

## **POWER (QUDRAT)**

1. Regard thou the one true God as One Who is apart from, and immeasurably exalted above, all created things. The whole universe reflecteth His glory, while He is Himself independent of, and transcendeth His creatures. This is the true meaning of Divine unity. He Who is the Eternal Truth is the one **Power** Who exerciseth undisputed sovereignty over the world of being, Whose image is reflected in the mirror of the entire creation. All existence is dependent upon Him, and from Him is derived the source of the sustenance of all things. This is what is meant by Divine unity; this is its fundamental principle.

*Gleanings*, p. 166

2. Every word that proceedeth out of the mouth of God is endowed with such potency as can instill new life into every human frame, if ye be of them that comprehend this truth. All the wondrous works ye behold in this world have been manifested through the operation of His supreme and most exalted Will, His wondrous and inflexible Purpose. Through the mere revelation of the word "Fashioner," issuing forth from His lips and proclaiming His attribute to mankind, such **power** is released as can generate, through successive ages, all the manifold arts which the hands of man can produce. This, verily is a certain truth. No sooner is this resplendent word uttered, than its animating energies, stirring within all created things, give birth to the means and instruments whereby such arts can be produced and perfected. All the wondrous achievements ye now witness are the direct consequences of the Revelation of this Name. In the days to come, ye will, verily, behold things of which ye have never heard before. Thus hath it been decreed in the Tablets of God, and none can comprehend it except them whose sight is sharp. In like manner, the moment the word expressing My attribute "the Omniscient" issueth forth from My mouth, every created thing will, according to its capacity and limitations, be invested with the **power** to unfold the knowledge of the most marvelous sciences, and will be empowered to manifest them in the course of time at the bidding of Him Who is the Almighty, the All-Knowing. Know thou of a certainty that the Revelation of every other Name is accompanied by a similar manifestation of Divine **power**. Every single letter proceeding out of the mouth of God is indeed a mother letter, and every word uttered by Him Who is the Well Spring of Divine Revelation is a mother word, and His Tablet a Mother Tablet. Well is it with them that apprehend this truth.

*Gleanings*, pp. 141-142

3. All praise be to God Who hath adorned the world with an ornament, and arrayed it with a vesture, of which it can be despoiled by no earthly **power**, however mighty its battalions, however vast its wealth, however profound its influence. Say: The essence of all **power** is God's, the highest and the last End of all creation. The source of all majesty is God's, the Object of the adoration of all that is in the heavens and all that is on the earth. Such forces as have their origin in this world of dust are, by their very nature, unworthy of consideration.

*Gleanings*, p. 341

4. Glorified, immeasurably glorified be Thy name, O my God! How can I ever befittingly mention Thee or sufficiently praise Thee, that Thou hast manifested Him by the **power** of Thy

might, and caused Him to shine above the horizon of Thy will, and made Him the Day-Spring of Thy signs, and the Dawning-Place of the revelation of Thy names and Thine attributes? How bewilderingly mysterious, moreover, O my God, is His nature and all that Thou hast infused into Him, through Thy strength and by the **power** of Thy might! At one time He appeareth as the water which is Life indeed, sent down out of the heaven of Thy grace, and poured forth from the clouds of Thy mercy, that Thy creatures may be endued with new life, and live as long as Thine own Kingdom endureth. Every drop of that water would suffice to quicken the dead, and to set their faces in the direction of Thy favors and Thy gifts, and to rid them of all attachment to aught else except Thee. At another time He revealeth Himself as the Fire which Thou didst kindle in the tree of Thy unity, whose heat melted the hearts of Thine ardent lovers when He Who is the Day-Star of the world shone forth above the horizon of 'Iraq. I testify, O my God, that through Him the veils of human fancy were burnt up, and the hearts of men were set towards the scene of Thy most resplendent glory.

*Prayers and Meditations*, pp. 51-52

5. From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Day Star of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such **power** as is born of God and such might as only the Eternal can reveal.

*Gleanings*, pp. 67-68

6. These sanctified Mirrors, these Day Springs of ancient glory, are, one and all, the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and **power**; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of Divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the Light that can never fade. These Tabernacles of Holiness, these Primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these Gems of Divine virtue all the names and attributes of God, such as knowledge and **power**, sovereignty and dominion, mercy and wisdom, glory, bounty, and grace, are made manifest.

*Gleanings*, pp. 47-48

7. Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the

waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine **power**.

