

NAMES (ASMÁ')

1. Know thou that every created thing is a sign of the revelation of God. Each, according to its capacity, is, and will ever remain, a token of the Almighty. Inasmuch as He, the sovereign Lord of all, hath willed to reveal His sovereignty in the kingdom of **names** and attributes, each and every created thing hath, through the act of the Divine Will, been made a sign of His glory. So pervasive and general is this revelation that nothing whatsoever in the whole universe can be discovered that doth not reflect His splendor. Under such conditions every consideration of proximity and remoteness is obliterated... Were the Hand of Divine power to divest of this high endowment all created things, the entire universe would become desolate and void.

Gleanings, p. 184

2. It should be borne in mind, however, that when the light of My Name, the All-Pervading, hath shed its radiance upon the universe, each and every created thing hath, according to a fixed decree, been endowed with the capacity to exercise a particular influence, and been made to possess a distinct virtue. Consider the effect of poison. Deadly though it is, it possesseth the power of exerting, under certain conditions, a beneficial influence. The potency infused into all created things is the direct consequence of the revelation of this most blessed Name. Glorified be He, Who is the Creator of all **names** and attributes! Cast into the fire the tree that hath rot and dried up, and abide under the shadow of the green and goodly Tree, and partake of the fruit thereof.

Gleanings, p. 189

3. Praise be to Thee, O Lord my God! Thou seest my tears and lamentations, and hearest my sighing, my cry and bitter wailing. I am the one, O my Lord, that hath held fast the cord of Thy mercy which hath surpassed the entire creation. I am the one that hath clung to the hem of Thy loving-kindness, O Thou in Whose hand is the empire of all **names**! Have mercy upon me and upon all them that are in my company, through the wonders of Thy grace and power. Shield us, then, O my God, from the mischief of Thine enemies, and assist us to help Thy Faith, and to protect Thy Cause, and to celebrate Thy glory. Thou art, verily, He Who from everlasting hath inhabited the inaccessible heights of His unity, and will continue to remain the same for ever and ever. Nothing whatsoever escapeth Thy knowledge, nor is there anything that can frustrate Thee. No God is there beside Thee, the Almighty, the Ever-Faithful, the Most Exalted, the All-Glorious, the Best-Beloved.

Prayers and Meditations, p. 19

4. It is clear and evident that when the veils that conceal the realities of the manifestations of the **Names** and Attributes of God, nay of all created things visible or invisible, have been rent asunder, nothing except the Sign of God will remain--a sign which He, Himself, hath placed within these realities. This sign will endure as long as is the wish of the Lord thy God, the Lord of the heavens and of the earth. If such be the blessings conferred on all created things, how superior must be the destiny of the true believer, whose existence and life are to be regarded as the originating purpose of all creation. Just as the conception of faith hath existed from the beginning that hath no beginning, and will endure till the end that hath no end, in like manner

will the true believer eternally live and endure. His spirit will everlastingly circle round the Will of God. He will last as long as God, Himself, will last. He is revealed through the Revelation of God, and is hidden at His bidding. It is evident that the loftiest mansions in the Realm of Immortality have been ordained as the habitation of them that have truly believed in God and in His signs. Death can never invade that holy seat. Thus have We entrusted thee with the signs of Thy Lord, that thou mayest persevere in thy love for Him, and be of them that comprehend this truth.

Gleanings, pp. 140-141

5. Let no one imagine that by Our assertion that all created things are the signs of the revelation of God is meant that--God forbid--all men, be they good or evil, pious or infidel, are equal in the sight of God. Nor doth it imply that the Divine Being--magnified be His name and exalted be His glory--is, under any circumstances, comparable unto men, or can, in any way, be associated with His creatures. Such an error hath been committed by certain foolish ones who, after having ascended into the heavens of their idle fancies, have interpreted Divine Unity to mean that all created things are the signs of God, and that, consequently, there is no distinction whatsoever between them. Some have even outstripped them by maintaining that these signs are peers and partners of God Himself. Gracious God! He, verily, is one and indivisible; one in His essence, one in His attributes. Everything besides Him is as nothing when brought face to face with the resplendent revelation of but one of His **names**, with no more than the faintest intimation of His glory--how much less when confronted with His own Self!

