

## **MERCY (RAHMAT)**

1. All praise to the unity of God, and all honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading **mercy**, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of non-existence into the realm of being?

*Gleanings*, pp. 64-65

2. Consider the **mercy** of God and His gifts. He enjoineeth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify.

*The Kitáb-i-Áqdas*, K59; *Proclamation of Bahá'u'lláh*, p. 118; *Gleanings*, p. 140

3. A drop of the billowing ocean of His endless **mercy** hath adorned all creation with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory. A sprinkling from the unfathomed deep of His sovereign and all-pervasive Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

*Gleanings*, p. 61

4. O my God, my Master, my Best-Beloved! I am Thy servant and the son of Thy servant. I have held fast the cord of Thy grace, and clung to the hem of the garment of Thy loving providence. I entreat Thee, by Thy Most Great Name, Whom Thou hast appointed as the unerring Balance among the nations, and Thine infallible Proof unto all men, not to forsake me, nor to abandon me to my corrupt desires. Do Thou preserve me beneath the shadow of Thy Supreme Sinlessness, and enable me to magnify Thine own Self amidst the concourse of Thy creatures. Withhold not from me the Divine fragrance of Thy days, and deprive me not of the sweet savors wafting from the Day-Spring of Thy Revelation. Bestow on me the good of this world and of the next, through the power of Thy grace that hath encompassed all created things and Thy **mercy** that hath surpassed the entire creation. Thou art He Who holdeth in His grasp the kingdom of all things. Thou doest what Thou willest through Thy decree, and choosest, through the power of Thy might, whatsoever Thou desirest. None can resist Thy will; naught can exhaust the impelling force of Thy command. There is no God but Thee, the Almighty, the All-Glorious, the Most Bountiful.

*Prayers and Meditations*, pp. 99-100

5. Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a **mercy**? There can be no doubt whatever that if for one moment the tide of His **mercy** and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine **mercy** have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

*Gleanings*, pp. 68-69

6. Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising are gazing around them. Some have made haste to attain the court of the God of **Mercy**, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: 'The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise.'

*Proclamation of Bahá'u'lláh*, p. 101; *Gleanings*, pp. 41-42

7. This is the Day on which all eyes shall stare up with terror, the Day in which the hearts of them that dwell on earth shall tremble, save them whom thy Lord, the All-Knowing, the All-Wise, pleaseth to deliver. All faces have turned black except those to whom the God of **Mercy** hath vouchsafed a radiant heart. Drunken are the eyes of those men that have openly refused to behold the face of God, the All-Glorious, the All-Praised.

*Gleanings*, p. 44

8. And when the entire creation was stirred up, and the whole earth was convulsed, and the sweet savors of Thy name, the All-Praised, had almost ceased to breathe over Thy realms, and the winds of Thy **mercy** had well-nigh been stilled throughout Thy dominions, Thou didst, through the power of Thy might, raise me up among Thy servants, and bid me to show forth Thy sovereignty amidst Thy people. Thereupon I arose before all Thy creatures, strengthened by Thy help and Thy power, and summoned all the multitudes unto Thee, and announced unto all Thy servants Thy favors and Thy gifts, and invited them to turn towards this Ocean, every drop of the waters of which crieth out, proclaiming unto all that are in heaven and on earth that He is, in truth, the Fountain of all life, and the Quickener of the entire creation, and the Object of the

adoration of all worlds, and the Best-Beloved of every understanding heart, and the Desire of all them that are nigh unto Thee.

*Prayers and Meditations*, p. 104

9. Speed out of your sepulchers. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord, the God of **Mercy**. Witness how ye gainsay His signs! The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it? Say: Will ye not recognize how the mountains have become like flocks of wool, how the people are sore vexed at the awful majesty of the Cause of God? Witness how their houses are empty ruins, and they themselves a drowned host.

*Proclamation of Bahá'u'lláh*, p. 98; *Gleanings*, pp. 44-45

10. O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My **mercy** for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Dayspring of His bountiful care and loving-kindness.