*Kitáb-i-Íqán*, pp. 57-58

8. Say: The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts. He will never deal unjustly with any one, neither will He task a soul beyond its **power**. He, verily, is the Compassionate, the All-Merciful.

*Gleanings*, pp. 105-106

9. Consider those who rejected the Spirit when He came unto them with manifest dominion. How numerous the Pharisees who had secluded themselves in synagogues in His name, lamenting over their separation from Him, and yet when the portals of reunion were flung open and the divine Luminary shone resplendent from the Dayspring of Beauty, they disbelieved in God, the Exalted, the Mighty. They failed to attain His presence, notwithstanding that His advent had been promised them in the Book of Isaiah as well as in the Books of the Prophets and the Messengers. No one from among them turned his face towards the Dayspring of divine bounty except such as were destitute of any **power** amongst men. And yet, today, every man endowed with **power** and invested with sovereignty prideth himself on His Name. Moreover, call thou to mind the one who sentenced Jesus to death. He was the most learned of His age in His own country, whilst he who was only a fisherman believed in Him. Take good heed and be of them that observe the warning.

*Tablets of Bahá'u'lláh*, pp. 9-10

10. Know thou that when the Son of Man yielded up His breath to God, the whole creation wept with a great weeping. By sacrificing Himself, however, a fresh capacity was infused into all created things. Its evidences, as witnessed in all the peoples of the earth, are now manifest before thee. The deepest wisdom which the sages have uttered, the profoundest learning which any mind hath unfolded, the arts which the ablest hands have produced, the influence exerted by the most potent of rulers, are but manifestations of the quickening **power** released by His transcendent, His all-pervasive, and resplendent Spirit.

*Gleanings*, pp. 85-86

11. The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the **power** of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

*Gleanings*, p. 34

12. Say, by the righteousness of God! The All-Merciful is come invested with **power** and sovereignty. Through His **power** the foundations of religions have quaked and the Nightingale of Utterance hath warbled its melody upon the highest branch of true understanding. Verily, He Who was hidden in the knowledge of God and is mentioned in the Holy Scriptures hath appeared. Say, this is the Day when the Speaker on Sinai hath mounted the throne of Revelation and the people have stood before the Lord of the worlds. This is the Day wherein the earth hath told out her tidings and hath laid bare her treasures; when the oceans have brought forth their pearls and the divine Lote-Tree its fruit; when the Sun hath shed its radiance and the Moons have diffused their lights, and the Heavens have revealed their stars, and the Hour its signs, and the Resurrection its dreadful majesty; when the pens have unloosed their outpourings and the spirits have laid bare their mysteries. Blessed is the man who recognizeth Him and attaineth His presence, and woe betide such as deny Him and turn aside from Him. I beseech God to aid His servants to return unto Him. Verily He is the Pardoner, the Forgiving, the Merciful.

*Tablets of Bahá'u'lláh*, pp. 107-108

13. Every single letter proceeding from Our mouth is endowed with such regenerative **power** as to enable it to bring into existence a new creation--a creation the magnitude of which is inscrutable to all save God. He verily hath knowledge of all things.

*Compilation of Compilations*, Vol II (Power of Divine Assistance), p. 203

14. It is in Our **power**, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendour, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages.

*Compilation of Compilations*, Vol II (Power of Divine Assistance), p. 203

15. I testify, O my God, that this is the Day whereon Thy testimony hath been fulfilled, and Thy clear tokens have been manifested, and Thine utterances have been revealed, and Thy signs have been demonstrated, and the radiance of Thy countenance hath been diffused, and Thy proof hath been perfected, and Thine ascendancy hath been established, and Thy mercy hath overflowed, and the Day-Star of Thy grace hath shone forth with such brilliance that Thou didst manifest Him Who is the Revealer of Thyself and the Treasury of Thy wisdom and the Dawning-Place of Thy majesty and **power**. Thou didst establish His covenant with every one who hath been created in the kingdoms of earth and heaven and in the realms of revelation and of creation. Thou didst raise Him up to such heights that the wrongs inflicted by the oppressors have been powerless to deter Him from revealing Thy sovereignty, and the ascendancy of the wayward hath failed to prevent Him from demonstrating Thy **power** and from exalting Thy Cause.

