

# Waywardness

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## WAYWARDNESS

Compiled by Kate Lindsey

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Meditate on what the poet hath written: "Wonder not, if my Best-Beloved be closer to me than mine own self; wonder at this, that I, despite such nearness, should still be so far from Him." ...Considering what God hath revealed, that "We are closer to man than his lifevein," the poet hath, in allusion to this verse, stated that, though the revelation of my BestBeloved hath so permeated my being that He is closer to me than my lifevein, yet, notwithstanding my certitude of its reality and my recognition of my station, I am still so far removed from Him. By this he meaneth that his heart, which is the seat of the All-Merciful and the throne wherein abideth the splendor of His revelation, is forgetful of its Creator, hath strayed from His path, hath shut out itself from His glory, and is stained with the defilement of earthly desires.

It should be remembered in this connection that the one true God is in Himself exalted beyond and above proximity and remoteness. His reality transcendeth such limitations. His relationship to His creatures knoweth no degrees. That some are near and others are far is to be ascribed to the manifestations themselves.

That the heart is the throne, in which the Revelation of God the All-Merciful is centered, is attested by the holy utterances which We have formerly revealed.

Among them is this saying: "Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that believeth in Me, and is faithful to My Cause." How often hath the human heart, which is the recipient of the light of God and the seat of the revelation of the All-Merciful, erred from Him Who is the Source of that light and the Well Spring of that revelation. It is the waywardness of the heart that removeth it far from God, and condemneth it to remoteness from Him. Those hearts, however, that are aware of His Presence, are close to Him, and are to be regarded as having drawn nigh unto His throne.

Consider, moreover, how frequently doth man become forgetful of his own self, whilst God remaineth, through His all-encompassing knowledge, aware of His creature, and continueth to shed upon him the manifest radiance of His glory. It is evident, therefor that, in such circumstances, He is closer to him than his own self. He will, indeed, so remain for ever, for, whereas the one true God knoweth all things, perceiveth all things, and comprehendeth all things, mortal man is prone to err, and is ignorant of the mysteries that lie enfolded within him...

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 185-186)

Thine eye is My trust, suffer not the dust of vain desires to becloud its

luster. Thine ear is a sign of My bounty, let not the tumult of unseemly motives turn it away from My Word that encompasseth all creation. Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein. Thine hand is a symbol of My loving kindness, hinder it not from holding fast unto My guarded and hidden Tablets.... Unasked, I have showered upon thee My grace. Unpetitioned, I have fulfilled thy wish. In spite of thy undeserving, I have singled thee out for My richest, My incalculable favors. O My servants! Be as resigned and submissive as the earth, that from the soil of your being there may blossom the fragrant, the holy and multi-coloured hyacinths of My knowledge. Be ablaze as the fire, that ye may burn away the veils of heedlessness\* and set aglow, through the quickening energies of the love of God, the chilled and wayward\*\* heart. Be light and untrammelled as the breeze, that ye may obtain admittance into the precincts of My court, My inviolable Sanctuary.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 322-323)

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\*Heedlessness: thoughtless, unmindful, reckless, inattentive

\*\*Wayward: insistent upon having one's own way contrary to others' advice, wishes, or commands; deviating from what is considered right, stubbornly contrary, stubbornly defiant, ungovernable, unruly headstrong, wilful, disobedient; conforming to no fixed rule or pattern, unpredictable, irregular, capricious, erratic; (archaic) not expected, or wanted, as his wayward fate.

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.

(Baha'u'llah: Kitab-i-Aqdas, page 12)

... O ye the beloved of the one true God! Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment, that the fragrance of your deeds may lead the whole of mankind to the ocean of God's unfading glory. Forbear ye from concerning yourselves with the affairs of this world and all that pertaineth unto it, or from meddling with the activities of those who are its outward leaders.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, page 241)

I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things. Each and every thing, however small, would be to him a

revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood, even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will, likewise, clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the doings, the words and ways of men, even as the jeweler who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn, and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unflinchingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude.

(Baha'u'llah: Gleanings from the Writings of Baha'u'llah, pages 267-268)

Let not your heart be offended with anyone. If some one commits an error and wrong toward you, you must instantly forgive him. Do not complain of others. Refrain from reprimanding them, and if you wish to give admonition or advice, let it be offered in such a way that it will not burden the bearer. Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart.

(‘Abdu'l-Baha: Promulgation of Universal Peace, page 453)

## PRAYERS

Praised be Thou, O my God! How can I thank Thee for having singled me out and chosen me above all Thy servants to reveal Thee, at a time when all had turned away from Thy beauty! I testify, O my God, that if I were given a thousand lives by Thee, and offered them up all in Thy path, I would still have failed to repay the least of the gifts which, by Thy grace, Thou hast bestowed upon me.

I lay asleep on the bed of self when lo, Thou didst waken me with the divine accents of Thy voice, and didst unveil to me Thy beauty, and didst enable me to listen to Thine utterances, and to recognize Thy Self, and to speak forth Thy praise, and to extol Thy virtues, and to be steadfast in Thy love. Finally I fell a captive into the hands of the wayward among Thy servants.

Thou beholdest, therefore, the exile which I suffer in Thy days, and art aware of my vehement longing to look upon Thy face, and of mine irrepressible yearnings to enter the court of Thy glory, and of the stirrings of my heart under the influences of the winds of Thy mercy.

I entreat Thee, O Thou Who art the Ruler of the kingdoms of creation and the Author of all names, to write down my name with the names of them who, from eternity, have circled round the Tabernacle of Thy majesty, and clung to the hem of Thy loving-kindness, and held fast the cord of Thy tender mercy.

Thou art, in truth, the Help in Peril, the Self-Subsisting.

(Baha'u'llah: Prayers and Meditations, pages 20-21)

