

**Chapter 1 : Gems of Divine Mysteries : Wikis (The Full Wiki)**

*Gems of Divine Mysteries (JavĀjhiru'l-AsrĀjr, Arabic: Ø-Û`Ø\$Û±Ø± Ø\$Û,Ø\$Ø³Ø±Ø\$Ø± â€Ž) is a lengthy Arabic epistle by BahĀj'u'llĀjh, the founder of the BahĀj'Ā- Faith. The tablet (as BahĀj'u'llĀjh's works are often called) was written during his time in Baghdad () in Arabic, and was published in English in*

Paragraphs 1â€”40 The essence of the divine mysteries in the journeys of ascent set forth for those who long to draw nigh unto God, the Almighty, the Ever-Forgivingâ€”blessed be the righteous that quaff from these crystal streams! Thine epistle was received, thy question was noted, and the sweet accents of thy soul were heard from the inmost chambers of thy heart. Whereupon the clouds of the Divine Will were raised to rain upon thee the outpourings of heavenly wisdom, to divest thee of all that thou hadst acquired aforetime, to draw thee from the realms of contradiction unto the retreats of oneness, and to lead thee to the sacred streams of His Law. Perchance thou mayest quaff therefrom, repose therein, quench thy thirst, refresh thy soul, and be numbered with those whom the light of God hath guided aright in this day. I shall therefore relate unto thee certain truths from among those which God hath vouchsafed unto Me, this only to the extent that souls can bear and minds endure, lest the malicious raise a clamour or the dissemblers hoist their banners. What hath prompted the divers peoples and kindreds of the earth to reject the Apostles whom God hath sent unto them in His might and power, whom He hath raised up to exalt His Cause and ordained to be the Lamps of eternity within the Niche of His oneness? For what reason have the people turned aside from them, disputed about them, risen against and contended with them? On what grounds have they refused to acknowledge their apostleship and authority, nay, denied their truth and reviled their persons, even slaying or banishing them? Not until thou hast grasped the mysteries concealed in that which We shall relate unto thee canst thou hope to attain to the stations of faith and certitude in the Cause of God and in those who are the Manifestations of His Cause, the Daysprings of His Command, the Treasuries of His revelation, and the Repositories of His knowledge. Shouldst thou fail in this, thou wouldst be numbered with them that have not striven for the Cause of God, nor inhaled the fragrance of faith from the raiment of certitude, nor scaled the heights of the divine unity, nor yet recognized the stations of divine singleness within the Embodiments of praise and the Essences of sanctity. Had they but fixed their gaze upon the testimony of God itself, had they refused to follow in the footsteps of the abject and foolish among their leaders and divines, they would doubtless have attained to the repository of guidance and the treasury of virtue, and quaffed from the crystal waters of life eternal in the city of the 7 All-Merciful, in the garden of the All-Glorious, and within the inner reality of His paradise. But as they have refused to see with the eyes wherewith God hath endowed them, and desired things other than that which He in His mercy had desired for them, they have strayed far from the retreats of nearness, have been deprived of the living waters of reunion and the wellspring of His grace, and have lain as dead within the shrouds of their own selves. Render thanks then unto God, Who hath singled thee out for this grace and Who hath numbered thee with them that are assured of meeting their Lord. And he shall send his angels with a great sound of a trumpet. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, know that the kingdom of God hath drawn nigh. It is expedient for you that I go away: By Him besides Whom there is none other God, I have chosen to be brief, for were I to recount all the words that have been sent down unto the Prophets of God from the realm of His supernal glory and the kingdom of His sovereign might, all the pages and tablets of the world would not suffice to exhaust My theme. References similar to those mentioned, nay even more sublime and exalted, have been made in all the Books and Scriptures of old. Should it be My wish to recount all that hath been revealed in the past, I would most certainly be able to do so by virtue of that which God hath bestowed upon Me of the wonders of His knowledge and power. I have, however, contented Myself with that which was mentioned, lest thou become wearied in thy journey or feel inclined to turn back, or lest thou be overtaken by sadness and sorrow and overcome with despondency, trouble and fatigue. Inquire, then, of those who lay claim to knowledge without a proof or testimony from God, and who remain heedless of these days wherein the Orb of knowledge and wisdom hath dawned above the horizon of Divinity, rendering unto each his due and assigning