*Prayers and Meditations*, pp. 35-36

16. Say: From My laws the sweet smelling savour of My garment can be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My **power** hath, from the heaven of My omnipotent glory, addressed to My creation these words: "Observe My commandments, for the love of My beauty." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands

of My bountiful favour, will circle around My commandments that shine above the Dayspring of My creation.

*The Kitáb-i-Áqdas, K 4*

17. Through the **power** of the words He hath uttered the whole of the human race can be illumined with the light of unity, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory. One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the **power** to restore the force that hath spent itself and vanished....

*Gleanings, pp. 286-287*

18. By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning, will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no **power** can endure save through His **power**, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.

*Kitáb-i-Íqán, pp. 175-176*

19. The first Ishraq

When the Day-Star of Wisdom rose above the horizon of God's Holy Dispensation it voiced this all-glorious utterance: They that are possessed of wealth and invested with authority and **power** must show the profoundest regard for religion. In truth, religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine. Unto this will bear witness every man of true understanding.

*Tablets of Bahá'u'lláh, p. 125*

20. Know thou that We have annulled the rule of the sword, as an aid to Our Cause, and substituted for it the **power** born of the utterance of men. Thus have We irrevocably decreed, by virtue of Our grace. Say: O people! Sow not the seeds of discord among men, and refrain from contending with your neighbor, for your Lord hath committed the world and the cities thereof to the care of the kings of the earth, and made them the emblems of His own **power**, by virtue of the sovereignty He hath chosen to bestow upon them. He hath refused to reserve for Himself any share whatever of this world's dominion. To this He Who is Himself the Eternal Truth will testify. The things He hath reserved for Himself are the cities of men's hearts, that He may cleanse them from all earthly defilements, and enable them to draw nigh unto the hallowed Spot which the hands of the infidel can never profane. Open, O people, the city of the human heart

with the key of your utterance. Thus have We, according to a pre-ordained measure, prescribed unto you your duty.

*Gleanings*, pp. 303-304

21. Say: Teach ye the Cause of God, O people of Baha, for God hath prescribed unto every one the duty of proclaiming His Message, and regardeth it as the most meritorious of all deeds. Such a deed is acceptable only when he that teacheth the Cause is already a firm believer in God, the Supreme Protector, the Gracious, the Almighty. He hath, moreover, ordained that His Cause be taught through the **power** of men's utterance, and not through resort to violence. Thus hath His ordinance been sent down from the Kingdom of Him Who is the Most Exalted, the All-Wise. Beware lest ye contend with any one, nay, strive to make him aware of the truth with kindly manner and most convincing exhortation. If your hearer respond, he will have responded to his own behoof, and if not, turn ye away from him, and set your faces towards God's sacred Court, the seat of resplendent holiness.

*Gleanings*, pp. 278-279

22. Indeed thou didst grasp the significance of rendering assistance unto God and didst arise to achieve this through the **power** of wisdom and utterance. Say: To assist Me is to teach My Cause. This is a theme with which whole Tablets are laden. This is the changeless commandment of God, eternal in the past, eternal in the future. Comprehend this, O ye men of insight. They that have passed beyond the bounds of wisdom fail to understand the meaning of assisting God as set forth in the Book. Say: Fear ye God and sow not the seeds of dissension amongst men. Observe ye that which hath been enjoined upon you by your Lord, the Almighty, the All-Knowing. He knoweth the reality of victory and hath taught it to you with an utterance that the vain imaginings of them that rove distraught in the wilderness of doubt can never corrupt.

*Tablets of Bahá'u'lláh*, p. 196

23. O My Name! Utterance must needs possess penetrating **power**. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one's utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men. This is the station of supreme victory and celestial dominion. Whoso attaineth thereto is invested with the **power** to teach the Cause of God and to prevail over the hearts and minds of men.

*Tablets of Bahá'u'lláh*, pp. 198-199

24. The source of courage and **power** is the promotion of the Word of God, and steadfastness in His Love.

*Tablets of Bahá'u'lláh*, p. 156

25. Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and

attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul. Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of **power** and wisdom.

*Gleanings*, p. 295

26. Teach your children that which hath been sent down from the heaven of majesty and **power** that they may recite the Tablets of the Merciful in the halls of the *Mashriqu'l-Adhkárs* in most melodious tones. Verily, he who hath been drawn by the magnet of the love of My Name, the Merciful, will recite the verses of God in such wise as to enrapture the hearts of those who are fast asleep. Well is it with him who hath quaffed the choice wine of immortal life from the utterances of his Lord, the Lord of Mercy, through the **power** of this exalted Name whereby every high and lofty mountain hath been reduced to dust.

