNA



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by

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The Promise of Lord Krishna

The Promise

Shri Krishna, many centuries ago, made a statement to His beloved disciple, Arjuna, which is of vital importance to us who are living in the world today. He said:

“Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth.”¹

In the heart of this statement is a solemn promise: the divine Avatar will come back to earth when unrighteousness prevails and good is overshadowed by evil.

Anyone who thinks about the condition of the world today cannot doubt that we are living at such a time. Any person who reflects over what we read in our daily newspaper, who is aware of the lies people tell each other, the selfishness and greed which is prevalent around us, and the injustice practised in every part of the earth must realize to what an extent unrighteousness has become exalted above righteousness.

The time has come. Has the Lord failed to redeem His promise? This is impossible to accept.

Recognition of the Lord

How is it possible to recognise the divine Avatar when He comes back? Let us see what happened in the days of Krishna. Did everyone hasten to worship at His feet? Did even those among whom He appeared fully realize who He was? Far from it. A great multitude of men arrayed themselves in battle against the cause for which He fought. They were not just an army of nameless soldiers, for

among them were such men as Bhishma and Drona — teachers, leaders and benefactors of their generation. These men had their reasons, of course, and the world accepted those reasons as valid because they were in conformity with the accepted traditions and customs of the people. Yet, had these honoured men been aware of the true station of Krishna, they would never have taken up arms to fight for the enemy. Rather they would have sacrificed every established tradition and discarded every ancient rule of conduct in order to fight by the side of their Lord.

It is not difficult for us today, after the passage of many centuries and following in the footsteps of our forefathers, to pay the homage due to Krishna, but there were few indeed who recognized Him when He first appeared. Krishna said:

“The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings.”²

The foolish, we have seen, may be found even among those who occupy the highest seats of learning and are considered wise enough to be followed by others.

Among the vast armies gathered for the battle between right and wrong, the vision of only one man, Arjuna, could penetrate through the external form which confused others, and could see the divinity in the Man who was his charioteer. And even he had received spiritual sight by the grace of the Lord, Who said to him:

“But verily thou art not able to behold Me with these thine eyes; the divine eye I give unto thee.”³

Man cannot receive spiritual insight without the grace of God. To become worthy of that grace, however, he must fulfil certain conditions. The first among these is that his heart should yearn after Truth.

Search for Truth

Most people are not really concerned about Truth. They are quite willing to imitate without questioning the established traditions and rituals handed down to them by generations gone before. These people, Krishna said, are "clinging to the word of the Veda, saying there is nothing else." ⁴

There are others who, having interpreted the Scriptures according to their own understanding, believe they already know the path to salvation. They are not interested in anything which does not conform to their own ideas.

But the seeker after Truth realizes the limitations of his own mind and is disillusioned with what other people have to offer. He yearns for the guidance which God alone can give. His heart longs for communion with his Lord and can be satisfied with nothing else.

When this stage is reached the seeker should abandon all preconceived views which have been inherited from others, however difficult this may be. Nothing in life is attained without sacrifice. The price which we must pay for the recognition of the Divine is the sacrifice of all attachment to our own cherished ideas. We should be willing to look into everything presented to us with an unprejudiced and searching mind. We should be fair in our judgment and be prepared to change the views of a lifetime if necessary, in order to receive divine guidance.

This is what Arjuna did, for he too had his own beliefs firmly rooted in the old tradition. He too had his ideas about right and wrong and dreaded doing anything against his lifelong convictions. He saw great sin and impending punishment in fighting his grandsire, his gurus and all those elders whom he had been brought up to love and respect. His heart was rent with agony at the thought of going into battle against his own kinsmen.

Notwithstanding all this, his love for Truth overcame every other powerful sentiment and he was able to say to Krishna, "I am Thy disciple, suppliant unto Thee; teach me." ⁵ And the Lord loved him and taught him. He gave him spiritual sight and showed him the mysteries of His divine revelation.