Gleanings, p. 187

6. In all the Divine Books the promise of the Divine Presence hath been explicitly recorded. By this Presence is meant the Presence of Him Who is the Dayspring of the signs, and the Dawning-Place of the clear tokens, and the Manifestation of the Excellent **Names**, and the Source of the attributes, of the true God, exalted be His glory. God in His Essence and in His own Self hath ever been unseen, inaccessible, and unknowable. By Presence, therefore, is meant the Presence of the One Who is His Viceregent amongst men. He, moreover, hath never had, nor hath He, any peer or likeness. For were He to have any peer or likeness, how could it then be demonstrated that His being is exalted above, and His essence sanctified from, all comparison and likeness? Briefly, there hath been revealed in the Kitáb-i-Íqán (Book of Certitude) concerning the Presence and Revelation of God that which will suffice the fair-minded. We beseech Him--exalted be He--to aid every one to become the essence of truthfulness, and to draw nigh unto Him. He, verily, is the Lord of strength and power. No God is there but Him, the All-Hearing, the Lord of Utterance, the Almighty, the All-Praised.

Epistle to the Son of the Wolf, pp. 118-119

7. These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favoured, His holy, and chosen Messengers, are, without exception, the bearers of His **names**, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: "Some of the Apostles We have caused to excel the others." It hath therefore become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite **names** and exalted attributes hath been

reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men. That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings of God's attributes and the Treasuries of His holy **names** did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty. To every discerning eye this is evident and manifest; it requireth neither proof nor evidence.

Kitáb-i-Íqán, pp. 103-104

8. O Husayn! Consider the eagerness with which certain peoples and nations have anticipated the return of Imam-Husayn, whose coming, after the appearance of the Qa'im, hath been prophesied, in days past, by the chosen ones of God, exalted be His glory. These holy ones have, moreover, announced that when He Who is the Day Spring of the manifold grace of God manifesteth Himself, all the Prophets and Messengers, including the Qa'im, will gather together beneath the shadow of the sacred Standard which the Promised One will raise. That hour is now come. The world is illumined with the effulgent glory of His countenance. And yet, behold how far its peoples have strayed from His path! None have believed in Him except them who, through the power of the Lord of **Names**, have shattered the idols of their vain imaginings and corrupt desires and entered the city of certitude. The seal of the choice Wine of His Revelation hath, in this Day and in His Name, the Self-Sufficing, been broken. Its grace is being poured out upon men. Fill thy cup, and drink in, in His Name, the Most Holy, the All-Praised.

Gleanings, p. 12

9. Were any of the all-embracing Manifestations of God to declare: "I am God!" He verily speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and **names**, the Revelation of God, His name and His attributes, are made manifest in the world. Thus, He hath revealed: "Those shafts were God's, not Thine!" And also He saith: "In truth, they who plighted fealty unto thee, really plighted that fealty unto God." And were any of them to voice the utterance: "I am the Messenger of God," He also speaketh the truth, the indubitable truth. Even as He saith: "Muhammad is not the father of any man among you, but He is the Messenger of God." Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim: "I am the Seal of the Prophets," they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and "Hidden"--all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: "We are the servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and non-existent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks, they have regarded

themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whispering of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression....

Kitáb-i-Íqán, pp. 178-180; *Gleanings*, pp. 54-55

10. This is the Day whereon He Who is the Revealer of the **names** of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Gleanings, p. 32

11. The light that is shed from the heaven of bounty, and the benediction that shineth from the dawning-place of the will of God, the Lord of the Kingdom of **Names**, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent **names** and the dayspring of His most exalted attributes. Through Him the light of unity hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the kingdom of His knowledge: "Earth and heaven, glory and dominion, are God's, the Omnipotent, the Almighty, the Lord of grace abounding!"

Epistle to the Son of the Wolf, pp. 1-2

12. God, the True One, testifieth and the Revealers of His **names** and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of **Names**. Happy are they that judge with fairness.

Tablets of Bahá'u'lláh, p. 21

13. Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other **names**, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

Gleanings, pp. 33-34

14. Know ye from what heights your Lord, the All-Glorious is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all **names**, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts

to the presence of the Well-Beloved. Your spirits would be so transported by His Word as to throw into commotion the Greater World--how much more this small and petty one! Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace; that ye may be of the thankful.

The Kitáb-i-Áqdas, K55; *Proclamation of Bahá'u'lláh*, pp. 117-118; *Gleanings*, pp. 139-140

15. Arise thou amongst men in the name of this all-compelling Cause, and summon, then, the nations unto God, the Exalted, the Great. Be thou not of them who called upon God by one of His **names**, but who, when He Who is the Object of all **names** appeared, denied Him and turned aside from Him, and, in the end, pronounced sentence against Him with manifest injustice. Consider and call thou to mind the days whereon the Spirit of God (Jesus) appeared, and Herod gave judgment against Him. God, however, aided Him with the hosts of the unseen, and protected Him with truth, and sent Him down unto another land, according to His promise. He, verily, ordaineth what He pleaseth. Thy Lord truly preserveth whom He willeth, be he in the midst of the seas, or in the maw of the serpent, or beneath the sword of the oppressor....

