

## WORDS (KALIMÁT)

1. All glory be to Thee, O Lord my God! I bear witness for Thee to that whereto Thou Thyself didst bear witness for Thine own Self, ere the day Thou hadst created the creation or made mention thereof, that Thou art God, and that there is none other God beside Thee. From eternity Thou hast, in Thy transcendent oneness, been immeasurably exalted above Thy servants' conception of Thy unity, and wilt to eternity remain, in Thine unapproachable singleness, far above the praise of Thy creatures. No **words** that any one beside Thee may utter can ever beseem Thee, and no man's description except Thine own description can befit Thy nature. All who adore Thy unity have been sore perplexed to fathom the mystery of Thy oneness, and all have confessed their powerlessness to attain unto the comprehension of Thine essence and to scale the pinnacle of Thy knowledge. The mighty have all acknowledged their weakness, and the learned recognized their ignorance. They that are possessed of influence are as nothing when compared with the revelations of Thy stupendous sovereignty, and they who are exalted sink into oblivion when brought before the manifestations of Thy great glory. The radiance of the brightest luminaries is eclipsed by the effulgent splendors of Thy face, and the tongues of the most eloquent of speakers falter under the unrestrained effusions of Thy holy utterance, and the foundations of the mightiest structures tremble before the onrushing force of Thy compelling power.

*Prayers and Meditations*, pp. 130-131

2. Glory be to Thee, O Thou Who hast, through the movement of Thy most august pen, subdued the concourse of Thy creation, and manifested the pearls of the ocean of Thy wisdom through the **words** which Thy tongue hath spoken before all who are in heaven and on earth. I testify that Thy might hath encompassed the whole universe, and Thy mercy surpassed all created things. The powers of the earth have never prevailed against Thee, nor hath the tumult of the nations frustrated Thy purpose. Thou hast revealed in Thy realm whatsoever Thou hadst desired through the power of Thy sovereignty, and hast ordained all things according to the good pleasure of Thy will. From eternity Thou hast inhabited the loftiest heights of Thy dominion and of Thine unfettered sovereignty, and wilt unto eternity continue to abide in the inaccessible retreats of Thy majesty and glory.

*Prayers and Meditations*, p. 227

3. I bear witness, this very moment, to what Thou hast testified for Thine own Self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee. Thou hast from everlasting been potent, through the Manifestations of Thy might, to reveal the signs of Thy power, and Thou hast ever made known, through the Day-Springs of Thy knowledge, the **words** of Thy wisdom. No one besides Thee hath ever been found worthy to be mentioned before the Tabernacle of Thy unity, and none except Thyself hath proved himself capable of being praised within the hallowed court of Thy oneness.

*Prayers and Meditations*, p. 329

4. Praise be unto God, incomparable in majesty, power and beauty, peerless in glory, might and grandeur; too high is He for human imaginations to comprehend Him or for any peer or equal to

be ascribed unto Him. He hath clearly set forth His straight Path in **words** and utterances of highest eloquence. Verily He is the All-Possessing, the Most Exalted. When He purposed to call the new creation into being, He sent forth the Manifest and Luminous Point from the horizon of His Will; it passed through every sign and manifested itself in every form until it reached the zenith, as bidden by God, the Lord of all men.

*Tablets of Baha'u'llah, p. 101*

5. O friend of mine! The Word of God is the king of **words** and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Loved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

*Tablets of Baha'u'llah, p. 173*

6. Ponder a while. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? Were men to meditate on these **words** which have flowed from the Pen of the Divine Ordainer, they would, one and all, hasten to embrace the truth of this God-given, and ever-enduring Revelation, and would testify to that which He Himself hath solemnly affirmed. It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Day Springs of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men. Even as He hath revealed: "So oft, then, as an Apostle cometh to you with that which your souls desire not, do ye swell with pride, and treat some as impostors, and slay others."

