

Reasons To Let Go

By Susan Gammage ¹

I wrote this articles prompted by this quote:

Perhaps it may be said that there are few, if any, among Bahá'u'lláh's exhortations which have been stressed so much as detachment from this world and from every selfish desire. (Adib Taherzadeh, *The Revelation of Bahá'u'lláh v 2*, p. 214)

So now that we know why letting go is so important, and what we need to detach from, let's look at some ways to motivate ourselves to let go of every desire that might be holding us back from achieving the greatness that is ours for the taking.

There are many reasons to let go, some will benefit us in this world, and others will benefit us in the next. Let's look at them – in this article, we'll focus on the benefits we'll receive in this world! If you want to skip to the bottom of the article, I've summarized them in a list.

Benefits in This World

Detachment is human perfection:

Yet, in spite of being so occupied [with work], if the heart is not chained and tied to this world, and is not troubled by current events, neither hindered by wealth from rendering service to mankind, nor grieved because of poverty, - then this is human perfection. ('Abdu'l-Bahá, *The Compilation of Compilations* vol. I, p. 4, #16)

We can't take our material possessions or accomplishments into the next world, so we don't want any regrets at the time of our death:

You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked, and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death their souls are filled with remorse; and worst of all, their hope in the mercy of God is less than ours. ('Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 33)

We want to seize and possess the hearts of men:

Our mission is to seize and possess the hearts of men. Upon them the eyes of Baha are fastened. To this testifieth the Kingdom of Names, could ye but comprehend it. (Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 212)

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We want to look different from those around us:

Most of the people in Persia are steeped in deception and idle fancy. How great the difference between the condition of these people and the station of such valiant souls as have passed beyond the sea of names and pitched their tents upon the shores of the ocean of detachment. (Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 57)

We want to acknowledge that there is only one True God:

Every man of perception who hath scaled the noble heights of detachment, and every man of eloquence who hath attained the most sublime station, beareth witness that Thou art God, the Incomparable, and that Thou hast assigned no associate unto Thyself in the kingdom of creation, nor is there anyone to compare with Thee in the realm of invention. (The Báb, Selections from the Writings of the Báb, p. 207)

We want animosity and discord to cease:

As long as they follow counterfeit doctrines or imitations instead of reality, animosity and discord will exist and increase. ('Abdu'l-Bahá, The Promulgation of Universal Peace, p. 198)

We want our hearts to be cheered and our spirits to be rested:

It is incumbent upon thee to turn thyself wholly to the kingdom of God, to sever thyself from aught else but Him, to be filled by the love of God, to put on the garment of sanctity and continence, which is free from worldliness, to [become] transfigured in the mantle of the gifts of the kingdom of God and to be a great sign among the maid-servants of God; that the Supreme Concourse may send out through thee a fragrance by which hearts may be cheered and spirits rested.

Give this Truth to every pliable soul that thou mayest deem ready to harken unto the voice of God; for this is better unto thee than the earth and that which is thereupon. ('Abdu'l-Bahá, Tablets of 'Abdu'l-Bahá v1, pp. 233-234)

We want the inmates of Paradise to inhale from our garments the sweet smelling savor of sanctity:

"It behooveth the people of Bahá," He also has written, "to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity.... (Bahá'u'lláh, cited in The Advent of Divine Justice, p. 32)

We want to be faithful to God, and accomplish that which is required of us:

Therefore, we must be faithful to Him and turn away from our own selfish desires and fancies in order that we may accomplish that which is required of us by our Lord. ('Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 461)

We want to be guided by God:

Whosoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him." (Gleanings from the Writings of Bahá'u'lláh, pp. 266-267)

We want God's protection:

He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter. (Gleanings from the Writings of Bahá'u'lláh, p. 233)

We want to stop the evil whisperings of the ungodly from extinguishing our light:

Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light. (Gleanings from the Writings of Bahá'u'lláh, p. 325)

We want to not be hindered or alarmed by our tribulations:

Well is it with him who hath been illumined with the light of trust and detachment. The tribulations of that Day will not hinder or alarm him. Thus hath the Tongue of Utterance spoken, as bidden by Him Who is the All-Merciful. He, verily, is the Strong, the All-Powerful, the All-Subduing, the Almighty. It is now incumbent upon them who are endowed with a hearing ear and a seeing eye to ponder these sublime words, in each of which the oceans of inner meaning and explanation are hidden, that haply the words uttered by Him Who is the Lord of Revelation may enable His servants to attain, with the utmost joy and radiance, unto the Supreme Goal and Most Sublime Summit -- the dawning-place of this Voice. (Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 147)

