

Compilation of Bahá'í Quotation Footnotes from "My Name Is _____, and I Am a Bahá'í!"

"O SON OF BOUNTY! Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, 'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. ..."
(Bahá'u'lláh, *The Hidden Words*, Persian No. 29)

"In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence but after its birth it beheld the wonders and beauties of a new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of these new conditions but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it." ('Abdu'l-Bahá, *Foundations of World Unity*, p. 59)

¹ "The Greatest Name should be found upon the lips in the first awaking moment of early dawn. It should be fed upon by constant use in daily invocation, in trouble, under opposition, and should be the last word breathed when the head rests upon the pillow at night. It is the name of comfort, protection, happiness, illumination, love and unity." ('Abdu'l-Bahá, *Lights of Guidance*, p. 266)

"He ['Abdu'l-Bahá] is, and should for all time be regarded, first and foremost, as the Center and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá'í ideal, the incarnation of every Bahá'í virtue, the Most Mighty Branch sprung from the Ancient Root, the Limb of the Law of God, the Being 'round Whom all names revolve,' the Mainspring of the Oneness of Humanity, the Ensign of the Most Great Peace, the Moon of the Central Orb of this most holy Dispensation—styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name 'Abdu'l-Bahá. He is, above and beyond these appellations, the 'Mystery of God'—an expression by which Bahá'u'lláh Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of 'Abdu'l-Bahá the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized." (Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 134)

"...[I]t is incumbent upon the father and mother to train their children both in good conduct and the study of books...." ('Abdu'l-Bahá, *Selections from the Writings of Abdu'l-Bahá*, p. 127)

"...the primary purpose of marriage is the procreation of children." (On behalf of the Universal House of Justice, *Lights of Guidance*, p. 379)

"Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquility, they are secure, their position is assured, they come to be envied by all. Such a family but addeth to its stature and its lasting honor, as day succeedeth day." ('Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, p. 279)

"At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved." (Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 265)

“Recite ye the verses of God every morn and eventide. Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all. Pride not yourselves on much reading of the verses or on a multitude of pious acts by night and day; for were a man to read a single verse with joy and radiance it would be better for him than to read with lassitude all the Holy Books of God, the Help in Peril, the Self-Subsisting. Read ye the sacred verses in such measure that ye be not overcome by languor and despondency. Lay not upon your souls that which will weary them and weigh them down, but rather what will lighten and uplift them, so that they may soar on the wings of the Divine verses towards the Dawning-place of His manifest signs; this will draw you nearer to God, did ye but comprehend. ...Teach your children the verses revealed from the heaven of majesty and power...” (Bahá'u'lláh, *The Kitáb-i-Aqdas*, pp. 73-74)

“The outer, physical causal factor in disease, however, is a disturbance in the balance, the proportionate equilibrium of all those elements of which the human body is composed. To illustrate: the body of man is a compound of many constituent substances, each component being present in a prescribed amount, contributing to the essential equilibrium of the whole. So long as these constituents remain in their due proportion, according to the natural balance of the whole—that is, no component suffereth a change in its natural proportionate degree and balance, no component being either augmented or decreased—there will be no physical cause for the incursion of disease.” (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 153)

“If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental faculties dulled and dimmed...” (‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 311)

“Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet.” (Baha'u'llah, *Tablets of Bahá'u'lláh*, p. 128)

“I want you to be happy...to laugh, smile and rejoice in order that others may be made happy by you.” (‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 218)

“...you should not neglect your health, but consider it the means which enables you to serve. It—the body—is like a horse which carries the personality and spirit, and as such should be well cared for so it can do its work! You should certainly safeguard your nerves, and force yourself to take time, and not only for prayer and meditation, but for real rest and relaxation.” (On behalf of Shoghi Effendi, *Lights of Guidance*, p. 297)

“The wisdom of obligatory prayer is this: That it causeth a connection between the servant and the True One, because at that time man with all his heart and soul turneth his face towards the Almighty, seeking His association and desiring His love and companionship. For a lover, there is no greater pleasure than to converse with his beloved, and for a seeker, there is no greater bounty than intimacy with the object of his desire. It is the greatest longing of every soul who is attracted to the Kingdom of God to find time to turn with entire devotion to his Beloved, so as to seek His bounty and blessing and immerse himself in the ocean of communion, entreaty and supplication.” (‘Abdu’l-Bahá, *The Importance of Obligatory Prayer and Fasting*, VII)

“The obligatory prayers are binding inasmuch as they are conducive to humility and submissiveness, to setting one’s face towards God and expressing devotion to Him. Through such prayer man holdeth communion with God, seeketh to draw near unto Him, converseth with the true Beloved of one’s heart, and attaineth spiritual stations.” (‘Abdu’l-Bahá, *The Compilation of Compilations, Vol. II*, p. 232)

“...‘Abdu’l-Bahá demonstrated the true nobility of His divine nature; overcame hatred with love; pursued without rest, against ever-mounting opposition, the direction of His Father’s Cause; maintained in the face of fanaticism, jealousy and bitterness His unceasing care of the poor and sick...” (The Universal House of Justice, *Messages 1963 to 1986*, p. 292)