*The Kitáb-i-Áqdas*, K3; *Proclamation of Bahá'u'lláh*, pp. 119-120; *Gleanings*, p. 332

11. Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor. We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse otherwise than its obvious meaning is deprived of the Spirit of God and of His **mercy** which encompasseth all created things. Fear God, and follow not your idle fancies. Nay, rather follow the bidding of your Lord, the Almighty, the All-Wise.

*The Kitáb-i-Áqdas*, K37; *Gleanings*, p. 346

12. My God, my God! If none be found to stray from Thy path, how, then, can the ensign of Thy **mercy** be unfurled, or the banner of Thy bountiful favor be hoisted? And if iniquity be not committed, what is it that can proclaim Thee to be the Concealer of men's sins, the Ever-Forgiving, the Omniscient, the All-Wise? May my soul be a sacrifice to the trespasses of them that trespass against Thee, for upon such trespasses are wafted the sweet savors of the tender mercies of Thy Name, the Compassionate, the All-Merciful. May my life be laid down for the transgressions of such as transgress against Thee, for through them the breath of Thy grace and the fragrance of Thy loving-kindness are made known and diffused amongst men. May my inmost being be offered up for the sins of them that have sinned against Thee, for it is as a result of such sins that the Day Star of Thy manifold favors revealeth itself above the horizon of Thy bounty, and the clouds of Thy never-failing providence rain down their gifts upon the realities of all created things.

*Gleanings*, pp. 310-311

13. If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have **mercy** on yourselves and on those beneath you, and judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

*Proclamation of Bahá'u'lláh, pp. 9-10*

14. The supreme cause for creating the world and all that is therein is for man to know God. In this Day whosoever is guided by the fragrance of the raiment of His **mercy** to gain admittance into the pristine Abode, which is the station of recognizing the Source of divine commandments and the Dayspring of His Revelation, hath everlastingly attained unto all good. Having reached this lofty station a twofold obligation resteth upon every soul. One is to be steadfast in the Cause with such steadfastness that were all the peoples of the world to attempt to prevent him from turning to the Source of Revelation, they would be powerless to do so. The other is observance of the divine ordinances which have streamed forth from the wellspring of His heavenly-propelled Pen. For man's knowledge of God cannot develop fully and adequately save by observing whatsoever hath been ordained by Him and is set forth in His heavenly Book.

*Tablets of Bahá'u'lláh, p. 268*

15. O ye people! Do ye flee from the **mercy** of God after it has encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the **mercy** of God, and deprive not yourselves thereof! Verily, whosoever turneth away therefrom will be in great loss. Verily, **mercy** is like unto verses which have descended from the one heaven, and from them the monotheists drink the choice wine of life, whilst the polytheists drink from the fiery water; and when the verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the **mercy** of God, and are of those who are heedless.

*Bahá'í World Faith, p. 204*

16. The third word we have recorded on the third leaf of Paradise is this: "O son of man! If thine eyes be turned towards **mercy**, forsake the things that profit thee, and cleave unto that which will profit mankind. And if thine eyes be turned towards justice, choose thou for thy neighbor that which thou chooseth for thyself. Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation. Great is the Day, and mighty the Call! In one of Our Tablets We have revealed these exalted words: 'Were the world of the spirit to be wholly converted into the sense of hearing, it could then claim to be worthy to hearken unto the Voice that calleth from the Supreme Horizon; for otherwise, these ears that are defiled with lying tales have never been, nor are they now, fit to hear it.' Well is it with them that hearken; and woe betide the wayward."

*Epistle to the Son of the Wolf, pp. 29-30; Tablets of Bahá'u'lláh, p. 64*

17. Say: Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man's station. He Who is the Eternal Truth knoweth well what the breasts of men conceal. His long forbearance hath emboldened His creatures, for not until the appointed time is come will He rend any veil asunder. His surpassing **mercy** hath restrained the fury of His wrath, and caused most people to imagine that the one true God is unaware of the things they have privily committed. By Him Who is the All-Knowing, the All-Informed! The mirror of His knowledge reflecteth, with complete distinctness, precision and fidelity, the doings of all men. Say: Praise be to Thee, O Concealer of the sins of the weak and helpless! Magnified be Thy name, O Thou that forgivest the heedless ones that trespass against Thee!