Proclamation of Bahá'u'lláh, p. 28; *Epistle to the Son of the Wolf*, pp. 57-58

16. Give ear unto that which the Spirit imparteth unto thee in the days of God, the Help in Peril, the Self-Subsisting, that His Call may attract thee to the Summit of transcendent glory and draw thee nigh unto the Station where thou shalt behold thine entire being set ablaze with the fire of the love of God in such wise that neither the ascendancy of the rulers nor the whisperings of their vassals can quench it, and thou wilt arise amidst the peoples of the world to celebrate the praise of thy Lord, the Possessor of **Names**. This is that which well beseemeth thee in this Day.

Tablets of Bahá'u'lláh, p. 265

17. Say, I swear by the righteousness of God! Ere long the pomp of the ministers of state and the ascendancy of the rulers shall pass away, the palaces of the potentates shall be laid waste and the imposing buildings of the emperors reduced to dust, but what shall endure is that which We have ordained for you in the Kingdom. It behoveth you, O people, to make the utmost endeavour that your **names** may be mentioned before the Throne and ye may bring forth that which will immortalize your memories throughout the eternity of God, the Lord of all being.

Tablets of Bahá'u'lláh, pp. 265-266

18. All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of **Names**. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

Gleanings, p. 215

19. Verily I say, the human soul is, in its essence, one of the signs of God, a mystery among His mysteries. It is one of the mighty signs of the Almighty, the harbinger that proclaimeth the reality of all the worlds of God. Within it lieth concealed that which the world is now utterly incapable

of apprehending. Ponder in thine heart the revelation of the Soul of God that pervadeth all His Laws, and contrast it with that base and appetitive nature that hath rebelled against Him, that forbiddeth men to turn unto the Lord of **Names**, and impelleth them to walk after their lusts and wickedness. Such a soul hath, in truth, wandered far in the path of error...

Gleanings, pp. 160-161

20. By My life, O friend, wert thou to taste of these fruits, from the green garden of these blossoms which grow in the lands of knowledge, beside the orient lights of the Essence in the mirrors of **names** and attributes--yearning would seize the reins of patience and reserve from out thy hand, and make thy soul to shake with the flashing light, and draw thee from the earthly homeland to the first, heavenly abode in the Center of Realities, and lift thee to a plane wherein thou wouldst soar in the air even as thou walkest upon the earth, and move over the water as thou runnest on the land. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful.

The Seven Valleys, pp. 3-4

21. Consider the human eye. Though it hath the faculty of perceiving all created things, yet the slightest impediment may so obstruct its vision as to deprive it of the power of discerning any object whatsoever. Magnified be the name of Him Who hath created, and is the Cause of, these causes, Who hath ordained that every change and variation in the world of being be made dependent upon them. Every created thing in the whole universe is but a door leading into His knowledge, a sign of His sovereignty, a revelation of His **names**, a symbol of His majesty, a token of His power, a means of admittance into His straight Path...

Gleanings, p. 160

22. Whoso hath, in this Day, refused to allow the doubts and fancies of men to turn him away from Him Who is the Eternal Truth, and hath not suffered the tumult provoked by the ecclesiastical and secular authorities to deter him from recognizing His Message, such a man will be regarded by God, the Lord of all men, as one of His mighty signs, and will be numbered among them whose **names** have been inscribed by the Pen of the Most High in His Book. Blessed is he that hath recognized the true stature of such a soul, that hath acknowledged its station, and discovered its virtues.

Gleanings, p. 159

23. Should any man, in this Day, arise and, with absolute detachment from all that is in the heavens and all that is on the earth, set his affections on Him Who is the Day Spring of God's holy Revelation, he will, verily, be empowered to subdue all created things, through the potency of one of the **Names** of the Lord, his God, the All-Knowing, the All-Wise. Know thou of a certainty that the Day Star of Truth hath, in this Day, shed upon the world a radiance, the like of which bygone ages have never witnessed. Let the light of His glory, O people, shine upon you, and be not of the negligent.

Gleanings, p. 319

24. Know thou moreover that We have heard the praise thou hast uttered in thy communion with God, thy Lord, the Exalted, the Gracious. Great indeed is the blessedness awaiting thee, inasmuch as thou hast curtailed thine own affairs in favour of this inviolable, this mighty and enlightened Cause. We entreat God to make thy call a magnet which will attract the embodiments of **names** in the world of existence that all beings may spontaneously hasten to heed it. No God is there besides Him, the Exalted, the Pre-Eminent, the Ever-Blessed, the Sublime, the Most August, the Most Glorious, the Most Bountiful, the All-Knowing, the All-Informed.

