

WILL
(MASHÍYYAT)

1. He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His **Will** hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures.

Gleanings, p. 193

2. Praised be Thou, O Lord my God! Every time I attempt to make mention of Thee, I am hindered by the sublimity of Thy station and the overpowering greatness of Thy might. For were I to praise Thee throughout the length of Thy dominion and the duration of Thy sovereignty, I would find that my praise of Thee can befit only such as are like unto me, who are themselves Thy creatures, and who have been generated through the power of Thy decree and been fashioned through the potency of Thy **will**. And at whatever time my pen ascribeth glory to any one of Thy names, methinks I can hear the voice of its lamentation in its remoteness from Thee, and can recognize its cry because of its separation from Thy Self. I testify that everything other than Thee is but Thy creation and is held in the hollow of Thy hand. To have accepted any act or praise from Thy creatures is but an evidence of the wonders of Thy grace and bountiful favors, and a manifestation of Thy generosity and providence.

Prayers and Meditations, p. 125

3. We testify, O my Lord, that Thou art God and that there is none other God besides Thee. From everlasting Thou wast enthroned on the inaccessible heights of Thy power, and wilt unto everlasting continue to exercise Thy transcendent and unrestrained dominion. The hosts of the world are powerless to frustrate Thy **will**, nor can all the dwellers of the earth and all the inmates of heaven annul Thy decree. Thou truly art the Almighty, the Most Exalted, the Most Great.

Prayers and Meditations, p. 44

4. To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and **will** remain in His Reality everlastingly hidden from the sight of men. "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving." No tie of direct intercourse can possibly bind Him to His

creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal **Will** itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.

Kitáb-i-Íqán, p. 98

5. The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine **Will** that pervadeth all that is in the heavens and all that is on the earth.

Gleanings, p. 5

6. The source of all good is trust in God, submission unto His command, and contentment with His holy **will** and pleasure.

Tablets of Baha'u'llah, p. 155

7. The essence of belief in Divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the **Will** of God Himself. This is the loftiest station to which a true believer in the unity of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief.

Gleanings, p. 167

8. Wert thou, for the sake of God, to ponder, though it be but for an hour, upon the things which have occurred in former times and more recently, thou wouldst turn away from the things thou dost possess unto the things which belong unto God, and wouldst become a means for the exaltation of His Word. Hath, from the foundation of the world until the present day, any Light or Revelation shone forth from the dayspring of the **will** of God which the kindreds of the earth have accepted, and Whose Cause they have acknowledged? Where is it to be found, and what is its name? Since the Seal of the Prophets (Muhammad)--may all else but Him be His sacrifice--and before Him the Spirit of God (Jesus), as far back as the First Manifestation, all have at the time of Their appearance suffered grievously. Some were held to be possessed, others were called impostors, and were treated in a manner that the pen is ashamed to describe. By God! There befell Them what hath made all created things to sigh, and yet the people are, for the most part, sunk in manifest ignorance! We pray God to assist them to return unto Him, and to repent before the door of His mercy. Potent is He over all things.

Epistle to the Son of the Wolf, p. 92

9. God is My witness, O people! I was asleep on My couch, when lo, the Breeze of God wafting over Me roused Me from My slumber. His quickening Spirit revived Me, and My tongue was unloosed to voice His Call. Accuse Me not of having transgressed against God. Behold Me, not with your eyes but with Mine. Thus admonisheth you He Who is the Gracious, the All-Knowing. Think ye, O people, that I hold within My grasp the control of God's ultimate **Will** and

Purpose? Far be it from Me to advance such claim. To this I testify before God, the Almighty, the Exalted, the All-Knowing, the All-Wise. Had the ultimate destiny of God's Faith been in Mine hands, I would have never consented, even though for one moment, to manifest Myself unto you, nor would I have allowed one word to fall from My lips. Of this God Himself is, verily, a witness.

Gleanings, pp. 90-91

10. Magnified be Thy name, O Lord my God! I know not what the water is with which Thou hast created me, or what the fire Thou hast kindled within me, or the clay wherewith Thou hast kneaded me. The restlessness of every sea hath been stilled, but not the restlessness of this Ocean which moveth at the bidding of the winds of Thy **will**. The flame of every fire hath been extinguished except the Flame which the hands of Thine omnipotence have kindled, and whose radiance Thou hast, by the power of Thy name, shed abroad before all that are in Thy heaven and all that are on Thy earth. As the tribulations deepen, it waxeth hotter and hotter.