We want our deeds to exceed our words:

O God, my God! Adorn the heads of Thy loved ones with the crown of detachment and attire their temples with the raiment of righteousness. 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 Bahá'u'lláh, p. 57)

We want the light of the Spirit to be apparent in all our deeds:

Our greatest efforts must be directed towards detachment from the things of the world; we must strive to become more spiritual, more luminous, to follow the counsel of the Divine Teaching, to serve the cause of unity and true equality, to be merciful, to reflect the love of the Highest on all men, so that the light of the Spirit shall be apparent in all our deeds, to the end that all humanity shall be united, the stormy sea thereof calmed, and all rough waves disappear from off the surface of life's ocean henceforth unruffled and peaceful. Then will the New Jerusalem be seen by mankind, who will enter through its gates and receive the Divine Bounty. ('Abdu'l-Bahá, Paris Talks, p. 87)

We want the fragrance of our deeds to lead mankind to God's unfading glory:

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. (Gleanings from the Writings of Bahá'u'lláh, p. 241)

We want to be freed from the vices of this world and be blessed by the virtues of the next:

Those who turned toward the Word of God and received the profusion of His bounties -- were saved from this attachment and sin, obtained everlasting life, were delivered from the chains of bondage, and attained to the world of liberty. They were freed from the vices of the human world, and were blessed by the virtues of the Kingdom. ('Abdu'l-Bahá, Some Answered Questions, p. 124)

We want to receive heavenly virtues and powers:

When the believer turns with true love to the Manifestation of God, he cannot help but leave aside his own interests and desires and seek only the good pleasure of His Lord. Yet in so doing, he will receive heavenly virtues and powers as a by-product of his love for and submission to the Manifestation of God. (Adib Taherzadeh, The Revelation of Bahá'u'lláh v 2, p. 37)

Once we've found God, we don't need anything else:

We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest detach thyself from all human learning, for, 'what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all knowledge?' (Adib Taherzadeh, The Revelation of Bahá'u'lláh v 1, p. 33)

We want to avoid sin:

Attachment to the earthly world, in relation to attachment to the spiritual world, is considered as a sin. ('Abdu'l-Bahá, *Some Answered Questions*, p. 125)

We want eternal happiness and felicity:

Bahá'u'lláh came to renew the life of the world with this new and divine springtime, which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient, and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the reality of the divine religions, holding fast to the example of Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness and felicity would be attained. ('Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 165)

We want to enjoy the things of this world without being attached to them:

But there is something else: detachment. We can appreciate without attaching ourselves to the things of this world. It sometimes happens that if a man loses his fortune he is so disheartened that he dies or becomes insane. While enjoying the things of this world we must remember that one day we shall have to do without them. ('Abdu'l-Bahá, *Divine Philosophy*, pp. 134-135)

We want God's loving-kindness and bounty to move within us:

Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves—a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you. (*Gleanings from the Writings of Bahá'u'lláh*, pp. 326-327)

We want to quench the fire of covetousness and self:

Detachment is as the sun; in whatsoever heart it doth shine it quencheth the fire of covetousness and self. (Bahá'u'lláh, *Bahá'í World*, V 1, p. 42)

We want to enter God's straight and glorious Path:

Disencumber yourselves of all attachment to this world and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path. (*Gleanings from the Writings of Bahá'u'lláh*, p. 275)

We want to avoid bondage and sin:

For attachment to the world has become the cause of the bondage of spirits, and this bondage is identical with sin. ('Abdu'l-Bahá, *Some Answered Questions*, p. 123)

We want to find shelter in God:

Forsake thine own desires, turn thy face unto thy Lord, and walk not in the footsteps of those who have taken their corrupt inclinations for their god, that perchance thou mayest find shelter in the heart of existence, beneath the redeeming shadow of Him Who traineth all names and attributes. (Bahá'u'lláh, *Gems of Divine Mysteries*, pp. 48-49)

We want to understand the meaning of the heavenly world:

If the hope of man be limited to the material world, what ultimate result is he working for? A man with even a little understanding must realize that he should not emulate the worm that holds to the earth in which it is finally buried. How can man be satisfied with this low degree? How can he find happiness there? My hope is that you may become free from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness, so that your life may not be barren of results, for the life of the material man has no fruit of reality. Lasting results are produced by reflecting the heavenly existence. ('Abdu'l-Bahá, *Divine Philosophy*, p. 57)

We want to avoid any struggle for existence and be named a holy soul:

If the soul identifies itself with the material world it remains dark, for in the natural world there is corruption, aggression, struggles for existence, greed, darkness, transgression and vice. If the soul remains in this station and moves along these paths it will be the recipient of this darkness; but if it becomes the recipient of the graces of the world of mind, its darkness will be transformed into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness; until it reach the apex. Then there will not remain any struggle for existence. Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue, for a sanctified soul illumines humanity and is an honor to mankind, conferring life upon the children of men and suffering all nations to attain to the station of perfect unity. Therefore, we can apply the name "holy soul" to such a one. ('Abdu'l-Bahá, *Divine Philosophy*, p. 121)

We want to draw people under the Tree of Life in the ideal paradise, and invite them to eternal life:

In this day, whatever soul intendeth to raise the voice of the Kingdom, and to draw people under the Tree of Life in the ideal paradise, and to invite them to eternal life, must first be delivered from all attachments, must even shut his eyes to rest, quietude and to the mortal life of this world. (Tablets of 'Abdu'l-Bahá v2, p. 358)

We want the blessings of the Holy Spirit:

No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within, for it is the soul that animates the body; the body alone has no real significance. Deprived of the blessings of the Holy Spirit the material body would be inert. ('Abdu'l-Bahá, Paris Talks, p. 133)

We want to be meek, humble, imploring, pleading and lowly before God:

No one will obtain this great favor save he who cuts himself from this world, being attracted by the love of God, who is dead to the desires and appetites of self, sincere to God in all things and meek, humble, imploring, pleading and lowly before God. (Tablets of 'Abdu'l-Bahá v1, p. 5)

We want to become heavenly angels:

Now is the time for you to divest yourselves of the garment of attachment to this world that perisheth, to be wholly severed from the physical world, become heavenly angels, and travel to these countries. ('Abdu'l-Bahá, Tablets of the Divine Plan, p. 34)

We want to sacrifice our lives in God's path:

We foresee that in every city people will arise to suppress the Blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor and seek refuge from him in the wilderness, whilst others will resign themselves and, with absolute detachment, will sacrifice their lives in His path. (Bahá'u'lláh, The Kitáb-i-Íqán, p. 248)

We want to attain all the good that proceeds from God:

Cleanse then thy soul with the waters of detachment. Verily, this is the Remembrance that hath shone forth above the horizon of creation, which shall purge thy soul from the dross of the world. Abandon thy palaces to the people of the graves, and thine empire to whosoever desireth it, and turn, then, unto the Kingdom. This, verily, is what God hath chosen for thee, wert thou of them that turn unto Him. They that have failed to turn unto the Countenance of God in this Revelation are indeed bereft of life. They move as bidden by their own selfish desires, and are in truth accounted among the dead. Shouldst thou desire to bear the weight of thy dominion, bear it then to aid the Cause of thy Lord. Glorified be

this station which whoever attaineth thereunto hath attained unto all good that proceedeth from Him Who is the All-Knowing, the All-Wise. (Bahá'u'lláh, The Summons of the Lord of Hosts, p. 75)

We want hope of further progress:

Pure detachment and selfless service, these should be the sole motives of every true believer. And unless each and every one of the friends succeeds in translating such qualities into living action, no hope of further progress can be entertained. It is now that unity of thought and action is most needed. It is now, when the Cause is entering a new phase of development, when its Administration is being gradually consolidated amid the welter and chaos of a tottering civilization, that the friends should present a united front to those forces of internal dissension, which, if not completely wiped out, will bring our work to inevitable destruction. (Shoghi Effendi, The Compilation of Compilations vol II, p. 6, #1279)

We want nothing to intervene between us and God:

Should a man wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful. (Gleanings from the Writings of Bahá'u'lláh, p. 276)

We want to render God victorious on earth:

This is not a Cause which may be made a plaything for your idle fancies, nor is it a field for the foolish and faint of heart. By God, this is the arena of insight and detachment, of vision and upliftment, where none may spur on their chargers save the valiant horsemen of the Merciful, who have severed all attachment to the world of being. These, truly, are they that render God victorious on earth, and are the dawning-places of His sovereign might amidst mankind. (Bahá'u'lláh, The Kitáb-i-Aqdas, p. 4, #178)

We want Divine confirmations:

...it is the purity of heart, detachment, uprightness, devotion, and love of the teacher that attracts the Divine confirmations and enables him, however ignorant he be in this world's learning, to win the hearts of his fellowmen to the Cause of God. (Universal House of Justice, Wellspring of Guidance, p.125)