Tablets of Bahá'u'lláh, p. 201

25. ...Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement. By My life! Man's distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding. Most of the people in Persia are steeped in deception and idle fancy. How great the difference between the condition of these people and the station of such valiant souls as have passed beyond the sea of **names** and pitched their tents upon the shores of the ocean of detachment. Indeed none but a few of the existing generation hath yet earned the merit of hearkening unto the warblings of the doves of the all-highest Paradise. 'Few of My servants are truly thankful.' People for the most part delight in superstitions. They regard a single drop of the sea of delusion as preferable to an ocean of certitude. By holding fast unto **names** they deprive themselves of the inner reality and by clinging to vain imaginings they are kept back from the Dayspring of heavenly signs. God grant you may be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men. Authority lieth in the grasp of God, the Fountainhead of revelation and inspiration and the Lord of the Day of Resurrection.

Tablets of Bahá'u'lláh, pp. 57-58

26. Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the Fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Baha, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your **names** written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder you from this glorious and exalted station. Thus have We exhorted you in most of our Epistles and now in this, Our Holy Tablet, above which hath beamed the Day-star of the Laws of the Lord, your God, the Powerful, the All-Wise.

The Kitáb-i-Áqdas, K120

27. The word of God which the Supreme Pen hath recorded on the eleventh leaf of the Most Exalted Paradise is this: We enjoin upon them that are the emblems of His **names** and attributes to firmly adhere henceforth unto that which hath been set forth in this Most Great Revelation, not to allow themselves to become the cause of strife, and, until the end that knoweth no end, to keep their eyes directed towards the dayspring of these resplendent words which have been recorded

in this Tablet. Strife leads to bloodshed and provokes commotion amongst people. Hearken ye unto the Voice of this Wronged One and deviate not therefrom.

Tablets of Bahá'u'lláh, p. 72

28. Say: This is the Day of meritorious deeds, did ye but know it. This is the Day of the glorification of God and of the exposition of His Word, could ye but perceive it. Abandon the things current amongst men and hold fast unto that which God, the Help in Peril, the Self-Subsisting, hath enjoined upon you. The day is fast approaching when all the treasures of the earth shall be of no profit to you. Unto this beareth witness the Lord of **Names**, He Who proclaimeth: Verily, no God is there besides Him, the Sovereign Truth, the Knower of things unseen.

Tablets of Bahá'u'lláh, p. 232

29. We verily behold your actions. If We perceive from them the sweet smelling savor of purity and holiness, We will most certainly bless you. Then will the tongues of the inmates of Paradise utter your praise and magnify your **names** amidst them who have drawn nigh unto God.

Gleanings, pp. 307-308

30. Rejoice thou with great joy that We have remembered thee both now and in the past. Indeed the sweet savours of this remembrance shall endure and shall not change throughout the eternity of the **Names** of God, the Lord of mankind. We have graciously accepted thy devotions, thy praise, thy teaching work and the services thou hast rendered for the sake of this mighty Announcement. We have also hearkened unto that which thy tongue hath uttered at the meetings and gatherings. Verily thy Lord heareth and observeth all things. We have attired thee with the vesture of My good-pleasure in My heavenly Kingdom, and from the Divine Lote-Tree which is raised on the borders of the vale of security and peace, situate in the luminous Spot beyond the glorious City, We call aloud unto thee saying: In truth there is no God but Me, the All-Knowing, the All-Wise. We have brought thee into being to serve Me, to glorify My Word and to proclaim My Cause. Centre thine energies upon that wherefor thou hast been created by virtue of the Will of the supreme Ordainer, the Ancient of Days.

Tablets of Bahá'u'lláh, p. 246

31. Well is it with thee inasmuch as thou hast forsaken idle imaginings and taken fast hold of the Cord of God that no man can sever. Consider the gracious favour of God--exalted be His glory. How numerous are the kings and queens on earth who, despite much yearning, anticipation and waiting, have been debarred from Him Who is the Desire of the world, whilst thou didst attain. God willing, thou mayest accomplish a deed whose fragrance shall endure as long as the **Names** of God--exalted be His glory--will endure....