The Promise Fulfilled

Why should the Lord come back? Krishna has Himself given us the reason:

"For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age." ⁶

Those who have made a careful study of the conditions through which the human race has been passing tell us that moral and social corruption reached a peak throughout the world in the early part of the nineteenth century. The poverty and ignorance of the masses, the cruelty and greed of the upper classes, the fanaticism and intolerance of religious institutions everywhere produced an era which was dark beyond comparison.

It was at such a time that the Lord came back to redeem His promise. But He did not come as people expected, nor did He appear in India as He had done centuries ago, for the Lord is not bound by human expectations. He was born in Iran, the most corrupt part of the world at that time. He was called Bahá'u'lláh, which means the Glory of God.

Bahá'u'lláh was born into a rich aristocratic family who were descendants of ancient Aryan kings. When He was still an infant His father had a strange dream. In his dream he saw Bahá'u'lláh swimming in a vast, limitless ocean. His body shone with a light which illumined the whole ocean and His long jet-black locks floated about

His head in all directions. Attracted by the light of His face, a great multitude of fishes gathered around Him and followed Him wherever He went, each fish clinging to the end of one of the hairs on His head. Although the fishes were countless in number, not one hair was detached from its place; nor could the multitude of fishes hamper the movements of Bahá'u'lláh as He freely swam across the expanse of the limitless ocean.

The father of Bahá'u'lláh called in a wise sage to interpret his dream, and this is what the sage told him: The ocean is the world of being and Bahá'u'lláh is the Lord of the world. The multitude of fishes are the many different nations and peoples of the world who will gradually gather round Bahá'u'lláh and cling to Him. But no power on earth can harm Him or prevent Him from executing His Will.

From His early childhood Bahá'u'lláh was different from others. When He was seven years of age, a false charge was brought to the king against His father. Having obtained His father's permission, Bahá'u'lláh defended him in the presence of the king, won the case and cleared His father's name.

Bahá'u'lláh did not have a teacher or go to any school, but by the age of fourteen He was already famous for His wisdom and for His extraordinary insight into spiritual problems. Learned authorities on ancient Scriptures came to learn from Him and marvelled at His words.

As He grew into manhood, Bahá'u'lláh became known as the defender of the oppressed and the refuge of the poor. He showed no attachment to the worldly riches into which He was born, and gave generously of His wealth to those who were in need. No one was refused who came to Him for help.

The love which Bahá'u'lláh showered on everyone

knew no limits of caste or creed. All types of people gathered round Him. The children, whose pure hearts recognized the divine goodness which emanated from the Lord, were always attracted to Him and returned His love with touching devotion.

Bahá'u'lláh was only twenty-two when the government offered Him the position of a Minister of State, but He refused it. To those who were surprised, the Prime Minister said, "Such a position is unworthy of Him. He has some higher aim in view. I cannot understand Him, but I am convinced that He is destined for some lofty career. His thoughts are not like ours." ⁷

Triumph of God's Cause

When Bahá'u'lláh declared that He was the Manifestation of God on earth, many of those who had seen His greatness and wondered at His extraordinary powers rose up in opposition to His Cause. His worst enemies were the powerful leaders of the established religion. They did everything they could to turn the ignorant masses against Him. Through their evil plottings they persuaded the government to imprison Him and inflict untold sufferings upon Him. Many thousands of His followers were cruelly tortured to death, but His teachings spread despite every opposition.

Bahá'u'lláh was eventually exiled to Acre in the Holy Land. This place was at that time the penal colony of the Ottoman Turks and all unwanted people were sent there to die. There was no clean water in Acre and the air was so foul that a proverb said, "If a bird flies over Acre it drops dead."

But the enemies of Bahá'u'lláh did not realize that they were not dealing with an ordinary human being. No power can work against the Will of God, and from the

prison in Acre Bahá'u'lláh wrote to His followers:

“Fear not. These doors shall be opened ... and the utmost joy shall be realized.”⁸

This prophecy was literally fulfilled. Bahá'u'lláh came out of the prison-city to live as a prince in a beautiful mansion outside the walls of Acre for the rest of His earthly life. High government officials and learned sages came once more to pay their homage to him. His devoted disciples arrived from all the countries around to sit at His feet, listen to His words and go out to spread His teachings to all parts of the world.