*Gleanings*, p. 204

18. O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for **mercy**.

*The Hidden Words*, Arabic #49

19. The ninth Glad-Tidings

When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness and pardon from Him. Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God--exalted be His glory--wisheth not the humiliation of His servants. Verily He is the Compassionate, the Merciful. The sinner should, between himself and God, implore **mercy** from the Ocean of **mercy**, beg forgiveness from the Heaven of generosity and say: O God, my God! I implore Thee by the blood of Thy true lovers who were so enraptured by Thy sweet utterance that they hastened unto the Pinnacle of Glory, the site of the most glorious martyrdom, and I beseech Thee by the mysteries which lie enshrined in Thy knowledge and by the pearls that are treasured in the ocean of Thy bounty to grant forgiveness unto me and unto my father and my mother. Of those who show forth **mercy**, Thou art in truth the Most Merciful. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

*Tablets of Bahá'u'lláh*, pp. 24-25

20. They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote unity and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindness and tender **mercy** and are free from animosity and hatred.

*Tablets of Bahá'u'lláh*, p. 36

21. Well is it with the man of discernment who hath recognized and perceived the Truth, and the one possessed of a hearing ear who hath hearkened unto His sweet Voice, and the hand that hath received His Book with such resolve as is born of God, the Lord of this world and of the next, and the earnest wayfarer who hath hastened unto His glorious Horizon, and the one endued with strength whom neither the overpowering might of the rulers, nor the tumult raised by the leaders

of religion hath been able to shake. And woe betide him who hath rejected the grace of God and His bounty, and hath denied His tender **mercy** and authority; such a man is indeed reckoned with those who have throughout eternity repudiated the testimony of God and His proof.

*Tablets of Bahá'u'lláh*, pp. 47-48

22. O God, my God! Debar not Thy servants from turning their faces towards the light of certitude, that hath dawned above the horizon of Thy will, and suffer them not to be deprived, O my God, of the oceans of Thy signs. They, O my Lord, are Thy servants in Thy cities, and Thy slaves in Thy lands. If Thou hast not **mercy** upon them, who, then, will show them **mercy**? Take Thou, O my God, the hands of such as have been drowned in the sea of idle fancies, and deliver them by Thy power and Thy sovereignty. Save them, then, with the arms of Thy might. Powerful art Thou to do what Thou willest, and in Thy right hand are the reins of all that is in the heavens and all that is on earth.

*Epistle to the Son of the Wolf*, p. 151

23. Blessed is the house that hath attained unto My tender **mercy**, wherein My remembrance is celebrated, and which is ennobled by the presence of My loved ones, who have proclaimed My praise, cleaved fast to the cord of My grace and been honoured by chanting My verses. Verily they are the exalted servants whom God hath extolled in the Qayyumu'l-Asma and other scriptures. Verily He is the All-Hearing, the Answerer, He Who perceiveth all things.

*Compilation of Compilations*, Vol I (Family Life), p. 386

24. O Samandar! How many are the souls who with the utmost endeavour and effort, collect a handful of worldly goods and greatly rejoice in this act and yet in reality the Pen of the Most High hath decreed this wealth for others; that is, it is not meant to be their lot or it may even fall into the hands of their enemies! We seek shelter in God from such an evident loss. One's life is wasted; by day and by night, troubles are endured, and wealth becometh a source of affliction. Most of the wealth of men is not pure. Should they follow what is revealed by God, they would assuredly not be deprived of His grace and they would, in all circumstances, be protected under His bounty and blessed by His **mercy**.

*Compilation of Compilations*, Vol I (Huqúqu'lláh), p. 505

25. One of the distinguishing characteristics of this most great Dispensation is that the kin of such as have recognised and embraced the truth of this Revelation and have, in the glory of His name, the Sovereign Lord, quaffed the choice, sealed wine from the chalice of the love of the One True God, will, upon their death, if they are outwardly non-believers, be graciously invested with divine forgiveness and partake of the ocean of His **Mercy**. This bounty, however, will be vouchsafed only to such souls as have inflicted no harm upon Him Who is the Sovereign Truth nor upon His loved ones.