unto all their rank and measure, as to what they can say concerning these allusions. Verily, their meaning hath bewildered the minds of men, and that which they conceal of the consummate wisdom and latent knowledge of God even the most sanctified souls have been powerless to uncover. For when the latter saw the aforementioned passages in their Scriptures and heard the literal interpretations of their divines, they refused to recognize God in those who are the Manifestations of His unity, the Exponents 12 of His singleness, and the Embodiments of His sanctity, and failed to believe in them and submit to their authority. The reason was that they did not see the sun darken, or the stars of heaven fall to the ground, or the angels visibly descend upon the earth, and hence they contended with the Prophets and Messengers of God. Nay, inasmuch as they found them at variance with their own faith and creed, they hurled against them such accusations of imposture, folly, waywardness, and misbelief as I am ashamed to recount. Even to this day do these people await the appearance of that which they have learned from their doctors and imbibed from their divines. Thus do they say: His mercy would not have shone resplendent, nor would His grace have overshadowed all. Matters being such as thou dost witness, and as We also witness, where canst thou flee, and with whom shalt thou take refuge? Unto whom wilt thou turn thy gaze? In what land shalt thou dwell and upon what seat shalt thou abide? In what path shalt thou tread and at what hour wilt thou find repose? What shall become of thee in the end? Where shalt thou secure the cord of thy faith and fasten the tie of thine obedience? Thou wouldst lament as a soul bereaved and weep as a heart filled with longing. Nor wouldst thou repair to thy home and abode unless God would lay bare before thee His Cause. Shouldst thou desire to apprehend these celestial allusions, to witness the mysteries of divine knowledge, and to become acquainted with His all-encompassing Word, then it behoveth thine eminence to inquire into these and other questions pertaining to thine origin and ultimate goal from those whom God hath made to be the Wellspring of His knowledge, the Heaven of His wisdom, and the Ark of His mysteries. For were it not for those effulgent Lights that shine above the horizon of His Essence, the people would know not their left hand from their right, how much less could they scale the heights of the inner realities or probe 15 the depths of their subtleties! We beseech God therefore to immerse us in these surging seas, to grace us with the presence of these life-bearing breezes, and to cause us to abide in these divine and lofty precincts. Perchance we may divest ourselves of all that we have taken from each other and strip ourselves of such borrowed garments as we have stolen from our fellow men, that He may attire us instead with the robe of His mercy and the raiment of His guidance, and admit us into the city of knowledge. Glorified be God, its Creator and Fashioner, above all that He hath brought forth and ordained therein! Were I to unveil to thine eyes the gates of this city, which have been fashioned by the right hand of might and power, thou wouldst behold that which none before thee hath ever beheld, and wouldst witness that which no other soul 16 hath ever witnessed. Thou wouldst apprehend the most obscure signs and the most abstruse allusions, and wouldst clearly behold the mysteries of the beginning in the point of the end. All matters would be made easy unto thee, fire would be turned into light, knowledge and blessings, and thou wouldst abide in safety within the court of holiness. Nor wouldst thou be able to grasp a single word of the Book or a single utterance of the Kindred of God 12 concerning the mysteries of the beginning and the end. Be fair in thy judgement and present thyself before Him Who seeth and knoweth thee, even if thou seest and knowest Him not: Can any soul be 17 found to elucidate these words with such convincing arguments, clear testimonies, and unmistakable allusions as to appease the heart of the seeker and relieve the soul of the listener? Nay, by the One in Whose hand is My soul! Unto none is given to quaff even a dewdrop thereof unless he entereth within this city, a city whose foundations rest upon mountains of crimson-coloured ruby, whose walls are hewn of the chrysolite of divine unity, whose gates are made of the diamonds of immortality, and whose earth sheddeth the fragrance of divine bounty. Sanctify thy heart, illumine thy soul, and sharpen thy sight, that thou mayest perceive the sweet accents of the Birds of Heaven and the melodies of the Doves of Holiness warbling in the Kingdom of eternity, and perchance apprehend the inner meaning of these utterances and their hidden mysteries. For otherwise, wert thou to interpret these words according to their outward meaning, thou couldst never prove the truth of the Cause of Him Who came after Jesus, nor silence the opponents, nor prevail over the contending disbelievers. For the Christian divines use this verse to prove that the Gospel shall never be abrogated and that, even if all the signs recorded in their Books were fulfilled and the Promised One appeared,