We want our Assemblies to be appointed of God and assured that its verdict is truly inspired:

Let us recall His explicit and often-repeated assurances that every Assembly elected in that rarefied atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that one and all should submit to its decision unreservedly and with cheerfulness. Let us first strive to fulfill these conditions, difficult yet essential, in our lives, so that, contented and assured, we may make of this new year of activity a year of abundant blessings, of unprecedented achievements. May this dearest wish be fulfilled! (Shoghi Effendi, Bahá'í Administration, p. 65)

We want to blow the Breath of Life into the souls of others:

Now is the time for you to divest yourselves of the garment of attachment to this world that perisheth, to be wholly severed from the physical world, become heavenly angels, and travel to these countries. I swear by Him, besides Whom there is none other God, that each one of you will become an Israfil of Life, and will blow the Breath of Life into the souls of others. ('Abdu'l-Bahá, Tablets of the Divine Plan, p. 34)

We want to forget and forgive the past:

He feels that Mrs. ... and Miss ..., both of whom love their religion and are devoted to its promotion, should be called upon to forget and forgive the past, and concentrate on serving the Faith. These are the ways in which the Bahá'ís can demonstrate true spiritual nobility and detachment. In such delicate and complicated cases, the N.S.A. should appeal to the believers to put the interests of the Cause first, regardless of any personal sacrifice of feelings this may require. (Shoghi Effendi, Messages to the Antipodes, p. 250)

We want to fulfill our part in the Covenant of God:

Since attachment to this world is a great barrier which prevents man from fulfilling his part in the Covenant of God, Bahá'u'lláh and 'Abdu'l-Bahá have exhorted their followers in many of their Tablets to become detached from earthly desires, to turn instead to God and obey His commandments. (Adib Taherzadeh, The Covenant of Bahá'u'lláh, p. 20)

We want to be wholly satisfied with all that has befallen us in God's path:

Tear asunder, O my God, the veil of vain imaginings that hath obscured the vision of Thy people, that all may haste towards Thee, may tread the path of Thy pleasure, and walk in the ways of Thy Faith. We are, O my God, Thy servants and Thy bondsmen. Thou art sufficient unto us so that we can dispense with the world and all that is therein. We are wholly satisfied with all that hath befallen us in Thy path, and exclaim: "Praised be Thou, in Whose hand are the realms of revelation

and of creation, and all the kingdoms of earth and heaven!" (Prayers and Meditations by Bahá'u'lláh, p. 101)

We want to truly appreciate the awe-inspiring station of Bahá'u'lláh and become a worthy servant of His Cause:

That a few souls have been able to achieve such distinction, to soar into the realms of detachment, and to humble themselves before their Lord, augurs well for the human race which, in the fullness of time, is destined to follow in their footsteps. Today, the followers of Bahá'u'lláh cannot attain His presence in this life and therefore the tests which were particularly associated with His person do not seem to affect them. But the requirements of faith and the path to Bahá'u'lláh remain unchanged. It is necessary for the believer of today, as in the days of Bahá'u'lláh, to detach himself from all earthly things and to banish from his soul the traces of passion and desire, of ego and self-glorification in order that he may truly appreciate the awe-inspiring station of Bahá'u'lláh and become a worthy servant of His Cause. If he fails to do this, although he may not be faced with the same perils that surrounded Bahá'u'lláh's companions, he is bound to feel a measure of doubt in his innermost heart concerning the Faith and may experience great conflicts in his mind. Although intellectually he may accept Bahá'u'lláh as a Manifestation of God and may be well versed in His Writings, he will not be able to have that absolute certitude which endows a human being with divine attributes and confers upon him perpetual contentment, serenity and happiness. (Adib Taherzadeh, *The Revelation of Bahá'u'lláh* v 2, p. 215 -216)

We want to attain every good thing which God has purposed for us:

The days of your life are far spent, O people, and your end is fast approaching. Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God, that haply ye may attain that which He hath purposed for you, and be of them that pursue a right course. Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great. He will, ere long, bring to naught all the things ye possess. Let Him be your fear, and forget not His covenant with you, and be not of them that are shut out as by a veil from Him. (Gleanings from the Writings of Bahá'u'lláh, pp. 127-128)

We want to find all created things gathered within our shadow:

Until a being setteth his foot in the plane of sacrifice, he is bereft of every favour and grace; and this plane of sacrifice is the realm of dying to the self, that the radiance of the living God may then shine forth. The martyr's field is the place of detachment from self, that the anthems of eternity may be upraised. Do all ye can to become wholly weary of self, and bind yourselves to that Countenance of Splendours; and once ye have reached such heights of servitude, ye will find, gathered within your shadow, all created things. This is boundless grace; this is the

highest sovereignty; this is the life that dieth not. All else save this is at the last but manifest perdition and great loss. (Selections from the Writings of 'Abdu'l-Bahá, p. 76)

We want to be responsible for the progress of the world and the advancement of its peoples:

The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. (Gleanings from the Writings of Bahá'u'lláh, p. 156)

We want to provide, the supreme moving impulse in the world of being:

All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. (Gleanings from the Writings of Bahá'u'lláh, p. 156)

We want to be ready to meet the challenge whatever the cost:

Every step he takes in his daily activities will be in harmony with the commandments of God. When a person reaches this exalted position, the interests of the Faith take precedence over his personal interests. And when he arises to serve the Cause of God, he will be ready to meet the challenge whatever the cost. Such a person has reached the summit of detachment. (Adib Taherzadeh, The Covenant of Bahá'u'lláh, p. 23)

We want to be apt in serving and guiding our children into God's Right Path:

I beg of God to ordain for thee all that which thou desirest and grant thee the honors of meeting, and that thou mayest be a true maid-servant, emptied of all save Him, that thou mayest be apt in serving in his vineyard and in guiding thy two children into His Right Path. (Tablets of 'Abdu'l-Bahá v1, p. 133)

We want to step into the path of the Kingdom and become the herald of God:

I hope thou hast abandoned all such (mortal) things, and when thou hast attained to this great bounty ... then canst thou step into the path of the Kingdom and become the herald of God. (Tablets of 'Abdu'l-Bahá v2, p. 358)

We want to be carried away by a single word sent down from the right hand of the throne of God's majesty:

I testify that if Thy servants were to turn towards Thee with the eyes Thou didst create in them and with the ears wherewith Thou didst endow them, they would all be carried away by a single word sent down from the right hand of the throne of Thy majesty. That word alone would suffice to brighten their faces, and to assure their hearts, and to cause their souls to soar up to the atmosphere of Thy great glory, and to ascend into the heaven of Thy sovereignty. (Prayers and Meditations by Bahá'u'lláh, pp. 190-191)

We want to walk in the ways of the good pleasure of our Lord:

Know ye that true wisdom is to fear God, to know Him, and to recognize His Manifestations. This wisdom, however, can be attained only by those who detach themselves from the world, and who walk in the ways of the good pleasure of their Lord. (Bahá'u'lláh, The Summons of the Lord of Hosts, pp. 233-234)

We want to discover the mysteries of divine knowledge:

Wert thou to cleanse the mirror of thy heart from the dust of malice, thou wouldst apprehend the meaning of the symbolic terms revealed by the all-embracing Word of God made manifest in every Dispensation, and wouldst discover the mysteries of divine knowledge. (Bahá'u'lláh, The Kitáb-i-Íqán, p. 67)

We want to discover the secret of the wretched behaviour of people:

The wine of renunciation must needs be quaffed, the lofty heights of detachment must needs be attained, and the meditation referred to in the words "One hour's reflection is preferable to seventy years of pious worship" must needs be observed, so that the secret of the wretched behaviour of the people might be discovered, those people who, despite the love and yearning for truth which they profess, curse the followers of Truth when once He hath been made manifest. To this truth the above-mentioned tradition beareth witness. (Bahá'u'lláh, The Kitáb-i-Íqán, p. 237)

We want the world to become another world and the face of the earth to mirror forth the splendours of the Abhá Paradise:

How often the beloved Master was heard to say. Should each one of the friends take upon himself to carry out, in all its integrity and implications, only one of the teachings of the Faith, with devotion, detachment, constancy and perseverance and exemplify it in all his deeds and pursuits of life, the world would become another world and the face of the earth would mirror forth the splendours of the Abhá Paradise. Consider what marvellous changes would be effected if the beloved of the Merciful conducted themselves, both in their individual and collective capacities, in

accordance with the counsels and exhortations which have streamed from the Pen of Glory. (Shoghi Effendi, The Compilation of Compilations vol II, p. 1, #1266)

We want victory from the unseen Kingdom to be vouchsafed to us:

The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Baha shall be vouchsafed to them. (Selections from the Writings of 'Abdu'l-Bahá, p. 87)

We want to be empowered to subdue all created things, through the potency of one of the Names of God:

Should any man, in this Day, arise and, with absolute detachment from all that is in the heavens and all that is on the earth, set his affections on Him Who is the Day Spring of God's holy Revelation, he will, verily, be empowered to subdue all created things, through the potency of one of the Names of the Lord, his God, the All-Knowing, the All-Wise. (Gleanings from the Writings of Bahá'u'lláh, p. 318)

We want to soar beyond all created things:

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. (Bahá'u'lláh, The Kitáb-i-Aqdas, p. 39, #54)

We want to bestow divine perfections upon the world of humanity:

If a man can only realize that his virtues are not intrinsically his own, but rather are manifestations of the attributes of God, then he is freed from the Kingdom of Names and becomes truly humble. Such a man will bestow divine perfections upon the world of humanity. This is the loftiest station that God has destined for man. To the extent that a believer succeeds in severing himself from these three forms of attachment, will he be fulfilling his part in the Covenant of God. (Adib Taherzadeh, The Covenant of Bahá'u'lláh, p. 28)

We want mysterious forces released, which will cause the Faith to grow:

But when the believer gives up something dear to him for the sake of the Cause of God, mysterious forces will be released which will cause the Faith to grow. To offer up one's time, to labour for the establishment of the Faith in a locality, to give up

the comforts of home and to go as a pioneer to foreign lands, to offer up one's substance for the promotion of the Cause, to be persecuted for one's faith, and even to give one's life at the end—all these sacrifices are meritorious in the sight of God and will undoubtedly bring victory to His Cause, provided one's motives are pure and sincere. (Adib Taherzadeh, *The Covenant of Bahá'u'lláh*, p. 23-24)

Summary

There are many potential benefits from letting go. Some we'll receive in this world, and others we'll see in the next. Any one of them would be worth letting go for; but the potential combinations are very compelling! Hope you find some good ones below!

68 Potential Benefits in This World

1. human perfection
2. no regrets at the time of our death
3. seize and possess the hearts of men
4. look different from those around us
5. acknowledge that there is only one True God
6. animosity and discord to cease
7. hearts to be cheered
8. spirits to be rested
9. the inmates of Paradise inhale the sweet smelling savor of sanctity
10. faithful to God
11. accomplish what is required of us
12. guided by God
13. God's protection
14. the evil whisperings of the ungodly won't extinguish our light
15. won't be hindered or alarmed by our tribulations
16. deeds will exceed words
17. the light of the Spirit will be apparent in all our deeds
18. the fragrance of our deeds will lead mankind to God's unfading glory
19. freed from the vices of this world
20. blessed by the virtues of the next world
21. heavenly virtues and powers
22. won't need anything but God
23. avoid sin
24. eternal happiness and felicity
25. enjoy the things of this world
26. God's loving-kindness and bounty will move within us
27. quench the fire of covetousness and self
28. enter God's straight and glorious Path
29. avoid bondage and sin
30. find shelter in God
31. understand the meaning of the heavenly world
32. avoid any struggle for existence and be named a holy soul

33. draw people under the Tree of Life in the ideal paradise, and invite them to eternal life
34. blessing of the Holy Spirit
35. meek, humble, imploring, pleading and lowly before God
36. become heavenly angels
37. sacrifice our lives in God's path
38. attain all the good that proceeds from God
39. hope of further progress
40. nothing will intervene between us and God
41. render God victorious on earth
42. Divine confirmations
43. Assemblies will be appointed of God and its verdict truly inspired
44. blow the Breath of Life into the souls of others
45. forget and forgive the past
46. fulfill our part in the Covenant
47. wholly satisfied with all that has befallen us
48. appreciate the awe-inspiring station of Bahá'u'lláh
49. become a worthy servant of His Cause
50. attain every good things which God has purposed for us
51. all created things gathered within our shadow
52. responsible for the progress of the world and the advancement of its peoples
53. provide the moving impulse in the world of being
54. meet the challenge whatever the cost
55. apt in serving and guiding our children into God's Right Path
56. step into the path of the Kingdom
57. become the herald of God
58. carried away by a single word sent down from God's majesty
59. walk in the good pleasure of our Lord
60. discover the mysteries of divine knowledge
61. discover the secret of the wretched behaviour of people
62. the world will become another world
63. the face of the earth will mirror forth the splendours of the Abha Paradise
64. victory from the unseen Kingdom will be vouchsafed to us
65. empowered to subdue all created things, through the potency of one of the Names of God
66. soar beyond all created things
67. bestow divine perfections upon the world of humanity
68. mysterious forces released, which will cause the Faith to grow