*Gleanings, p. 82*

7. Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their **words**, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

*Gleanings, pp. 59-60*

8. Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of one Cause, the manifestations of one Self, and the

revealers of one Truth, and that thou mayest apprehend the mystic “return” of the **Words** of God as unfolded by these utterances. Reflect for a while upon the behaviour of the companions of the Muhammadan Dispensation. Consider how, through the reviving breath of Muhammad, they were cleansed from the defilements of earthly vanities, were delivered from selfish desires, and were detached from all else but Him. Behold how they preceded all the peoples of the earth in attaining unto His holy Presence--the Presence of God Himself--how they renounced the world and all that is therein, and sacrificed freely and joyously their lives at the feet of that Manifestation of the All-Glorious. And now, observe the “return” of the self-same determination, the self-same constancy and renunciation, manifested by the companions of the Point of the Bayan. Thou hast witnessed how these companions have, through the wonders of the grace of the Lord of Lords, hoisted the standards of sublime renunciation upon the inaccessible heights of glory. These Lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God! On whom He will, He bestoweth His grace. Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.

*Kitáb-i-Íqán*, pp. 159-160

9. He Who is the Heart and Center of the Bayán hath written: “The germ that holdeth within itself the potentialities of the Revelation that is to come is endowed with a potency superior to the combined forces of all those who follow Me.” And, again, He saith: “Of all the tributes I have paid to Him Who is to come after Me, the greatest is this, My written confession, that no **words** of Mine can adequately describe Him, nor can any reference to Him in My Book, the Bayán, do justice to His Cause.”

*Gleanings*, p. 10

10. O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks, through the sweetness of the **words** uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

*Gleanings*, p. 139

11. Say: O ye that have strayed and lost your way! The Divine Messenger, Who speaketh naught but the truth, hath announced unto you the coming of the Best-Beloved. Behold, He is now come. Wherefore are ye downcast and dejected? Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. This motion hath been generated by the potent energies which the **words** of the Almighty have released throughout the entire creation. Whoso hath been quickened by its vitalizing power, will find himself impelled to attain the court of the Beloved; and whoso hath deprived himself therefrom, will sink into irretrievable despondency. He is truly wise whom the world and all that

is therein have not deterred from recognizing the light of this Day, who will not allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.

*Gleanings*, pp. 168-169

12. This is the Day when the loved ones of God should keep their eyes directed towards His Manifestation, and fasten them upon whatsoever that Manifestation may be pleased to reveal. Certain traditions of by-gone ages rest on no foundations whatever, while the notions entertained by past generations, and which they have recorded in their books, have, for the most part, been influenced by the desires of a corrupt inclination. Thou dost witness how most of the commentaries and interpretations of the **words** of God, now current amongst men, are devoid of truth. Their falsity hath, in some cases, been exposed when the intervening veils were rent asunder. They themselves have acknowledged their failure in apprehending the meaning of any of the **words** of God.

*Gleanings*, pp. 171-172

13. Those **words** uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy **words** according to his own imperfect understanding, nor, having found them to be contrary to his inclination and desires, to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice. Were these to ask the Light of Truth concerning those images which their idle fancy hath carved, and were they to find His answer inconsistent with their own conceptions and their own understanding of the Book, they would assuredly denounce Him Who is the Mine and Wellhead of all Knowledge as the very negation of understanding. Such things have happened in every age.

*Kitáb-i-Íqán*, pp. 181-182

14. What! Believe ye in your hearts that ye possess the power to extinguish the radiance of the Sun, or to eclipse its splendor? Nay, by My life! Ye will never and can never achieve your purpose, though ye summon to your aid all that is in the heavens and all that is on the earth. Walk ye in the fear of God, and render not your works vain. Incline your ears to His **words**, and be not of them that are shut out as by a veil from Him. Say: God is My witness! I have wished nothing whatever for Myself. What I have wished is the victory of God and the triumph of His Cause. He is Himself a sufficient witness between you and Me. Were ye to cleanse your eyes, ye would readily perceive how My deeds testify to the truth of My **words**, how My **words** are a guide to My deeds.

*Gleanings*, pp. 256-257

15. O My servants! Through the might of God and His power, and out of the treasury of His knowledge and wisdom, I have brought forth and revealed unto you the pearls that lay concealed in the depths of His everlasting ocean. I have summoned the Maids of Heaven to emerge from

behind the veil of concealment, and have clothed them with these **words** of Mine--**words** of consummate power and wisdom. I have, moreover, with the hand of divine power, unsealed the choice wine of My Revelation, and have wafted its holy, its hidden, and musk-laden fragrance upon all created things. Who else but yourselves is to be blamed if ye choose to remain unendowed with so great an outpouring of God's transcendent and all-encompassing grace, with so bright a revelation of His resplendent mercy?...