He would have no recourse but to rule the people according to the ordinances of the Gospel. They contend that if He were to 19 manifest all the signs indicated in the Books, but decree aught besides that which Jesus had decreed, they would neither acknowledge nor follow Him, so clear and self-evident is this matter in their sight. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath 20 been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure. He proclaimeth, and His word, verily, is the truth: Thus have they strayed far from the mercy of their Lord 21 and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. Wert thou to hearken with thine inner ear, thou wouldst in truth hear the lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust. The people inflicted upon them what no 22 soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed! The curse of God on the infidels! Erelong shall they be cast into the fire of affliction and find none to help or succour them. By these statements only certain specific and clearly indicated passages are intended. In spite of My weakness and poverty, I would assuredly be able, should I so desire, to expound these passages unto thine eminence. But this would divert us from our purpose and lead us astray from the outstretched path. It would immerse us in limited allusions and distract us from that which is beloved in the court of the All-Praised. Cleanse thy heart from every blasphemous whispering and evil allusion thou hast heard in the past, that thou mayest inhale the sweet savours of eternity from the Joseph of faithfulness, gain admittance into the celestial Egypt, and perceive the fragrances of enlightenment from this resplendent and luminous Tablet, 24 a Tablet wherein the Pen hath inscribed the ancient mysteries of the names of His Lord, the Exalted, the Most High. Perchance thou mayest be recorded in the holy Tablets among them that are well assured. Know thou that whoso seeketh to scale the summits of the divine mysteries must needs strive to the utmost of his power and capacity for his Faith, that the pathway of guidance may be made clear unto him. And should he encounter One Who layeth claim to a Cause from God, and Who holdeth from His Lord a testimony beyond the power of men to produce, he must needs follow Him in all that He pleaseth to proclaim, command and ordain, even were He to decree the sea to be land, or to pronounce earth to be heaven, or that the former lieth above the latter or below it, or to ordain any change or transformation, for He, verily, is aware of the celestial mysteries, the unseen subtleties, and the ordinances of God. Thus hath the Dove of holiness proclaimed: He must renounce all save God, that perchance the portals of mercy may be unlocked before his face and the breezes of providence may waft over him. And when he hath inscribed upon his soul that which We have vouchsafed unto him of the quintessence of inner meaning and explanation, he will fathom 26 all the secrets of these allusions, and God shall bestow upon his heart a divine tranquillity and cause him to be of them that are at peace with themselves. In like manner wilt thou comprehend the meaning of all the ambiguous verses that have been sent down concerning the question thou didst ask of this Servant Who abideth upon the seat of abasement, Who walketh upon the

earth as an exile with none to befriend, comfort, aid, or assist Him, Who hath placed His whole trust in God, and Who proclaimeth at all times: For otherwise, unto them that have recognized the Repositories of divine Revelation and beheld through His inspiration the mysteries of divine authority, all the verses of God are perspicuous and all His allusions are clear. Such men discern the inner mysteries that have been clothed in the garment of words as clearly as ye perceive the heat of the sun or the wetness of water, nay even more distinctly. Immeasurably exalted is <sup>27</sup> God above our praise of His loved ones, and beyond their praise of Him! Perchance all that thine eminence hath desired may be revealed unto thee, that the proof may be made complete and the blessing abundant. In this journey it behoveth the wayfarer to detach himself from all save God and to close his eyes to all that is in the heavens and on the earth. There must not linger in his heart either the hate or the love of any soul, to the extent that they would hinder him from attaining the habitation of the celestial Beauty. He must sanctify his soul from the veils of glory and refrain from boasting of such worldly vanities, outward knowledge, or other gifts as God may have bestowed upon him. He must search after the truth to the utmost of his ability and <sup>28</sup> exertion, that God may guide him in the paths of His favour and the ways of His mercy. For He, verily, is the best of helpers unto His servants. He saith, and He verily speaketh the truth: He beholdeth the wonders of Divinity in the mysteries of creation and discovereth the paths of guidance and the ways of His Lord. Such is the station reached by them that search after God, and such are the heights attained by those who hasten unto Him. In this station the seeker is so overcome by the ecstasies of yearning and the fragrances of longing that he discerneth not his left from his right, nor doth he distinguish land from sea or desert from mountain. At every moment he burneth with the fire of longing and is consumed by the onslaught of separation in this world. Now he laugheth, now he weepeth sore; now he reposeth in peace, now he trembleth in fear. Nothing can alarm him, naught can thwart his purpose, and no law can restrain him. He standeth ready to obey whatsoever His Lord should please to decree as to his beginning and his end. With every breath he layeth down his life and offereth up his soul. He bareth his breast to meet the darts of the enemy and raiseth his head to greet the sword of destiny; nay rather, he kisseth the hand of his would-be murderer and surrendereth his all. He yieldeth up spirit, soul, and body in the path of his Lord, and yet he doeth so by the leave of his Beloved and not of his own whim and desire.

*Gems of Divine Mysteries - Javáhiru'l-Asrájr An epistle revealed by Bahá'u'lláh in Arabic during his exile in Baghdad, in reply to questions from Siyyid Yusuf-i-Sidihi Isfahani. More about the life and mission of Bahá'u'lláh».*