Today the followers of Bahá'u'lláh, who are known as Bahá'ís, are to be found in every corner of the earth. They belong to different nationalities and come from all the religious backgrounds of the world: Hindu, Jain, Buddhist, Parsi, Sikh, Muslim, Christian and Jewish. In obedience to the teachings of Bahá'u'lláh, they have forsaken the barriers which have for centuries kept them apart and are now working together as members of one family, striving to bring about the unity of all humankind.

But there are many who have not yet heard of Bahá'u'lláh, and there are those who, having heard, find it difficult to recognize His station.

The Maya

What is it which blinds people to the reality of the divine Avatar? It is the maya, the external false values which are born of the world of matter. Even those who practice Dharma, as they understand it, are often unable to recognize Truth when it takes on a form which is unfamiliar to them. The worshippers of Krishna today have already formed a mental picture of the Lord as described in ancient books; they are familiar with the words He spoke to Arjuna on the field of Kuru. How many

will recognize their Lord now that He has chosen to appear with an unfamiliar name in a different part of the world and under completely different circumstances?

These human conditions are the maya that cloud the spiritual vision and veil the understanding. It has ever been so. Krishna said:

“This divine illusion (maya) of Mine, caused by the qualities, is hard to pierce; they who come to Me, they cross over this illusion.”⁹

At this time, too, only those who cross over the illusion of external conditions can recognize the true station of Bahá'u'lláh.

Divine Guidance

Is it sufficient to say we believe in Bahá'u'lláh? Of course not. The purpose of the coming of the Avatar is to bring a change into our lives. If we realize that the Lord has indeed come back, we will want to benefit from the infallible guidance which He alone can give. We will be eager to know about His teachings so that we may start putting them into practice. Otherwise our recognition of the Lord can be of no use either to ourselves or to the rest of humanity.

Most people think they already know how they should conduct their lives. They believe they are quite capable of choosing between right and wrong, yet people's opinions can be very different. Also, an act or custom which was good for one time may be harmful for the present age. How can we be sure we are right in our judgement?

There is only one standard by which we all can measure our values: the guidance which the Lord brings for each age.

The Spiritual Teachings

Bahá'u'lláh explains that there are two kinds of teachings given by every Avatar. One kind is eternal, renewed and clarified every time the Avatar appears on earth. These are spiritual laws which do not change. For example, every Avatar has taught that the human soul can find lasting peace and true happiness only through union with that Supreme Unknown Reality which people have called by names such as Brahman or God.

To attain this goal, prayer is essential for every one of us. This, however, should not be confused with the outward customs and rituals which are usually practised. Prayer is the communion of our true self with the Supreme. What we need when we are praying is a pure heart freed from all selfish desires and from all longing after material things. We should learn to pray not because we want something from God or because we fear Him, but as a lover who yearns to speak to his beloved. This is the path of devotion (bhakti) about which Krishna said to Arjuna:

“Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offerings; but by devotion to Me alone I may thus be perceived.”¹⁰

And when we have learned to love the Lord, our love will reach out to all our fellow humans.

Love is an eternal law which does not change with the passage of time. But people forget to apply this law in their daily lives. They read about it in the Sacred Scriptures, they talk about it and, in a vague manner, they even believe in it; but when it comes to loving people whom they have been brought up to dislike, they find it extremely difficult to put their belief into practice and feel love in their hearts.

The Avatar comes back to create love in our hearts and bring us together once more.

There are other eternal teachings which are repeated by the Avatar in every age, such as truthfulness, sincerity, acquiring a thirst for true knowledge (jnana), and doing one's duty without looking for reward (karma-yoga). These are all spiritual laws on which our progress and happiness depend, but which we forget to practice with the passage of time. It was in this connection that Krishna said to Arjuna:

"This yoga by great efflux of time decayed in the world, O Parantapa. This same ancient yoga has been today declared to thee by Me, for thou art My devotee and My friend; it is the supreme Secret." ¹¹

The coming of the Lord releases a new spiritual force which changes the hearts of His followers. They start practising what He teaches in their own lives and gradually affect the world in which they live.