*Gleanings*, pp. 327-328

16. Immerse yourselves in the ocean of My **words**, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause--a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it--verily, God is Self-Sufficient, above any need of His creatures.

*The Kitáb-i-Áqdas*, K182; *Proclamation of Baha'u'llah*, pp. 118-119; *Gleanings*, p. 136

17. O My servants! There shineth nothing else in Mine heart except the unfading light of the Morn of Divine guidance, and out of My mouth proceedeth naught but the essence of truth, which the Lord your God hath revealed. Follow not, therefore, your earthly desires, and violate not the Covenant of God, nor break your pledge to Him. With firm determination, with the whole affection of your heart, and with the full force of your **words**, turn ye unto Him, and walk not in the ways of the foolish. The world is but a show, vain and empty, a mere nothing, bearing the semblance of reality. Set not your affections upon it. Break not the bond that uniteth you with your Creator, and be not of those that have erred and strayed from His ways. Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. It may, moreover, be likened unto the lifeless image of the beloved whom the lover hath sought and found, in the end, after long search and to his utmost regret, to be such as cannot "fatten nor appease his hunger."

*Gleanings*, pp. 328-329

18. Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy **words**, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.

*Tablets of Baha'u'llah*, pp. 93-94; *Gleanings*, p. 97

19. O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the p.antry of wealth and riches. Take heed that your **words** be purged from idle fancies and worldly desires

and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.

*Tablets of Baha'u'llah, p. 138*

20. O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their **words** and deeds are prompted by idle fancies and vain imaginings.

*Tablets of Baha'u'llah, p. 220*

21. God hath prescribed unto every one the duty of teaching His Cause. Whoever ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his **words** may attract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers.

*Gleanings, p. 335*

22. Be unrestrained as the wind, while carrying the Message of Him Who hath caused the Dawn of Divine Guidance to break. Consider, how the wind, faithful to that which God hath ordained, bloweth upon all the regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in every direction, as bidden by its Creator. So should be every one that claimeth to be a lover of the one true God. It behoveth him to fix his gaze upon the fundamentals of His Faith, and to labor diligently for its propagation. Wholly for the sake of God he should proclaim His Message, and with that same spirit accept whatever response his **words** may evoke in his hearer. He who shall accept and believe, shall receive his reward; and he who shall turn away, shall receive none other than his own punishment.

*Gleanings, p. 339*

23. It behoveth the people of Baha to render the Lord victorious through the power of their utterance and to admonish the people by their goodly deeds and character, inasmuch as deeds exert greater influence than **words**.

*Tablets of Baha'u'llah, p. 57*

24. O CHILDREN OF ADAM!

Holy **words** and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but

absolute virtue and deeds of stainless purity. This is the day-star of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

*The Hidden Words, Persian #69*

25. O SON OF MY HANDMAID!

Guidance hath ever been given by **words**, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for **words** are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

*The Hidden Words, Persian #76*

26. O MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the **words** of His chosen ones.

*The Hidden Words, Persian #56*

27. The essence of faith is fewness of **words** and abundance of deeds; he whose **words** exceed his deeds, know verily his death is better than his life.

*Tablets of Baha'u'llah, p. 156*

28. No man of wisdom can demonstrate his knowledge save by means of **words**. This showeth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover **words** and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.

*Tablets of Baha'u'llah, p. 172*

29. He is the true servant of God who, in this day, were he to pass through cities of silver and gold, would not deign to look upon them, and whose heart would remain pure and undefiled from whatever things can be seen in this world, be they its goods or its treasures. I swear by the Sun of Truth! The breath of such a man is endowed with potency, and his **words** with attraction.

*Trustworthiness, #17*

30. The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed **words** which hath dawned from the dayspring of the Will of God: It behoveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these **words** every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which

lie enshrined in these **words** and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these **words**. This lowly servant earnestly entreateth the One true God--exalted be His glory--to illumine the eyes of the people of the world with the splendour of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

*Tablets of Baha'u'llah, pp. 166-167*

31. Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the **words** sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.

