

The Month of Mashiyyat / Will

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.

[Bahá'u'lláh, Prayers and Meditations, page 44]

The month of Mashiyyat (Will) is upon us. In one prayer, we learn that God brought creation into being because He wished to be known. We exist because God willed it. This fact has implications. We, having been created due to the Will of God, must understand what He has willed for us. Then, we must learn to respond to His will. As this is the month of Will, perhaps it is fitting to read and reflect on some passages from the Writings on this topic. First, we read a few quotes on the Will of God and that “He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Nor shall He be asked of His doings”. Then, we read a few passages on the manifestation of His Will to mankind. Finally, we read a few passages on our response to the Will of God.

He doeth whatsoever He willeth

For He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Nor shall He be asked of His doings. [Bahá'u'lláh, Gems of Divine Mysteries, p. 61]

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. [Bahá'u'lláh, Prayers and Meditations, p. 44]

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. [Baha'u'llah, Gleanings from the Writings of Bahá'u'lláh, page 209]

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 judgement nor any helper in His sovereignty. He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. [Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 109]

The Will of God

*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. [Baha'u'llah, Gleanings from the Writings of Bahá'u'lláh, p. 299]*

*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. [Baha'u'llah, Tablets of Baha'u'llah, pp. 129-130]*

O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the Dayspring of His bountiful care and loving-kindness. [Baha'u'llah, The Kitab-i-Aqdas, page 20]

... the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race... This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. [Baha'u'llah, Gleanings from the Writings of Bahá'u'lláh, p. 215]

Responding to the Will of God

*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. [Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 65]*

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. [Bahá'u'lláh, *The Hidden Words*, Persian no. 19]

The source of all good is trust in God, submission unto His command, and contentment with His holy **will** and pleasure. [Bahá'u'lláh, *Tablets of Baha'u'llah*, p. 155]

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 treasures 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. [Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, pp. 234]

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. [Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 338]

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. The [Bahá'u'lláh, *Hidden Words*, Persian, no. 31]

Merge thy will in His pleasure, for We have, at no time, desired anything whatsoever except His Will, and have welcomed each one of His irrevocable decrees. Let thine heart be patient, and be thou not dismayed. Follow not in the way of them that are sorely agitated. [Baha'u'llah, *Gleanings from the Writings of Bahá'u'lláh*, page 120]

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 at 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.... 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. [Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, page 337]

O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth.

Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord. [Abdu'l-Bahá, Selections from the Writings of Abdu'l-Baha, p. 51]