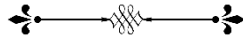


Feast of Mashíyyat (Will)

1



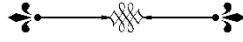
By Thy sovereignty, O Thou Who art glorified in the hearts of men! I have turned to Thee, forsaking mine own will and desire, that Thy holy will and pleasure may rule within me and direct me according to that which the pen of Thy eternal decree hath destined for me. This servant, O Lord, though helpless turneth to the Orb of Thy Power, though abased hasteneth unto the Dayspring of Glory, though needy craveth the Ocean of Thy Grace. I beseech Thee by Thy favour and bounty, cast him not away. Thou art verily the Almighty, the Pardoner, the Compassionate.

(Bahá'u'lláh, Bahá'í Prayers, §24.20)



Feast of Mashíyyat (Will)

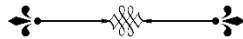
2



O Son of Earth!

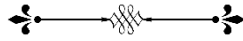
Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Persian no. 31)



Feast of Mashíyyat (Will)

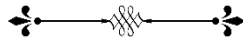
3



O Son of Spirit!

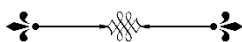
Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 18)



Feast of Mashíyyat (Will)

4



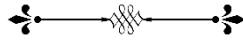
Say: O God, my God! Thou beholdest me circling round Thy Will with mine eyes turned towards the horizon of Thy bounty, eagerly awaiting the revelation of the effulgent splendours of the sun of Thy favours. I beg of Thee, O Beloved of every understanding heart and the Desire of such as have near access unto Thee, to grant that Thy loved ones may become wholly detached from their own inclinations, holding fast unto that which pleaseth Thee. Attire them, O Lord, with the robe of righteousness and illumine them with the splendours of the light of detachment. Summon then to their assistance the hosts of wisdom and utterance that they may exalt Thy Word amongst Thy creatures and proclaim Thy Cause amidst Thy servants. Verily, potent art Thou to do what Thou willest, and within Thy grasp lie the reins of all affairs. No God is there but Thee, the Mighty, the Ever-Forgiving.

(Bahá'u'lláh, Kalimát-Firdawsíyyih [Words of Paradise] Tablets of Bahá'u'lláh
Revealed After the Kitáb-i-Aqdas, §6.6)



Feast of Mashíyyat (Will)

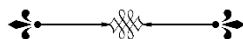
5



As to me - and to this Thou art Thyself my witness - I call upon Thee saying: "I have no will of mine own, O my Lord, and my Master and my Ruler, before the indications of Thy will, and can have no purpose in the face of the revelation of Thy purpose. I swear by Thy glory! I wish only what Thou wishest, and cherish only what Thou cherishest. What I have chosen for myself is what Thou hast Thyself chosen for me, O Thou the Possessor of my soul!"

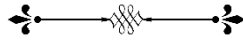
O thou who hast fixed thy gaze upon the Dawning-Place of the Cause of God! Know thou for a certainty that the Will of God is not limited by the standards of the people, and God doth not tread in their ways. Rather is it incumbent upon everyone to firmly adhere to God's straight Path. Were He to pronounce the right to be the left or the south to be the north, He speaketh the truth and there is no doubt of it. Verily He is to be praised in His acts and to be obeyed in His behests. He hath no associate in His judgment nor any helper in His sovereignty. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Know thou moreover that all else besides Him have been created through the potency of a word from His presence, while of themselves they have no motion nor stillness, except at His bidding and by His leave.

(Bahá'u'lláh, *Ishráqát* [Splendors], Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, §8.17)



Feast of Mashíyyat (Will)

6



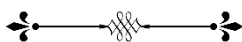
Bahá'u'lláh has drawn the circle of unity, He has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the tent of universal unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the reality of unity in our midst, and as we work, so will strength be given unto us. Leave all thought of self, and strive only to be obedient and submissive to the Will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting.

(‘Abdu’l-Bahá, Beauty and harmony in diversity, from a talk given on 28 October 2011, Paris Talks, §15.12)



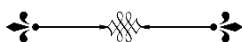
Feast of Mashíyyat (Will)

7



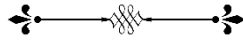
O thou who seekest for the Will of God! Give thanks to God that thou entered the divine Kingdom and knowest the heavenly Lord of Hosts! The light of truth hath radiated from the Sun of Divinity to the horizons in such a manner that the East and the West are illumined. But, alas! the blind do not see and the deaf do not hear the divine proclamation. The bats do not perceive the light of the sun and the beetles cannot enjoy the fragrances of a rose-garden. Consider that the horizons of the world were enlightened through the light of the Beauty of His Holiness Christ; yet all the people were asleep, blind and sightless, except a few whose eyes were opened and perceived the lights. Now thou shalt thank God that a beam of the light came to thy sight. I ask God that thine inner sight may be illumined so that thou mayest discover the hidden mysteries of the Kingdom of God. If thou become so, thou wilt be an evident light and a divine angel in the celestial dominion; then it dependeth on the divine confirmation, according to thy perseverance.

(‘Abdu’l-Bahá, Tablets of ‘Abdu’l-Bahá ‘Abbás vol. 1-3, §433)



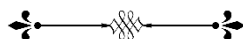
Feast of Mashíyyat (Will)

8



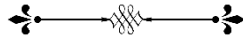
One of the forms of prejudice which afflict the world of mankind is religious bigotry and fanaticism. When this hatred burns in human hearts, it becomes the cause of revolution, destruction, abasement of humankind and deprivation of the mercy of God. For the holy Manifestations and divine Founders of religion Themselves were completely unified in love and agreement, whereas Their followers are characterized by bitter antagonism and attitudes of hostility toward each other. God has desired for mankind the effulgence of love, but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man without retrogression. Therefore, every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God.

(‘Abdu’l-Bahá, from a talk delivered at 3929 West Thirty-eight Avenue, Denver, Colorado, on 25 September 1912, The Promulgation of Universal Peace, §108.2)



Feast of Mashíyyat (Will)

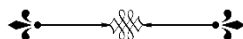
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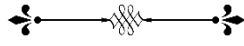


O Shaykh, O thou who hast surrendered thy will to God! By self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose. Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfill. 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. It behooveth 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.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §160.2)





Friends are welcome to say or chant a prayer of their choice