*Tablets of Baha'u'llah, p. 151*

32. How great the multitude of truths which the garment of **words** can never contain! How vast the number of such verities as no expression can adequately describe, whose significance can never be unfolded, and to which not even the remotest allusions can be made! How manifold are the truths which must remain unuttered until the appointed time is come! Even as it hath been said: "Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it."

*Gleanings, p. 176*

33. Man is like unto a tree. If he be adorned with fruit, he hath been and will ever be worthy of praise and commendation. Otherwise a fruitless tree is but fit for fire. The fruits of the human tree are exquisite, highly desired and dearly cherished. Among them are upright character, virtuous deeds and a goodly utterance. The springtime for earthly trees occurreth once every year, while the one for human trees appeareth in the Days of God--exalted be His glory. Were the trees of men's lives to be adorned in this divine Springtime with the fruits that have been mentioned, the effulgence of the light of Justice would, of a certainty, illumine all the dwellers of the earth and everyone would abide in tranquillity and contentment beneath the sheltering shadow of Him Who is the Object of all mankind. The Water for these trees is the living water of the sacred **Words** uttered by the Beloved of the world. In one instant are such trees planted and in the next their branches shall, through the outpourings of the showers of divine mercy, have reached the skies. A dried-up tree, however, hath never been nor will be worthy of any mention.

*Tablets of Baha'u'llah, p. 257*

34. Consort with all men, O people of Baha, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and good-will. If it be accepted, if it fulfill its purpose, your



object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the **words** with meaning, it is the fountain of the light of wisdom and understanding.

*Epistle to the Son of the Wolf*, p. 15; *Gleanings*, p. 289

35. O peoples of the earth! God, the Eternal Truth, is My witness that streams of fresh and soft-flowing waters have gushed from the rocks, through the sweetness of the **words** uttered by your Lord, the Unconstrained; and still ye slumber. Cast away that which ye possess, and, on the wings of detachment, soar beyond all created things. Thus biddeth you the Lord of creation, the movement of Whose Pen hath revolutionized the soul of mankind.

*Proclamation of Baha'u'llah*, p. 117

36. Arise to aid thy Lord at all times and in all circumstances, and be thou one of His helpers. Admonish, then, the people to lend a hearing ear to the **words** which the Spirit of God hath uttered in this irradiant and resplendent Tablet. Say: Sow not, O people, the seeds of dissension amongst men, and contend not with your neighbor. Be patient under all conditions, and place your whole trust and confidence in God. Aid ye your Lord with the sword of wisdom and of utterance. This indeed well becometh the station of man. To depart from it would be unworthy of God, the Sovereign Lord of all, the Glorified. The people, however, have been led astray, and are truly of the heedless.

*Gleanings*, p. 296

37. If, however, for a few days, in compliance with God's all-encompassing wisdom, outward affairs should run their course contrary to one's cherished desire, this is of no consequence and should not matter. Our intent is that all the friends should fix their gaze on the Supreme Horizon, and cling to that which hath been revealed in the Tablets. They should strictly avoid sedition, and refrain from treading the path of dissension and strife. They should champion their one true God, exalted be He, through the hosts of forbearance, of submission, of an upright character, of goodly deeds, and of the choicest and most refined **words**.

*Compilation of Compilations*, Vol I (Crisis and Victory), p. 171

38. Some have regarded it as lawful to infringe on the integrity of the substance of their neighbor, and have made light of the injunction of God as prescribed in His Book. Evil fall upon them, and the chastisement of God, the All-Powerful, the Almighty, afflict them! By Him Who shineth above the Day Spring of sanctity! If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it. We have formerly referred to this subject in passages revealed in the Arabic tongue, in a language of exquisite beauty. God is Our witness! Whoever hath tasted the sweetness of those **words** will never consent to transgress the bounds which God hath fixed, neither will He turn his gaze towards any one except his Well-Beloved. Such a man will, with his inner eye, readily recognize how altogether vain and fleeting are the things of this world, and will set his affections on things above.

*Gleanings*, pp. 297-298

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