O friends of God, verily the Pen of Sincerity enjoineeth on you the greatest faithfulness. By the Life of God, its light is more evident than the light of the sun! In its light and its brightness and its radiance every light is eclipsed. We desire of God that He will not withhold from His cities and lands the radiant effulgence of the Sun of Faithfulness. We have directed all in the nights and in the days to faithfulness, chastity, purity, and constancy; and have enjoined good deeds and well-pleasing qualities. For thirty years and more, in all that hath befallen this oppressed community they have been patient, referring it to God. Everyone endowed with justice and fairness hath testified and doth testify to that which hath been said. Strife and contest were and are seemly in the beasts of prey of the earth, [but] laudable actions are seemly in man. But for fear of the Nimrod of tyranny and for the protection of the Abraham of justice, I would reveal unto thee that which, wert thou to abandon self and desire, would enable thee to dispense with aught else and to draw nigh unto this city. Be patient, however, until such time as God will have proclaimed His Cause. He, verily, rewardeth beyond measure them that endure with patience. Inhale then the sweet savours of the spirit from the garment of hidden meanings, and say: Hasten to enter the City of Immortality, if ye seek to ascend its heights. In this station he beholdeth himself established upon the throne of independence and the seat of exaltation. Well is it with them that have attained unto this station and drunk their fill from this snow-white chalice before this Crimson Pillar. When an illness is slight a small remedy will suffice to heal it, but when the slight illness becomes a terrible disease, then a very strong remedy must be used by the Divine Healer. There are some trees that blossom and bear fruit in a cool climate, others there are which need the hottest rays of the sun to bring them to perfect maturity. Paris is one of those trees for whose spiritual unfoldment a great flaming Sun of the Divine Power of God is needed. I ask you all, each one of you, to follow well the light of truth, in the Holy Teachings, and God will strengthen you by His Holy Spirit so that you will be enabled to overcome the difficulties, and to destroy the prejudices which cause separation and hatred amongst the people. Let your hearts be filled with the great love of God, let it be felt by all; for every man is a servant of God, and all are entitled to a share of the Divine Bounty. Especially to those whose thoughts are material and retrograde show the utmost love and patience, thereby winning them into the unity of fellowship by the radiance of your kindness. If you are faithful to your great work, following the Holy Sun of Truth without swerving, then will the blessed day of universal brotherhood dawn on this beautiful city. Unto God shall ye return, and over all things is He Potent. Do they not doubly fold up their breasts, that they may hide themselves from Him? But when they enshroud themselves in their garments, doth He not know alike what they conceal and what they shew? For He knoweth the very inmost of their breast. There is no moving thing on earth whose nourishment dependeth not on God; He knoweth its haunts and final resting place: And He it is who hath made the Heavens and the Earth in six days: His throne had stood ere this upon the waters, that He might make proof which of you would excel in works. And that at which they scoffed shall enclose them in on every side. And if We cause man to taste Our mercy, and then deprive him of it, verily, he is despairing, ungrateful. Except those who endure with patience and do the things that are right: And when He had said these things, He cried, He that hath ears to hear, let him hear. The seed is the Word of God.

**Chapter 3 : Gems of Divine Mysteries - PDF Free Download**

*The publication of Gems of Divine Mysteries is one of the projects undertaken in fulfilment of the Five Year Plan goal, announced in April , of "enriching the translations into English from the Holy Texts".*

I know there are many other ways to do the same thing, but this is what works for me, and others have said that it is helpful to hear these ideas. Paragraphs 13 through Now you may be wondering about this, for in the introduction I said 6 or 7 paragraphs a day. Well, in retrospect I realized that some of these paragraphs are quite long, at least for me during the Fast, and so 6 or 7 paragraphs at a time was a bit much. Besides, sometimes a "section" just sort of ends after the fourth or fifth paragraph. Instead of going by paragraphs, I noticed that there are 76 pages to this little volume. You see, this is the problem with not having read it ahead of time. Except that I have read it before. For now, my computer is facing the large eastern window in my house, breakfast is almost ready, so we may as well begin. Oh, and please, I would love to read any other thoughts on this text in the comments. Be fair in thy judgement and reflect upon these exalted utterances. Inquire, then, of those who lay claim to knowledge without a proof or testimony from God, and who remain heedless of these days wherein the Orb of knowledge and wisdom hath dawned above the horizon of Divinity, rendering unto each his due and assigning unto all their rank and measure, as to what they can say concerning these allusions. Verily, their meaning hath bewildered the minds of men, and that which they conceal of the consummate wisdom and latent knowledge of God even the most sanctified souls have been powerless to uncover. How often does He tell us to ponder, meditate, reflect? And when does He tell us to do this? It is always after He has made a point that may go against what is commonly believed. In the previous few paragraphs He quoted some well-known phrases from the Gospels referring to the return of Christ. These are phrases that are often taken literally, and have become the cause of many people missing the advent of Muhammad. Of course he is. And that seems to be the point here. He seems to be asking this man to reflect on how the literal interpretation of these phrases became the cause of people missing Muhammad, and is planting the seed that the same reasoning may be why people have missed the Bab. If this reason for denial is not valid for the Christians to Muhammad, then it is not valid for the Muslims to the Bab. Ask, He says, those whom you regard as the leaders of your faith. Note, however, that they are not offering any proof of their claim to authority, for only the Manifestation can do that. They offer no proof of their authority, aside from a piece of paper, perhaps, that says they have earned as degree. They are the very ones who are denying that this is the Day of Judgment. But go ahead, ask them. For when the latter saw the aforementioned passages in their Scriptures and heard the literal interpretations of their divines, they refused to recognize God in those who are the Manifestations of His unity, the Exponents of His singleness, and the Embodiments of His sanctity, and failed to believe in them and submit to their authority. The reason was that they did not see the sun darken, or the stars of heaven fall to the ground, or the angels visibly descend upon the earth, and hence they contended with the Prophets and Messengers of God. Nay, inasmuch as they found them at variance with their own faith and creed, they hurled against them such accusations of imposture, folly, waywardness, and misbelief as I am ashamed to recount. Even to this day do these people await the appearance of that which they have learned from their doctors and imbibed from their divines. Thus do they say: Literal interpretation of spiritual prophecies is not an excuse that they can offer, for it was denied those that came before them. And should they reply: His mercy would not have shone resplendent, nor would His grace have overshadowed all. I have had, in personal conversations with Muslim friends, this very reason given to me. And you know what? If He did this, then by what reason would He be able to condemn the people for failing to recognize the Prophet? They would have had no possible way of recognizing Him. So these are the two main objections that tend to be offered, even today. Ponder then in thine heart: Matters being such as thou dost witness, and as We also witness, where canst thou flee, and with whom shalt thou take refuge? Unto whom wilt thou turn thy gaze? In what land shalt thou dwell and upon what seat shalt thou abide? In what path shalt thou tread and at what hour wilt thou find repose? What shall become of thee in the end? Where shalt thou secure the cord of thy faith and fasten the tie of thine obedience? Should there be ignited in thy heart the burning brand of the love of God,

