

**Tablets
Revealed by
The Blessed Perfection
and
'Abdu'l-Bahá 'Abbás**

**Brought to this country by
Ḥájí Mírzá Ḥasan, Mírzá Asadu'lláh,¹ and Mírzá Ḥusayn**

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¹ Mírzá Asadu'lláh-i-Işfahání (c. 1826–1930). He was declared a Covenant-Breaker about 1914.

In the Name of the All-Knowing, the Proclaimer

In these days the Supreme Pen speaks in the Persian tongue, so that all those who are soaring in the Heavenly atmosphere of knowledge may find the signs of the Merciful and may succeed in gaining what is needful. So that perchance they may be protected everlastingly from the evil to which they are inclined; and may distinguish the faithful from the unfaithful, the convert from the unbeliever.

Some erring and lying ones prevent the others from the ordinances of God and take the prohibitions as their basis of actions, and yet they consider themselves as believing in God. The Word of the Supreme Being beareth witness to this and behind the word the Tablets, and behind the Tablets all the nights and the day-springs testify that God hath forsaken them. They imagined it right to receive from others and they consider that the laws of the Book are easy. But so they will be surrounded by calamity and by the punishment of God, the Almighty and the Powerful. By the Sun of the Horizon, if all the world were of gold and silver, the soul, which is really growing in the Kingdom of Faith will never turn towards it (this being so), then what will be the consequences? If they will take from it, so all this (which has been mentioned) has been prophesied of previously in good Arabic and other expressive languages. By God! If any one findeth the sweetness of that which hath been mentioned, then he will not act against the ordinances of God, but will turn to nothing but God. Also he will see with a clear insight the evanescence of the material world, and his heart will adhere to the everlasting Kingdom. O people! Say! (those who claim that they are believing in the Manifestation) be ashamed of your selves because He is the Knower. Be awakened and understand clearly to what great trouble and fatigue the Manifestation was. If what

is commanded were the prohibitions and the evil deeds, then were there no need for the Prophets and the Manifestations to come and trouble themselves. Because the thief and the impious people are acting according to their evil thoughts in doing unlawful deeds before the appearance of the Manifestation. Now, I say the Truth, and ye must hear this beautiful Voice and purify yourselves from the desires of unpleasant lusts. Today all those who are dwelling in the courts of unity and established firmly on the seats of eternity, even if they have nothing to appease their hunger they must not stretch their hands to receive anything, even from the Jews; then how unlawful if they receive anything from others!

God manifested Himself to teach the people the Truth, sincerity, religion, faith, submission, reconciliation, compassion, courtesy, prudence and piety, and to adorn themselves with the garments of good qualities and holy deeds. Say! O people! be merciful, and do not desecrate the Holy ordinances of God with your impure suppositions, evil thoughts and delusions. We ask God to lead all people to the Truth, to assist them in order to return to Him and to strengthen them to serve His Cause, to spread His Words and to act according to the ordinances of their Ancient Master. And you must look carefully to what has been expressed in that Tablet and inform the people of all that which the Heavenly Power prophesied so that all the Beloved of God may be kept everlastingly from the wicked suggestions of the unbelievers, and so that they may always turn to the Holy Horizon of the Almighty. Blessing to you and to whomsoever believed in God, the One and The Knowing.

Healing Tablet

To be repeated nine times.

O my God, Thy Name is my Healing, and Thy Remembrance is my Medicine, and Thy Love is my associate, and Thy Mercy is my need and my aid in the world and in the day of Judgment. Verily Thou are the Knower and the Wise.

He is God!

My God! My God! Praise be unto Thee for that Thou hast strengthened us to firmly believe in Thee and Thy signs, to hear Thy Voice.

and to respond to Thy Call, to turn unto Thee and rely upon Thee; and for the assistance Thou hast given us In causing us to know the Manifestation of Thyself, the dawning place of Thy Lights, and the Sun of Thine Appearance which shineth from the Horizon of Thy Oneness; for the instruction we draw from its Lights perceiving its Beams and observing its Tokens. Praise be to Thee for this great Bounty and evident success! Praise be to Thee for Thou hast made us leave our homes and helped us to cross the roads and to traverse the pathways, protected and preserved by the glances of the favor of Thine Eye until we arrived in this wide and far distant country—for the purpose of visiting Thy Beloved, because of the ardent desire we had to meet Thy sincere friends and behold the faces of Thy servants—that our breasts may be dilated with joy by witnessing their bright faces; that our eyes may be consoled by observing the Glad-Tidings that flow from the beauty of their character; that our ears may be delighted by hearing their eloquent and pure words; that we may be rejoiced and happy by their fellowship which we regard as being one of our last and greatest desires.