Prayers and Meditations, p. 12

11. The river Jordan is joined to the Most Great Ocean, and the Son, in the holy vale, crieth out: 'Here am I, here am I O Lord, my God!', whilst Sinai circleth round the House, and the Burning Bush calleth aloud: 'He Who is the Desired One is come in His transcendent majesty.' Say, Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! This is the Word which the Son concealed, when to those around Him He said: 'Ye cannot bear it now.' And when the appointed time was fulfilled and the Hour had struck, the Word shone forth above the horizon of the **Will** of God. Beware, O followers of the Son, that ye cast it not behind your backs. Take ye fast hold of it. Better is this for you than all that ye possess. Verily He is nigh unto them that do good. The Hour which We had concealed from the knowledge of the peoples of the earth and of the favoured angels hath come to pass. Say, verily, He hath testified of Me, and I do testify of Him. Indeed, He hath purposed no one other than Me. Unto this beareth witness every fair-minded and understanding soul.

Tablets of Baha'u'llah, p. 11

12. Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's **Will**, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

Proclamation of Baha'u'llah, pp. 111-112

13. This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment -- a garment that hath shed its perfume upon the whole of creation. This is the Day

whereon the rushing waters of everlasting life have gushed out of the **Will** of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Gleanings, p. 30

14. Men have, at all times, considered every World Reformer a fomenter of discord, and have referred unto Him in terms with which all are familiar. Each time the Day-Star of Divine Revelation shed its radiance from the horizon of God's **Will** a great number of men denied Him, others turned aside from Him, and still others calumniated Him, and thereby withheld the servants of God from the river of loving providence of Him Who is the King of creation. In like manner, they who, in this day, have neither met this Wronged One nor associated with Him have said, and even now continue to say, the things thou hast heard and hearest still. Say: "O people! The Sun of Utterance beameth forth in this day, above the horizon of bounty, and the radiance of the Revelation of Him Who spoke on Sinai flasheth and glisteneth before all religions. Purge and sanctify your breasts, and your hearts, and your ears, and your eyes with the living waters of the utterance of the All-Merciful, and set, then, your faces towards Him. By the righteousness of God! Ye shall hear all things proclaim: 'Verily, He the True One is come. Blessed are they that judge with fairness, and blessed they that turn towards Him!'"

Epistle to the Son of the Wolf, pp. 64-65

15. We eventually succeeded in manifesting the Cause of God, and exalted it to so eminent a position that all the people, except those who cherished ill-will in their hearts against this Youth and joined partners with the Almighty, acknowledged the sovereignty of God and His mighty dominion. And yet, notwithstanding this Revelation whose influence hath pervaded all created things, and despite the brightness of this Light, the like of which none of them hath ever beheld, witness how the people of the Bayan have denied and contended with Me. Some have turned away from the Path of God, rejected the authority of Him in Whom they had believed, and acted insolently towards God, the Most Powerful, the Supreme Protector, the Most Exalted, the Most Great. Others hesitated and halted in His Path, and regarded the Cause of the Creator, in its inmost truth, as invalid unless substantiated by the approval of him who was created through the operation of My **Will**. Thus have their works come to naught, and yet they failed to perceive it. Among them is he who sought to measure God with the measure of his own self, and was so misled by the names of God as to rise up against Me, who condemned Me as one that deserved to be put to death, and who imputed to Me the very offenses of which he himself was guilty.

Gleanings, pp. 273-274

16. The **Will** of the divine Testator is this: It is incumbent upon the Aghsan, the Afnan and My Kindred to turn, one and all, their faces towards the Most Mighty Branch. Consider that which We have revealed in Our Most Holy Book: 'When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root'. The object of this sacred verse is none other except the Most Mighty Branch ('Abdu'l-Baha). Thus have We graciously revealed unto you our potent **Will**, and I am verily the Gracious, the All-Powerful. Verily God hath ordained the station of the Greater Branch (Muhammad 'Ali) to be beneath that of the Most Great Branch ('Abdu'l-Baha).

He is in truth the Ordainer, the All-Wise. We have chosen ‘the Greater’ after ‘the Most Great’, as decreed by Him Who is the All-Knowing, the All-Informed.

Tablets of Baha’u’llah, pp. 221-222

17. The ninth Ishraq

The purpose of religion as revealed from the heaven of God’s holy **Will** is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife. The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind. It behoveth the chiefs and rulers of the world, and in particular the Trustees of God’s House of Justice, to endeavour to the utmost of their power to safeguard its position, promote its interests and exalt its station in the eyes of the world. In like manner it is incumbent upon them to enquire into the conditions of their subjects and to acquaint themselves with the affairs and activities of the divers communities in their dominions. We call upon the manifestations of the power of God--the sovereigns and rulers on earth--to bestir themselves and do all in their power that haply they may banish discord from this world and illumine it with the light of concord.