thou wouldst seek neither rest nor composure, neither laughter nor repose, but wouldst hasten to scale the highest summits in the realms of divine nearness, sanctity, and beauty. Thou wouldst lament as a soul bereaved and weep as a heart filled with longing. Nor wouldst thou repair to thy home and abode unless God would lay bare before thee His Cause. Remember what I just said about "reflect", "ponder", and "meditate"? This man has just read his own very condemnation of the peoples of the past who denied Muhammad, and now been shown that these same arguments against them apply to his own religious leaders. He will very naturally have a reflexive reaction pushing away this idea, much like the leg kicking when the knee is tapped with a hammer. And here, in His manifest compassion, He is giving the reader the chance to allow this reflex to subside. Am I correct in My observations? He is specifically asking him to ponder on the results of his reaction to what He just said. The questions He poses here are, again, a bit of a path. Many people, when asked about the Day of Judgment, claim that they were only following what the leader of their faith said. And if you choose to follow bad leadership, some of the onus is on you. The questions lead us on a journey. If you turn down your own leader, then you will undoubtedly seek a new one. Where will you go? You must go to a new land, go on a journey, but even then, where will you go? It will take you your whole life, and you will never find a better leader than those you left behind, even unto your dying day, your hour of repose. Then what will become of you? You would cast aside everything until, at last, God showed you the True Path, which, He implies, does exist. And now, like the Promised guidance in this small volume, the sun hath risen and I shall continue with my day, as you will, no doubt, continue with yours.

**Chapter 4 : FREE Baha'i eBooks**

*Gems of Divine Mysteries [Baha'u'llah] on racedaydvl.com \*FREE\* shipping on qualifying offers. The Books that are in the hands of this people, which they call the Gospel and attribute to Jesus, the Son of Mary.*