The Social Teachings

Apart from the changeless spiritual laws, the Avatar also gives new social teachings each time He comes. These teachings are suited to the requirements of the world for the age in which He appears. The Avatar is the spiritual physician Who recognizes the disease from which the world is suffering at a particular time, and prescribes the remedy it needs.

Society is always evolving, and the laws which are necessary for keeping order in the community at one time may not serve their purpose at another. For example, many centuries ago people lived in self-supporting villages and small towns. They had little or no connection with the rest of the world. The order of such a society depended on each person undertaking to do a particular task. Competitions were disastrous to the life of the community. Children learned the family profession by helping their

parents from an early age and became well qualified to serve others by doing what they had been trained for. One can imagine the confusion and disorder that would have prevailed if people decided to do each other's duties. This is why Krishna said:

"Better is one's own duty though destitute of merits than the well-executed duty of another." ¹²

The evolution of mankind has now produced an entirely different kind of society. Not only must the villager now learn to cooperate with people living in the large cities, but the life of every nation today depends on its relationship with other nations of the world.

Our concern at this time in history is how we can work in cooperation with people living all over the earth, and the social teachings that Bahá'u'lláh has given enable us to solve the problems with which we are confronted in this age.

Many people make the mistake of thinking that Dharma is only concerned with the eternal laws and that the spiritual person is the one who is only interested in the liberation of his or her own soul. The affairs of society, they believe, should be left in the hands of worldly people such as politicians and social reformers. Krishna, however, made it clear that this is not the case when He told His disciple to fight for justice on earth. "The wise," He said, "act without attachment, desiring the welfare of the world." ¹³

The welfare of the world should be the concern of every individual who feels love for other people. And who else except the Lord Himself can give us the infallible guidance we need so that we may work for the good of humanity instead of spending our precious lives experimenting with every idea that different leaders advance?

This is another reason why the Avatar comes back from age to age. Not only does He revitalize the spiritual life of the individual, but He also gives people the teachings they need in order to live and work harmoniously together.

Which Side?

For over a century now we have been facing a fresh calamity every day. War, poverty and famine have brought terrible suffering to millions of people including innocent children. Is it not time for us to turn to God and find out what are the laws which He has given for the welfare of the world in this age?

Bahá'u'lláh came to help us because He loved us and did not wish to see us suffer. Are we not prepared to return His love? He was ready to endure every form of suffering for our sake and asked for nothing in return. Are we not prepared to look into the teachings He has brought?

This booklet cannot give in detail all the beautiful and inspiring spiritual and social teachings of Bahá'u'lláh. These you can find in numerous other books. The purpose of this booklet is only to bring to you the glad tidings that the Lord has come back and His promise has been fulfilled.

Now, as in the days of Krishna, a spiritual battle between right and wrong is raging around us. On one side stands the Lord, on the other the powerful forces of the world's accepted standards. And each one of us must decide which side to join.



The Bahá'í Faith

All the many aspects of Dharma, as taught by Bahá'u'lláh, are collectively known as the Bahá'í Faith.

The Bahá'í Faith started in 1844. Bahá'ís have now established many thousands of centres in every country of the world. They try to live in such a way as to become worthy of attracting divine help, not only for their own individual efforts to reach God, but also for their united effort to serve the world of humanity.

The following gives an idea of some of the principles Bahá'ís believe in:

There is only one Supreme Eternal Reality Who is the Creator and Lord of all the universe. The different peoples of the world derive their life and inspiration from this same divine Source. The soul of every human being yearns for union with this Unknown Reality which we call God.

The human race is one. We should not accept the divisions created in the name of different races, castes and nationalities. These divisions are man-made and opposed to the Will of God.