Tablets of Baha’u’llah, pp. 129-130

18. Teach thou the Cause of God with an utterance which **will** cause the bushes to be enkindled, and the call ‘Verily, there is no God but Me, the Almighty, the Unconstrained’ to be raised therefrom. Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the **Will** of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.

Tablets of Baha’u’llah, p. 143

19. Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign **Will**, chose to confer upon man the unique distinction and capacity to know Him and to love Him--a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

Gleanings, p. 65

20. O MY FRIENDS!

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your **will** to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

The Hidden Words, Persian #19

21. O Salman! All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God. Whoever pondereth this truth in his heart **will** readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation--a creation which He, through the operation of His own **Will** and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being. Through His world-pervading **Will** He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and **will** everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His **Will** all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

Gleanings, pp. 317-318

22. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the **Will** of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Gleanings, p. 299

23. Fix your gaze upon wisdom in all things, for it is an unfailing antidote. How often hath it turned a disbeliever into a believer or a foe into a friend? Its observance is highly essential, inasmuch as this theme hath been set forth in numerous Tablets revealed from the empyrean of

the **Will** of Him Who is the Manifestation of the light of divine unity. Well is it with them that act accordingly.

Tablets of Baha'u'llah, p. 256

24. Be ye guided by wisdom in all your doings, and cleave ye tenaciously unto it. Please God ye may all be strengthened to carry out that which is the **Will** of God, and may be graciously assisted to appreciate the rank conferred upon such of His loved ones as have risen to serve Him and magnify His name. Upon them be the glory of God, the glory of all that is in the heavens and all that is on the earth, and the glory of the inmates of the most exalted Paradise, the heaven of heavens.

Gleanings, p. 197

25. The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His **Will** hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and **will** ever remain, secondary and subordinate unto them...

Gleanings, p. 290

26. The seventh Ishraq

The Pen of Glory counselleth everyone regarding the instruction and education of children. Behold that which the **Will** of God hath revealed upon Our arrival in the Prison City and recorded in the Most Holy Book. Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction, if he be wealthy, and if not the matter devolveth upon the House of Justice. Verily, have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My Glory, My Loving-Kindness, My Mercy, that have compassed the world.

Tablets of Baha'u'llah, p. 128

27. Were men to strictly observe that which the Pen of the Most High hath revealed in the Crimson Book, they could then well afford to dispense with the regulations which prevail in the world. Certain exhortations have repeatedly streamed forth from the Pen of the Most High that perchance the manifestations of power and the dawning-places of might may, sometime, be enabled to enforce them. Indeed, were sincere seekers to be found, every emanation of God's pervasive and irresistible **Will** would, for the sake of His love, be revealed. But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed....

Tablets of Baha'u'llah, p. 90

28. All the atoms of the earth bear witness, O my Lord, to the greatness of Thy power and of Thy sovereignty; and all the signs of the universe attest the glory of Thy majesty and of Thy might. Have mercy, then, O Thou Who art the sovereign Lord of all, Who art the King of everlasting days, and Ruler of all nations, upon these Thy servants, who have clung to the cord of Thy commandments, who have bowed their necks to the revelations of Thy laws which have been sent down from the heaven of Thy **Will**.

Gleanings, p. 300

29. I am he, O my Lord, that hath confessed to Thee the multitude of his evil doings, that hath acknowledged what no man hath acknowledged. I have made haste to attain unto the ocean of Thy forgiveness, and have sought shelter beneath the shadow of Thy most gracious favor. Grant, I beseech Thee, O Thou Who art the Everlasting King and the Sovereign Protector of all men, that I may be enabled to manifest that which shall cause the hearts and souls of men to soar in the limitless immensity of Thy love, and to commune with Thy Spirit. Strengthen me through the power of Thy sovereignty, that I may turn all created things towards the Day Spring of Thy Manifestation and the Source of Thy Revelation. Aid me, O my Lord, to surrender myself wholly to Thy **Will**, and to arise and serve Thee, for I cherish this earthly life for no other purpose than to compass the Tabernacle of Thy Revelation and the Seat of Thy Glory. Thou seest me, O my God, detached from all else but Thee, and humble and subservient to Thy **Will**. Deal with me as it beseemeth Thee, and as it befitteth Thy highness and great glory.