“Indeed, the Greatest Holy Leaf [Bahíyyih Khánum], the Trust of Bahá’u’lláh amongst us, was the emblem of His boundless grace, a luminary shining in the heaven of tender mercy and gracious providence, the embodiment of the manifold favors of the Abhá Beauty, a repository of the bounty and loving-kindness so characteristic of the Báb, the Exalted One. To every disconsolate one she was an affectionate comforter, to every heart-broken and grief-stricken soul, a token of unfailing sympathy, of kindness, of cheer and comfort. Her blessed life was a source of spiritual illumination for the whole world and her noble traits and heavenly attributes served as a shining example, an object of emulation for all mankind. Like the showers of heavenly grace, her generosity knew no bounds, and as the breeze of celestial blessing and favor, she breathed a new life into every soul. Both friends and strangers were drawn by her sense of spirituality, her tenderness and refinement, her unfailing solicitude, and were attracted by the magic of her unbounded affection and goodwill. That heavenly being displayed throughout her life such evidence of glory and dignity, such manifestations of majesty and greatness, such a degree of patience and resignation as bewildered the minds and souls. In the midst of trials her radiant face bore the likeness of a sweet rose and in moments of sore tribulation she was resplendent as a brilliant candle.” (On behalf of Shoghi Effendi, *Bahíyyih Khánum*, pp. 83-84)

“Train your children from their earliest days to be infinitely tender and loving to animals. If an animal be sick, let the children try to heal it, if it be hungry, let them feed it, if thirsty, let them quench its thirst, if weary, let them see that it rests.” (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 159)

“...it is essential to the spiritual life of the community that the friends hold regular devotional meetings in local Bahá’í centers, where available, or elsewhere, including the homes of believers.” (The Universal House of Justice, “Ridván 153”, 1996)

“Although to outward seeming the Mashriqu’l-Adhkár is a material structure, yet it hath a spiritual effect. It forgoeth bonds of unity from heart to heart; it is a collective centre for men’s souls. Every city in which, during the days of the Manifestation, a temple was raised up, hath created security and constancy and peace, for such buildings were given over to the perpetual glorification of God, and only in the remembrance of God can the heart find rest. (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 95-96)

“He is very glad to know that you attach importance to the training of the children, for whatever they learn in that early stage of their development will leave its traces upon their whole life. It becomes part of their nature.” (On behalf of Shoghi Effendi, *Lights of Guidance*, p. 150)

“I beseech God that He may enable them to raise an honored family, for the importance of marriage lieth in the bringing up of a richly blessed family, so that with entire gladness they may, even as candles, illuminate the world.” (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 120)

“Think ye at all times of rendering some service to every member of the human race.” (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 3)

“The parents must exert every effort to rear their offspring to be religious, for should the children not attain this greatest of adornments, they will not obey their parents, which in a certain sense means that they will

not obey God. Indeed, such children will show no consideration to anyone, and will do exactly as they please.” (Bahá’u’lláh, *Lights of Guidance*, p. 228)

“The beloved Master has said that ‘it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son,’ adding that, ‘should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord.’ Independent of the level of their education, parents are in a critical position to shape the spiritual development of their children. They should not ever underestimate their capacity to mold their children’s moral character. For they exercise indispensable influence through the home environment they consciously create by their love of God, their striving to adhere to His laws, their spirit of service to His Cause, their lack of fanaticism, and their freedom from the corrosive effects of backbiting. Every parent who is a believer in the Blessed Beauty has the responsibility to conduct herself or himself in such a way as to elicit the spontaneous obedience to parents to which the Teachings attach so high a value.” (The Universal House of Justice, “Ridván 157”, 2000, p. 9)

“...Bahá’u’lláh, in this glorious period has revealed in Holy Tablets that singing and music are the spiritual food of the hearts and souls. In this dispensation, music is one of the arts that is highly approved and is considered to be the cause of the exaltation of sad and desponding hearts.” (‘Abdu’l-Bahá, *The Compilation of Compilations, Vol. II*, p. 74)

“The great importance attached to the mother’s role derives from the fact that she is the *first* educator of the child. Her attitude, her prayers, even what she eats and her physical condition have a great influence on the child when it is still in the womb. When the child is born, it is she who has been endowed by God with the milk which is the first food designed for it, and it is intended that, if possible, she should be with the baby to train and nurture it in its earliest days and months. This does not mean that the father does not also love, pray for, and care for his baby, but as he has the primary responsibility of providing for the family, his time to be with his child is usually limited, while the mother is usually closely associated with the baby during this intensely formative time when it is growing and developing faster than it ever will again during the whole of its life. As the child grows older and more independent, the relative nature of its relationship with its mother and father modifies and the father can play a greater role.” (On behalf of Shoghi Effendi, *The Compilation of Compilations, Vol. II*, p. 386)

“...[I]n every aspect of life, purity and holiness, cleanliness and refinement, exalt the human condition and further the development of man’s inner reality. Even in the physical realm, cleanliness will conduce to spirituality, as the Holy Writings clearly state. And although bodily cleanliness is a physical thing, it hath, nevertheless, a powerful influence on the life of the spirit.” (‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 146-147)

“Bring thyself to account each day...” (Bahá’u’lláh, *The Hidden Words*, Arabic No. 31)

“Ponder ye in your hearts the grace and the blessings of God and render thanks unto Him at eventide....” (Bahá’u’lláh, *Tablets of Bahá’u’lláh*, p. 26)

“I beseech Thee, by the potency of Thy will and the compelling power of Thy purpose, to make of what Thou didst reveal unto me in my sleep the surest foundation for the mansions of Thy love that are within the hearts of Thy loved ones, and the best instrument for the revelation of the tokens of Thy grace and Thy loving-kindness.” (Bahá’u’lláh, *Prayers and Meditations by Bahá’u’lláh*, p. 249)

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