Religion should be the cause of love and harmony. The foundation of all religions is the same, but the followers of each religion have gradually forsaken the essential truths. They have formed their own interpretations of religion and have introduced various rituals which have now become barriers to the unity of humankind.

True religion is in accord with science and reason. Superstitions, which are opposed to all logic and reason, are the products of people's ignorance and should be discarded.

The unkind opinions which we have of people who

belong to other castes or nations are the outcome of deep-rooted prejudice. We must strive to forget every form of prejudice and accept each other as members of one family.

We should find out about the truth for ourselves and stop blindly imitating what others believe.

Every child must receive a sound education. If parents are unable to provide for the education for their children they should be helped through public funds.

Men and women should be given equal opportunities to develop their God-given talents. They should enjoy equal rights in society.

Extremes of wealth and poverty must be abolished. No one should amass riches while others are in need of essential necessities. No one should be left to suffer without the means of a comfortable life.

A world parliament must be established in which delegates from all countries can meet as equals and work for the benefit of the entire human race.

The riches and resources of the earth should be pooled and distributed justly throughout the planet.

Wars must cease and all material and scientific resources be used for the good of humanity. If any government should wish to start a war, all the nations of the world should unitedly arise to prevent it.

A universal language should be chosen and taught in every school of the world. People will then need to learn only one language besides their own mother tongue. With this language they will be able to communicate with every member of the human race, and they will find themselves at home and among friends wherever they go.

Selections from the Writings of Bahá'u'lláh

Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.
(GWB 10)

O thou who art waiting, tarry no longer, for He is come. Behold His Tabernacle and His Glory dwelling therein. It is the Ancient Glory, with a new Manifestation.
(BNE 37)

Ponder a while. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? ... It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Day Springs of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men.
(GWB 81)

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. (GWB 18)

There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. (GWB 216)

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. (GWB 254)

This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favour have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity. (GWB 70)

O contending peoples and kindreds of the earth! Set

your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. (GWB 216)

With the utmost friendliness and in a spirit of perfect fellowship take ye counsel together, and dedicate the precious days of your lives to the betterment of the world and the promotion of the Cause of Him Who is the Ancient and Sovereign Lord of all. (GWB 182)

Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. (GWB 93)

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. ... It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens. (GWB 250)

O Son of Spirit! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting. (HW-1)

O Son of Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy

neighbour. Ponder this in thy heart; how it behoveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes. (HW-2)

O Son of Spirit! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name. (HW-28)

O Son of Man! Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness. (HW-27)

O Son of Being! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds. (HW-31)

O Son of Spirit! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I moulded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting. (HW-13)

O Son of Spirit! There is no peace for thee save by renouncing thyself and turning unto Me; for it behoveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is. (HW-8)

O Son of Being! My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish. (HW-9)

O Son of Man! Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face. (HW-40)

O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory. (HW-68)

O My Servant! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds. (HW-82)

O Son of Man! Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more. (HW-52)

O Son of Being! Busy not thyself with this world, for with fire We test the gold, and with gold We test

Our servants.

(HW-55)

O Son of the Supreme! To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

(HW-23)

O Children of Dust! Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

(HW-49)

O ye Rich Ones on Earth! The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

(HW-54)

O Oppressors on Earth! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed it with My seal of glory.

(HW-64)

Alas! Alas! O Lovers Of Worldly Desire! Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts,

and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

(HW-45)

O Children of Vainglory! For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-coloured covering of the dust and efface all these diverse colours save them that choose My own, and that is purging from every colour.

(HW-74)

O Moving Form of Dust! I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

(HW-21)

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2 - IX, 11	5 - II, 7	10 - XI, 48	13 - III, 25
3 - XI, 8	6 - IV, 8	11 - IV, 2	

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8 - *Bahá'u'lláh and the New Era*, 1970 p. 48

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Abbreviations

BNE *Bahá'u'lláh and the New Era*, 1970

BWF *Bahá'í World Faith*, 1943

GWB *Gleanings from the Writings of Bahá'u'lláh*

HW *The Hidden Words*, 1975

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