Gleanings, pp. 311-312

30. In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which **will** rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts **will** ensure the triumph of this Cause, and a saintly character **will** reinforce its power. Cleave unto righteousness, O people of Baha! This, verily, is the commandment which this Wronged One hath given unto you, and the first choice of His unrestrained **Will** for every one of you.

Tablets of Baha'u'llah, p. 86; *Gleanings*, pp. 93-94

31. Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His **Will**. Let Him be thy helper and enrich thyself with His treasures, for with Him are the treasuries of the heavens and of the earth. He bestoweth them upon whom He **will**, and from whom He **will** He withholdeth them. There is none other God but Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favours.

Proclamation of Baha'u'llah, pp. 49-50; *Gleanings*, pp. 234-235

32. If ye meet the abased or the down-trodden, turn not away disdainfully from them, for the King of Glory ever watcheth over them and surroundeth them with such tenderness as none can fathom except them that have suffered their wishes and desires to be merged in the **Will** of your Lord, the Gracious, the All-Wise. O ye rich ones of the earth! Flee not from the face of the poor that lieth in the dust, nay rather befriend him and suffer him to recount the tale of the woes with

which God's inscrutable Decree hath caused him to be afflicted. By the righteousness of God! Whilst ye consort with him, the Concourse on high **will** be looking upon you, **will** be interceding for you, **will** be extolling your names and glorifying your action. Blessed are the learned that pride not themselves on their attainments; and well is it with the righteous that mock not the sinful, but rather conceal their misdeeds, so that their own shortcomings may remain veiled to men's eyes.

Gleanings, pp. 314-315

33. By My Beauty! Nothing whatsoever shall, in this Day, be accepted from you, though ye continue to worship and prostrate yourselves before God throughout the eternity of His dominion. For all things are dependent upon His **Will**, and the worth of all acts is conditioned upon His acceptance and pleasure. The whole universe is but a handful of clay in His grasp. Unless one recognize God and love Him, his cry shall not be heard by God in this Day. This is of the essence of His Faith, did ye but know it.

Gleanings, p. 293

34. Say: O people! Let not this life and its deceits deceive you, for the world and all that is therein is held firmly in the grasp of His **Will**. He bestoweth His favor on whom He willeth, and from whom He willeth He taketh it away. He doth whatsoever He chooseth. Had the world been of any worth in His sight, He surely would never have allowed His enemies to possess it, even to the extent of a grain of mustard seed. He hath, however, caused you to be entangled with its affairs, in return for what your hands have wrought in His Cause. This, indeed, is a chastisement which ye, of your own **will**, have inflicted upon yourselves, could ye but perceive it. Are ye rejoicing in the things which, according to the estimate of God, are contemptible and worthless, things wherewith He proveth the hearts of the doubtful?

Gleanings, p. 209

35. It behoveth thee to consecrate thyself to the **Will** of God. Whatsoever hath been revealed in His Tablets is but a reflection of His **Will**. So complete must be thy consecration, that every trace of worldly desire **will** be washed from thine heart. This is the meaning of true unity.

Gleanings, p. 338

36. Were any man to ponder in his heart that which the Pen of the Most High hath revealed and to taste of its sweetness, he would, of a certainty, find himself emptied and delivered from his own desires, and utterly subservient to the **Will** of the Almighty. Happy is the man that hath attained so high a station, and hath not deprived himself of so bountiful a grace.

Gleanings, p. 343

37. The essence of understanding is to testify to one's poverty, and submit to the **Will** of the Lord, the Sovereign, the Gracious, the All-Powerful.

Tablets of Baha'u'llah, pp. 155-156

38. O Shaykh, O thou who hast surrendered thy **will** to God! By self-surrender and perpetual union with God is meant that men should merge their **will** wholly in the **Will** of God, and regard their desires as utter nothingness beside His Purpose. Whatsoever the Creator commandeth His

creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfil. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal. In the Prayer of Fasting We have revealed: “Should Thy **Will** decree that out of Thy mouth these words proceed and be addressed unto them, ‘Observe, for My Beauty’s sake, the fast, O people, and set no limit to its duration,’ I swear by the majesty of Thy glory, that every one of them **will** faithfully observe it, **will** abstain from whatsoever **will** violate Thy law, and **will** continue to do so until they yield up their souls unto Thee.” In this consisteth the complete surrender of one’s **will** to the **Will** of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and **will** ever remain exalted above, every other station.

Gleanings, pp. 337-338

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