Tablets of Bahá'u'lláh, p. 252

32. He is effulgent from the all-highest Horizon. O My handmaid! Throughout the centuries and ages many a man hath waited expectant for God's Revelation, and yet when the Light shone forth from the horizon of the world, all but a few turned their faces away from it. Whosoever from amongst the handmaidens hath recognized the Lord of all **Names** is recorded in the Book as one of those men by the Pen of the Most High. Offer thou praise to the Beloved of the world for

having aided thee to recognize the Dayspring of His Signs and the Revealer of the evidences of His Glory. This is a great bounty, a bounteous favour. Preserve it in the name of the True One....

Compilation of Compilations, Vol II (Women), p. 359

33. I beg of Thee by the Most Great Infallibility which Thou hast chosen to be the dayspring of Thy Revelation, and by Thy most sublime Word through whose potency Thou didst call the creation into being and didst reveal Thy Cause, and by this Name which hath caused all other **names** to groan aloud and the limbs of the sages to quake, I beg of Thee to make me detached from all else save Thee, in such wise that I may move not but in conformity with the good-pleasure of Thy Will, and speak not except at the bidding of Thy Purpose, and hear naught save the words of Thy praise and Thy glorification.

Tablets of Bahá'u'lláh, p. 116

34. O my God! O my God! I yield Thee thanks that Thou hast directed me towards Thyself, hast guided me unto Thy horizon, hast clearly set forth for me Thy Path, hast revealed to me Thy testimony and enabled me to set my face towards Thee, while most of the doctors and divines among Thy servants together with such as follow them have, without the least proof or evidence from Thee, turned away from Thee. Blessing be unto Thee, O Lord of **Names**, and glory be unto Thee, O Creator of the heavens, inasmuch as Thou hast, through the power of Thy Name, the Self-Subsisting, given me to drink of Thy sealed wine, hast caused me to draw nigh unto Thee and hast enabled me to recognize the Dayspring of Thine utterance, the Manifestation of Thy signs, the Fountainhead of Thy laws and commandments and the Source of Thy wisdom and bestowals. Blessed is the land that hath been ennobled by Thy footsteps, wherein the throne of Thy sovereignty is established and the fragrance of Thy raiment is diffused. By Thy glory and majesty, by Thy might and power, I desire not my sight save to behold Thy beauty, nor my hearing save to hearken to Thy call and Thy verses.

Tablets of Bahá'u'lláh, pp. 110-111

35. Say: Pride not yourselves on earthly riches ye possess. Reflect upon your end and upon the recompense for your works that hath been ordained in the Book of God, the Exalted, the Mighty. Blessed is the rich man whom earthly possessions have been powerless to hinder from turning unto God, the Lord of all **names**. Verily he is accounted among the most distinguished of men before God, the Gracious, the All-Knowing.

Compilation of Compilations, Vol I (Huqúqu'lláh), p. 496

36. Say: Rejoice not in the things ye possess; tonight they are yours, tomorrow others will possess them. Thus warneth you He Who is the All-Knowing, the All-Informed. Say: Can ye claim that what ye own is lasting or secure? Nay! By Myself, the All-Merciful. The days of your life flee away as a breath of wind, and all your pomp and glory shall be folded up as were the pomp and glory of those gone before you. Reflect, O people! What hath become of your bygone days, your lost centuries? Happy the days that have been consecrated to the remembrance of God, and blessed the hours which have been spent in praise of Him Who is the All-Wise. By My life! Neither the pomp of the mighty, nor the wealth of the rich, nor even the ascendancy of the ungodly will endure. All will perish, at a word from Him. He, verily, is the All-Powerful, the All-Compelling, the Almighty. What advantage is there in the earthly things which men possess?

That which shall profit them, they have utterly neglected. Ere long, they will awake from their slumber, and find themselves unable to obtain that which hath escaped them in the days of their Lord, the Almighty, the All-Praised. Did they but know it, they would renounce their all, that their **names** may be mentioned before His throne. They, verily, are accounted among the dead.

The Kitáb-i-Áqdas, K40; *Gleanings*, pp. 138-139

37. Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all **names**? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

Gleanings, pp. 34-35

38. Great is the blessedness of him who hath in this Day cast away the things current amongst men and hath clung unto that which is ordained by God, the Lord of **Names** and the Fashioner of all created things, He Who is come from the heaven of eternity through the power of the Most Great Name, invested with so invincible an authority that all the powers of the earth are unable to withstand Him. Unto this beareth witness the Mother Book, calling from the Most Sublime Station.

Tablets of Bahá'u'lláh, p. 48

Source: Huitt, W. (Compiler). (1992). *Attributes of God: Selected verses from the Writings of Bahá'u'lláh* (Names). Valdosta, GA.