*Compilation of Compilations*, Vol I (Bahá'í Education), p. 250

27. Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the **power** born of your belief in the unity of God, scatter the idols of vain imitation. Enter, then, the holy paradise of the good-pleasure of the All-Merciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self," and if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself.

*Gleanings*, p. 143

28. O contending peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few

which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the **power** of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

*Proclamation of Bahá'u'lláh, p. 114; Gleanings, pp. 217-218*

29. After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to THE VALLEY OF UNITY and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of **power**. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God. He beholdeth in his own name the name of God; to him, “all songs are from the King,” and every melody from Him. He sitteth on the throne of “Say, all is from God,” and taketh his rest on the carpet of “There is no **power** or might but in God.” He looketh on all things with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation.

*The Seven Valleys, pp. 17-18*

30. Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God--exalted be His glory. This gift giveth man the **power** to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the **power** of vision, the chief instrument whereby his understanding can function. The senses of hearing, of the heart, and the like, are similarly to be reckoned among the gifts with which the human body is endowed. Immeasurably exalted is the Almighty Who hath created these powers, and revealed them in the body of man.

*Gleanings, p. 194*

31. Say: no man can attain his true station except through his justice. No **power** can exist except through unity. No welfare and no well-being can be attained except through consultation.

*Compilation of Compilations, Vol I (Consultation), p. 93*



32. O friends! Help ye the one true God, exalted be His glory, by your goodly deeds, by such conduct and character as shall be acceptable in His sight. He that seeketh to be a helper of God in this Day, let him close his eyes to whatever he may possess, and open them to the things of God. Let him cease to occupy himself with that which profiteth him, and concern himself with that which shall exalt the all-compelling name of the Almighty. He should cleanse his heart from all evil passions and corrupt desires, for the fear of God is the weapon that can render him victorious, the primary instrument whereby he can achieve his purpose. The fear of God is the shield that defendeth His Cause, the buckler that enableth His people to attain to victory. It is a standard that no man can abase, a force that no **power** can rival. By its aid, and by the leave of Him Who is the Lord of Hosts, they that have drawn nigh unto God have been able to subdue and conquer the citadels of the hearts of men.

*Gleanings, p. 272*

33. O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My **power**, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

*The Hidden Words, Persian #32*

34. O SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of **power** confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

*The Hidden Words, Arabic #34*

35. The fourth Taraz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of **power**, of grandeur and of wealth are illumined by its light.

*Tablets of Bahá'u'lláh, p. 37*

36. We have counselled all people, in the most clear and eloquent language, to adorn their characters with trustworthiness and godliness, and with such qualities as are conducive to the elevation of man's station in the world of being. This Wronged One testifieth that the purpose for which mortal men have, from utter nothingness, stepped into the realm of being, is that they may work for the betterment of the world and live together in concord and harmony. Dissension and strife have always been, and shall remain, rejected by God. The Books, the Scriptures and Holy Writings of previous ages have all proclaimed the joyful tidings that the purpose underlying this most mighty Revelation is none other than the rehabilitation of the world and its nations: that perchance the **power** of utterance may prevail over the **power** of arms, and the world's affairs be administered through the potency of love. We ask God, the True One, to invest all with the mantle of trustworthiness, for that is the world's comeliest garment.

*Compilation of Compilations, Vol II (Trustworthiness), p. 332*

37. Thou hast, moreover, asked Me concerning the state of the soul after its separation from the body. Know thou, of a truth, that if the soul of man hath walked in the ways of God, it will, assuredly, return and be gathered to the glory of the Beloved. By the righteousness of God! It shall attain a station such as no pen can depict, or tongue describe. The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such **power** that all the worlds which the Almighty hath created can benefit through him. Such a soul provideth, at the bidding of the Ideal King and Divine Educator, the pure leaven that leaveneth the world of being, and furnisheth the **power** through which the arts and wonders of the world are made manifest. Consider how meal needeth leaven to be leavened with. Those souls that are the symbols of detachment are the leaven of the world. Meditate on this, and be of the thankful.

*Gleanings*, p. 161

38. Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of **power** confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the **power** of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine ancient countenance deliver me from all except Thee, O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!

*Prayers and Meditations*, p. 248

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