

*Worship thou God in such wise that if thy worship lead thee to the fire, no alteration in thine adoration would be produced, and so likewise if thy recompense should be paradise. Thus and thus alone should be the worship which befitteth the one True God. Shouldst thou worship Him because of fear, this would be unseemly in the sanctified Court of His presence, and could not be regarded as an act by thee dedicated to the Oneness of His Being. Or if thy gaze should be on paradise, and thou shouldst worship Him while cherishing such a hope, thou wouldst make God's creation a partner with Him, notwithstanding the fact that paradise is desired by men.*

*Fire and paradise both bow down and prostrate themselves before God. That which is worthy of His Essence is to worship Him for His sake, without fear of fire, or hope of paradise.*

*Although when true worship is offered, the worshipper is delivered from the fire, and entereth the paradise of God's good-pleasure, yet such should not be the*

*motive of his act. However, God's favour and grace ever flow in accordance with the exigencies of His inscrutable wisdom.*

*The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God.*

The Báb

*O people of Baha! It is incumbent upon each one of you to engage in some occupation—such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God.*

Bahá 'u'llá h

*Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names.*

Bahá 'u'llá h

*The most despised of men in the sight of God are those who sit idly and beg. Hold ye fast*

*unto the cord of material means, placing your whole trust in God, the Provider of all means. When anyone occupieth himself in a craft or trade, such occupation itself is regarded in the estimation of God as an act of worship; and this is naught but a token of His infinite and all-pervasive bounty.*

Bahá 'u'llá h

*The tie of servitude established between the worshiper and the adored One, between the creature and the Creator, should in itself be regarded as a token of His gracious favor unto men, and not as an indication of any merit they may possess. To this testifieth every true and discerning believer.*

Bahá 'u'llá h

*All matters of State should be referred to the House of Justice, but acts of worship must be observed according to that which God hath revealed in His Book,*

Bahá 'u'llá h

*Were anyone to wash the feet of all mankind, and were he to worship God in*

*the forests, valleys, and mountains, upon high hills and lofty peaks, to leave no rock or tree, no clod of earth, but was a witness to his worship—yet, should the fragrance of My good pleasure not be inhaled from him, his works would never be acceptable unto God.*

Bahá 'u'lláh

*O ye loving mothers, know ye that in God's sight, the best of all ways to worship Him is to educate the children and train them in all the perfections of humankind; and no nobler deed than this can be imagined.*

`Abdu'l-Bahá

*Thou hast asked about places of worship and the underlying reason therefor. The wisdom in raising up such buildings is that at a given hour, the people should know it is time to meet, and all should gather together, and, harmoniously attuned one to another, engage in prayer; with the result that out of this coming together, unity and affection shall grow and flourish in the human heart.*

`Abdu'l-Bahá

# *Worship*

A brief selection from the

*Bahá'í Writings*