I know there are many other ways to do the same thing, but this is what works for me, and others have said that it is helpful to hear these ideas. Maybe in the evenings, instead? Before I go to sleep? The Tree of Life hath verily been planted in the heart of the heavenly paradise and bestoweth life in every direction. How can ye fail to perceive and recognize it? It will in truth aid thee to grasp all that this well-assured Soul hath disclosed unto thee of the essence of the divine mysteries. The Dove of holiness warbleth in the heaven of immortality and admonisheth thee to array thyself with a new vesture, wrought of steel to shield thee from the shafts of doubt concealed in the allusions of men, saying: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. And it bestows "life in every direction"? Now we just read that life, in this context, means knowledge. Specifically that knowledge that leads us to recognition of the Manifestation. Where else have we seen the Tree of Life, in a histori-religious context? Verse 9, if you want to be specific. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. It was the Tree of the Knowledge of Good and Evil. God does not condemn knowledge there, contrary to popular understanding of this story. He merely says that if they ate of that fruit, they would die. Or perhaps they would now understand death, and how they would face it. In this context, they would understand the difference between the life of faith and the death of unbelief. But remember, the Tree of Life was barred from them. It is as if He is saying that the way is now open, thanks to the sacrifice of the Bab, and His followers. Wing then thy flight unto this divine Tree and partake of its fruits. Gather up that which hath fallen therefrom and guard it faithfully. Meditate then upon the utterance of one of the Prophets as He intimated to the souls of men, through veiled allusions and hidden symbols, the glad-tidings of the One Who was to come after Him, that thou mayest know of a certainty that their words are inscrutable to all save those who are endued with an understanding heart. How could these words be literally interpreted? Were anyone to appear with all these signs, he would assuredly not be human. And how could any soul seek his company? Nay, should he appear in one city, even the inhabitants of the next would flee from him, nor would any soul dare approach him! Yet, shouldst thou reflect upon these statements, thou wouldst find them to be of such surpassing eloquence and clarity as to mark the loftiest heights of utterance and the epitome of wisdom. Methinks it is from them that the suns of eloquence have appeared and the stars of clarity have dawned forth and shone resplendent. Take those ripened fruits that are ready and guard them. It is worth noting, of course, that fruits are the very purpose of a tree. They are refreshing to eat, nutritious and even contain the seeds of the next tree. Then comes one of those words that we see so often in His writings: Now it begins to look like the Kitab-i-Iqan again. He is taking a single verse and analyzing it for us. He begins by pointing out that a literal interpretation is impossible. Behold, then, the foolish ones of bygone times and those who, in this day, await the advent of such a being! Nor would they ever bear allegiance unto him except that he appear in the aforementioned form. And as such a being will never appear, so too will they never believe. Such indeed is the measure of the understanding of these perverse and ungodly souls! How could those who fail to understand the most evident of the evident and the most manifest of the manifest ever apprehend the abstruse realities of the divine precepts and the essence of the mysteries of His everlasting wisdom? They are being foolish. Of course, the natural question is are we awaiting such a mythical being? If so, then are we foolish, too? I shall now briefly explain the true meaning of this utterance, that thou mayest discover its hidden mysteries and be of them that perceive. Examine then and judge aright that which We shall reveal unto thee, that haply thou mayest be accounted in the sight of God amongst those who are fair-minded in these matters. Not only are we to ponder, meditate, reflect, and consider, we are also to examine. Know then that He who uttered these words in the realms of glory meant to describe the attributes of the One Who is to come in such veiled and enigmatic terms as to elude the understanding of the people of error. Now, when He saith: Were His eyes not made of the blazing fire of God, how could He consume every veil and burn away all

that the people possess? How could He behold the signs of God in the Kingdom of His names and in the world of creation? How could He see all things with the all-perceiving eye of God? Thus have we conferred upon Him a penetrating vision in this day. Would that ye believe in the verses of God! For, indeed, what fire is fiercer than this flame that shineth in the Sinai of His eyes, whereby He consumeth all that hath veiled the peoples of the world? Immeasurably exalted shall God remain above all that hath been revealed in His unerring Tablets concerning the mysteries of the beginning and the end until that day when the Crier will cry out, the day whereon we shall all return unto Him. After all, if we have been shown the truth and still deny, then what good are we? Nay rather, He will stand as firm as the highest mountains and the loftiest peaks. No obstacle will hinder Him, nor will the censure of the froward deter Him or the repudiation of the infidels cause Him to waver. All the hatred, the rejection, the iniquity, and the unbelief that He witnesseth serve but to strengthen His love for God, to augment the yearning of His heart, to heighten the exultation of His soul, and to fill His breast with passionate devotion. Hast thou ever seen in this world brass stronger, or blade sharper, or mountain more unyielding than this? He shall verily stand upon His feet to confront all the inhabitants of the earth, and will fear no one, notwithstanding that which, as thou well knowest, the people are wont to commit. Glory be to God, Who hath established Him and called Him forth! Potent is God to do what He pleaseth. He, in truth, is the Help in Peril, the Self-Subsisting. And further He saith: Thus, when He Who is the Primal Point and the eternal Sun desireth, by the leave of God, to gather together all creation, to raise them up from the graves of their own selves, and to divide them one from another, He shall pronounce but one verse from Him, and this verse will distinguish truth from error from this day unto the Day of Resurrection. What sword is sharper than this heavenly sword, what blade more trenchant than this incorruptible steel that severeth every tie and separateth thereby the believer from the infidel, father from son, brother from sister, and lover from beloved? For whoso believeth in that which hath been revealed unto him is a true believer and whoso turneth away is an infidel, and such an irrevocable separation occurreth between them that they will cease to consort and associate with each other in this world. And so it is between father and son, for should the son believe and the father deny, they will be severed and forever dissociated from each other. Nay rather, thou witnesseth how the son slayeth the father and the father the son. Consider in the same light all that We have explained and related unto thee. He is not being ambiguous at all, but rather as clear as can be. Time and time again He is showing us how much more powerful and true these words are when we read them as metaphor, as opposed to taking them as literal. This is such a major part of His Writings at this time, helping us see past the literalism of His day and understanding the truth that is latent within these words. Wert thou to behold all things with the eye of discernment, thou wouldst indeed see that this divine sword doth cleave asunder generations. Would that ye could understand it! All this is by virtue of the word of separation that is manifested on the Day of Judgement and Separation, were the people to take heed in the days of their Lord. Nay, couldst thou but sharpen thy sight and refine thy heart, thou wouldst witness that all the material swords which in every day and age have slain the infidels and waged war against the impious proceed from this divine and invisible sword. Open then thine eyes, that thou mayest behold all that We have revealed to thee and attain unto that which none other hath attained. If you take these prophecies literally, then you have missed the point and are likely in the same camp as the fanatics who have blindly followed the religious leaders of the past. You will likely make similar decisions as those of old did, hurting or killing someone believing that this is somehow virtuous. All the while, though, you are forgetting that basic principle of love. Yea, inasmuch as these people have failed to acquire true knowledge from its source and wellspring, and from the ocean of fresh and soft-flowing waters that stream, by the leave of God, through hearts that are pure and stainless, they have been veiled from that which God hath intended by those words and allusions and have remained confined within the prison of their own selves. For so many people the ego is so strong that if anything appears to go against it, it feels as if it is an attack on their very life. By taking so strong a defense, they are in fact imprisoning themselves within their own very limited belief structure. They point to others and say, "See? We must be right. Today this is as important as ever. With the way that the internet is structured, we tend to only see those perspectives that reinforce our own. This is the way that the advertising is designed. We are not challenged in our views, but rather have our views bolstered by surrounding ourselves with those that agree