*Compilation of Compilations*, Vol I (Family Life), p. 386

26. Moreover We counsel them to observe justice, equity, honesty, piety and that whereby both the Word of God and their own station will be exalted amongst men. Verily I am the One Who exhorteth with justice. Unto this beareth witness He from Whose Pen rivers of **mercy** have flowed and from Whose utterance fountains of living waters have streamed forth unto all created

things. Immeasurably exalted is this boundless grace; immensely blessed is this resplendent favour.

*Tablets of Bahá'u'lláh, p. 78*

27. Exalted, immensely exalted is He Who hath removed differences and established harmony. Glorified, infinitely glorified is He Who hath caused discord to cease, and decreed solidarity and unity. Praised be God, the Pen of the Most High hath lifted distinctions from between His servants and handmaidens and, through His consummate favours and all-encompassing **mercy**, hath conferred upon all a station and rank on the same plane. He hath broken the back of vain imaginings with the sword of utterance and hath obliterated the perils of idle fancies through the pervasive power of His might.

*Compilation of Compilations, Vol II (Women), p. 357*

28. O banished and faithful friend! Quench the thirst of heedlessness with the sanctified waters of My grace, and chase the gloom of remoteness through the morning-light of My Divine presence. Suffer not the habitation wherein dwelleth My undying love for thee to be destroyed through the tyranny of covetous desires, and overcloud not the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. Obstruct not the luminous spring of thy soul with the thorns and brambles of vain and inordinate affections, and impede not the flow of the living waters that stream from the fountain of thine heart. Set all thy hope in God, and cleave tenaciously to His unfailing **mercy**. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?

*Gleanings, p. 323*

29. Say: O people! Withhold not from yourselves the grace of God and His **mercy**. Whoso withholdeth himself therefrom is indeed in grievous loss. What, O people! Do ye worship the dust, and turn away from your Lord, the Gracious, the All-Bountiful? Fear ye God, and be not of those who perish. Say: The Book of God hath been sent down in the form of this Youth. Hallowed, therefore, be God, the most excellent of makers! Take ye good heed, O peoples of the world, lest ye flee from His face. Nay, make haste to attain His presence, and be of them that have returned unto Him. Pray to be forgiven, O people, for having failed in your duty towards God, and for having trespassed against His Cause, and be not of the foolish. He it is Who hath created you; He it is Who hath nourished your souls through His Cause, and enabled you to recognize Him Who is the Almighty, the Most Exalted, the All-Knowing. He it is Who hath unveiled to your eyes the treasures of His knowledge, and caused you to ascend unto the heaven of certitude--the certitude of His resistless, His irrefutable, and most exalted Faith. Beware that ye do not deprive yourselves of the grace of God, that ye do not bring to naught your works, and do not repudiate the truth of this most manifest, this lofty, this shining, and glorious Revelation. Judge ye fairly the Cause of God, your Creator, and behold that which hath been sent down from the Throne on high, and meditate thereon with innocent and sanctified hearts. Then will the truth of this Cause appear unto you as manifest as the sun in its noon-tide glory. Then will ye be of them that have believed in Him.

*Gleanings, pp. 104-105*

30. Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost. Strive, O people, that your eyes may be directed towards the **mercy** of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels which I bequeath unto you. Would that ye might follow My counsels!

*Gleanings, p. 297*

31. Sanctify thine heart, that thou mayest remember Me; and purge thine ear, that thou mayest hearken unto My words. Set then thy face towards the Spot wherein the throne of thy Lord, the God of **Mercy**, hath been established, and say: Praise be to Thee, O my Lord, for having enabled me to recognize the Manifestation of Thine own Self, and aided me to fix mine heart on the court of Thy presence, the object of my soul's adoration. I beseech Thee, by Thy name that caused the heavens to be rent and the earth to be cleft asunder, to ordain for me what Thou didst ordain for them that have turned away from all else but Thee, and rested their hearts firmly upon Thee. Grant that I may be seated in Thy presence on the seat of truth, within the Tabernacle of Glory. Powerful art Thou to do what Thou willest. There is none other God but Thee, the All-Glorious, the All-Wise.

*Gleanings, p. 313*

32. I implore Thee, O Thou Who art the beloved Companion of Baha, by Thy name, the All-Glorious, to keep safe these Thy servants under the shadow of the wings of Thine all-encompassing **mercy**, that the darts of the evil suggestions of the wicked doers among Thy creatures, who have disbelieved in Thy signs, may be kept back from them. No one on earth, O my Lord, can withstand Thy power, and none in all the kingdom of Thy names is able to frustrate Thy purpose. Show forth, then, the power of Thy sovereignty and of Thy dominion, and teach Thy loved ones what beseemeth them in Thy days.

*Prayers and Meditations, p. 16*

33. I beseech Thee, O Thou Who art my Companion in my lowliness, to rain down upon Thy loved ones from the clouds of Thy **mercy** that which will cause them to be satisfied with Thy pleasure, and will enable them to turn unto Thee and to be detached from all else except Thee. Ordain, then, for them every good conceived by Thee and predestined in Thy Book. Thou art, verily, the All-Powerful, He Whom nothing whatsoever can frustrate. From everlasting Thou hast been clothed with transcendent greatness and power, with unspeakable majesty and glory. There is no God beside Thee, the Almighty, the All-Glorious, the Ever-Forgiving.

*Prayers and Meditations, p. 17*

34. It is clear and evident that the payment of the Right of God is conducive to prosperity, to blessing, and to honour and divine protection. Well is it with them that comprehend and recognize this truth and woe betide them that believe not. And this is on condition that the individual should observe the injunctions prescribed in the Book with the utmost radiance, gladness and willing acquiescence. It behoveth you to counsel the friends to do that which is



right and praiseworthy. Whoso hearkeneth to this call, it is to his own behoof, and whoso faileth bringeth loss upon himself. Verily our Lord of **Mercy** is the All-Sufficing, the All-Praised.

*Compilation of Compilations, Vol I (Huqúqu'lláh), p. 490*

35. O brother, we should open our eyes, meditate upon His Word, and seek the sheltering shadow of the Manifestations of God, that perchance we may be warned by the unmistakable counsels of the Book, and give heed to the admonitions recorded in the holy Tablets; that we may not cavil at the Revealer of the verses, that we may resign ourselves wholly to His Cause, and embrace wholeheartedly His law, that haply we may enter the court of His **mercy**, and dwell upon the shore of His grace. He, verily, is merciful, and forgiving towards His servants.

*Kitáb-i-Íqán, p. 217*

36. O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a portion is allotted and a bounty set apart, this in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure." The cloud of the Loved One's **mercy** raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.

*The Seven Valleys, pp. 37-38*

37. Praised be Thou, O Lord my God! I am Thy servant and the son of Thy servant. I have set my face towards Thy Cause, believing in Thy oneness, acknowledging Thy unity, recognizing Thy sovereignty and the power of Thy might, and confessing the greatness of Thy majesty and glory. I ask Thee, by Thy name through which the heaven was cleft asunder, and the earth was rent in twain, and the mountains were crushed, not to withhold from me the breezes of Thy **mercy** which have been wafted in Thy days, nor to suffer me to be far removed from the shores of Thy nearness and bounty.

*Prayers and Meditations, p. 24*

38. I beseech Thee, O my Lord, by Thy **mercy** that hath surpassed the entire creation, and Thy generosity that hath embraced all created things, to cause me to turn my face wholly towards Thee, and to seek Thy shelter, and to be steadfast in my love for Thee. Write down, then, for me what Thou didst ordain for them who love Thee. Powerful art Thou to do what Thou pleasest. No God is there beside Thee, the Ever-Forgiving, the All-Bountiful.

*Prayers and Meditations, pp. 24-25*

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