with us. The internet has, in essence, become one of the greatest tools of the collective ego. By deliberately seeking out other perspectives, though, and by challenging our beliefs to stand up in the face of testing, we not only encourage the attitude of independent investigation, we actually strengthen our own beliefs. Well, if there is a weak spot in our belief structure, then challenging it will expose it, and we can make it stronger. If there is a weak spot, then the building is likely to collapse later on. If we test it, however, we can discover the weakness ahead of time and fix it.

**Chapter 5 : Editions of Gems of Divine Mysteries by BahĀ'ı'u'llĀ'h**

*Gems of Divine Mysteries has 49 ratings and 4 reviews. Rebecca said: Written in mystical style while Baha'u'llah was in Bagdad, one of its central themes.*

Methinks it is from them that the suns of eloquence have appeared and the stars of clarity have dawned forth and shone resplendent. Behold, then, the foolish ones of bygone times and those who, in this day, await the advent of such a being! Nor would they ever bear allegiance unto him except that he appear in the aforementioned form. And as such a being will never appear, so too will they never believe. Such indeed is the measure of the understanding of these perverse and ungodly souls! How could those who fail to understand the most evident of the evident and the most manifest of the manifest ever apprehend the abstruse realities of the divine precepts and the essence of the mysteries of His everlasting wisdom? I shall now briefly explain the true meaning of this utterance, that thou mayest discover its hidden mysteries and be of them that perceive. Examine then and judge aright that which We shall reveal unto thee, that haply thou mayest be accounted in the sight of God amongst those who are fair-minded in these matters. Now, when He saith: How could He behold the signs of God in the Kingdom of His names and in the world of creation? How could He see all things with the all-perceiving eye of God? Thus have we conferred upon Him a penetrating vision in this day. Would that ye believe in the verses of God! For, indeed, what were there more than this Xame that shineth in the Sinai of His eyes, whereby He consumeth all that hath veiled the peoples of the world? Nay rather, He will stand as Wrm as the highest mountains and the loftiest peaks. No obstacle will hinder Him, nor will the censure of the froward deter Him or the repudiation of the inWdels cause Him to waver. All the hatred, the rejection, the iniquity, and the unbelief that He witnesseth serve but to strengthen His love for God, to augment the yearning of His heart, to heighten the exultation of His soul, and to Wll His breast with passionate devotion. Hast thou ever seen in this world brass stronger, or blade sharper, or mountain more unyielding than this? Glory be to God, Who hath established Him and called Him forth! Potent is God to do what He pleaseth. He, in truth, is the Help in Peril, the Self-Subsisting. And further He saith: Thus, when He Who is the Primal Point and the eternal Sun desireth, by the leave of God, to gather together all creation, to raise them up from the graves of their own selves, and to divide them one from another, He shall pronounce but one verse from Him, and this verse will distinguish truth from error from this day unto the Day of Resurrection. And so it is between father and son, for should the son believe and the father deny, they will be severed and forever dissociated from each other. Nay rather, thou witnesseth how the son slayeth the father and the father the son. Consider in the same light all that We have explained and related unto thee. Wert thou to behold all things with the eye of discernment, thou wouldst indeed see that this divine sword doth cleave asunder generations. Would that ye could understand it! All this is by virtue of the word of separation that is manifested on the Day of Judgement and Separation, were the people to take heed in the days of their Lord. Open then thine eyes, that thou mayest behold all that We have revealed to thee and attain unto that which none other hath attained. We render thanks unto God for that which He hath bestowed upon us of His grace. He it is Who hath caused us to be assured of the truth of His Faithâ€™a Faith which the combined forces of earth and heaven are powerless to resist. But hear, O My brother, My plaint against them that claim to be associated with God and with the Manifestations of His knowledge, and yet follow their corrupt inclinations, consume the substance of their neighbour, are given to wine, commit murder, defraud and slander each other, hurl calumnies against God, and are wont to speak falsely. The people attribute all these deeds unto Us, whilst their perpetrators remain shameless before God. They cast aside that which He hath enjoined upon them and commit that which He hath forbidden. Yet it behoveth the people of truth that the signs of humility should shine upon their faces, that the light of sanctity should radiate from their countenances, that they should walk upon the earth as though they were in the presence of God and distinguish themselves in their deeds from all the dwellers of the earth. Such must be their state that their eyes should behold the evidences of His might, their tongues and hearts make mention of His name, their feet be set towards the lands of His nearness, and their hands take fast hold upon His precepts. These people, however, have turned aside from all this and

placed instead their aVections upon that which accordeth with their own corrupt inclinations. Thus do they roam in the wilderness of arrogance and pride. I bear witness at this moment that God is wholly quit of them, and likewise are We. We beseech God to suVer Us not to associate with them either in this life or in the life to come. He, verily, is the Eternal Truth. No God is there but Him, and His might is equal to all things. QuaV then, O My brother, from the living waters that We have caused to Xow in the oceans of these words. Methinks the seas of grandeur are surging within them, and the gems of divine virtue are shining within and upon them. Let the fear of no one dismay thee. He, verily, shall protect thee, and in Him shalt thou abide in safety. For naught doth he behold save that he perceiveth God therein. He beholdeth the eVulgent glories of God in the lights of His Revelation that have encompassed the Sinai of creation. In this station the wayfarer must not claim the seat of honour in any gathering or walk before others in the desire to vaunt and exalt himself. Rather must he regard himself as standing at all times in the presence of his Lord. He must not wish for anyone that which he doth not wish for himself, nor speak that which he would not bear to hear spoken by another, nor yet desire for any soul that which he would not have desired for himself. It beWtteth him, rather, to walk upon the earth with undeviating steps in the kingdom of His new creation. Know, however, that the seeker, at the outset of his journey, witnesseth change and transformation, as hath already been mentioned. This is undoubtedly the truth, as hath been revealed concerning those days: Blessed is he that attaineth thereunto and realizeth their full worth. In this station, all changing and varying realities are manifest before thee. Whosoever denieth this truth hath verily turned aside from the Cause of God, rebelled against His rule, and gainsaid His sovereignty. For it is indeed within the power of Him Who changeth the earth into another earth to transform all that dwell and move thereon. Wherefore marvel not at how He turneth darkness into light, light into darkness, ignorance into knowledge, error into guidance, death into life, and life into death. It is in this station that the law of transformation taketh eVect. Ponder thereon, if thou be of them that tread this path, that all thou didst ask of this lowly One may be made plain unto thee and that thou mayest abide within the tabernacle of this guidance. For He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. In this stage, which marketh the beginning of the journey, thou shalt behold divers stations and diVering signs, even as was mentioned in connection with the City of Search. All these hold true in their respective planes. It behoveth thine eminence in this station to consider each created thing in its own place, neither abasing nor exalting its true rank. For instance, if thou wert to reduce the unseen world to the realm of creation, this would be an act of sheer blasphemy, and the converse would likewise be the essence of impiety. Wert thou, however, to describe the unseen world and the realm of creation within their own stations, this would be the undoubted truth. In other words, wert thou to witness any transformation in the realm of the divine unity, no greater sin could be conceived in all creation, but wert thou to consider transformation in its own place and understand it accordingly, no harm could befall thee.

#### Chapter 6 : Bah' - Faith - Wikipedia

*Gems of Divine Mysteries Paragraphs The essence of the divine mysteries in the journeys of ascent set forth for those who long to draw nigh unto God, the Almighty, the Ever-Forgivingâ€”blessed be the righteous that quaff from these crystal streams!*

#### Chapter 7 : Bah'â€™ - Publishing Trust - National Spiritual Assembly of the Bah'â€™s of India

*"Gems" is one of His earliest writings. One can feel the mystical overwhelming His being and He trying out of love to share with us this moment with Divinity, A religious prisoner, alone, most of His companions killed yet He writes so movingly of spiritual reality.*

#### Chapter 8 : Gems of Divine Mysteries by Bah'u'llâ€™h

*Having studied the Bahai writings for some time, I found in less than pages what had for some time alluded me. This is a*

*man having a transcendent experience and what He is seeing, He is trying to put into words to help us understand.*

## Chapter 9 : Gems of Divine Mysteries - Wikipedia

*gems of divine mysteries introduction The decade-long exile of Bahá'í in 'Irāq began under the harshest of conditions and at the lowest ebb in the fortunes of the Bábí Faith. It witnessed, however, the gradual crystallization of those potent spiritual forces which were to culminate in the declaration of His worldembracing.*