Praise be unto Them, to God, for this great grace and supreme gift! O my God, strengthen us to do Thy will, to walk in the path of the fulfillment of Thy Covenant and the Testament, and enable us to serve Thy Cause, spread Thy Fragrance, clothe ourselves with Thy Characteristics and the attributes of Thy Names in order that we may be an example of Thy Universal Grace and perfect Bounty; then we would be in a position to send forth amongst Thy creatures the signs of Thy guidance, and make Thy glad-tidings well known to the people. Verily, Thou are the Generous, the Merciful and the Supreme.

O ye Beloved of God, know that the world of creation is in perfect conformity to the Heavenly Kingdom, and that the material growth coincides with the spiritual, and that the material world is nothing more than published and corresponding signs that denote the conditions and the perfections of Divinity in that which Concerns Names, Attributes and Ordinances. Accordingly, as the sun of the ether hath its rising and setting, and by its light and heat all directions and regions become illuminated, and all existing things are nourished; so also the Sun of the Heavenly Truth hath its rising, vanishing, appearance and disappearance; and by its appearance and rising from the Day-spring of

the contingent world, all rising points in the world are illumined by the Abundant Bounty of the Merciful, and thus all the pure, blessed and abstract realities will be nurtured and developed by its great abundance and brilliant rays which are upon all quarters and regions. This in relation to what concerns the material world, but not with regard to the spiritual in relation to the world of creation. The sun of the ether is forever stationed in its great center, and hath no rising nor setting owing to its center. But, owing to the rotation of the globe, it appears to have rising and setting; in this same manner the Sun of the Truth was everlastingly in the Supremeness of Itself and in the reality of its holiness; rising, gleaming, shining and radiating. It hath neither ascent nor descent, perigee nor apogee, appearance nor disappearance, but everlastingly was stationed in the vertical point of its zenith, and its rising and setting are only in relation to the motion of the contingent and existent world. Also, as the sun of the ether hath various different and High places of arising, so also the Sun of the Truth hath many numerous and supreme places of arising. It removes from one place to another of those brilliant and merciful points of dawning and rising. He who hath a clear intellect, and whose heart is cleaving to and attracted to the Sun, his eyes will turn and follow the direction of its translation from its Points of dawning and arising; but he who does not perceive the Sun, but allows his heart to be attracted to a certain dawning point, or to a special horizon, then he will be veiled from the Sun when it moves to a second Dawning place. But he whose love to the Sun is fervent will neither be veiled by the Dawning Places nor be confined to the Day-Springs; but will have an intense love towards the Sun, from any spring from which it arises, or from any point from which it shines and gleams. It is an indisputable fact that the nations of the earth love indeed but the Dawning and Rising Points, and thus they are attracted to them, but are veiled from the Sun and its Lights when removing from one place to another. When the Sun of the Truth was shining from the Mosaic Horizon, the hearts had clung and adhered to that Dawning place, but when the Sun moved from the Dawning Point of the Mouthpiece of God (Moses) to the great brilliant Day-Spring which is the Horizon of Christ, the former nation which was adhering and confirming Itself to the Mosaic Point had been veiled from the Sun and its Lights because they did not move their eyes with its moving to another place,

and consequently ye find them in evident loss. This is the cause which intervened between the Jews and the Promised One and extolled Light (Christ). But as to ourselves, we have to thank God and praise Him for that He hath attracted us to the Sun and its Lights and not veiled us from comprehending the Dawning-Places and their conditions, and for that our eyes moved with the movement of the Sun during His transferring among the Dawning-Places and the Horizons. So this is an insight which our Lord granted us through His Bounty, Liberality and Beneficence. Thanks be unto Him for that, and praise be to Him for He hath assisted and strengthened us to be existing in the Day of His Effulgence from the great Horizon, and the magnificent Dawning-Place which neither any of the Dawning-Places could resemble it nor any of the Day-Springs could possess His similar appearance; because the Sun of the Truth hath shown from the Horizon of the Holiness with power and rays whose likeness had never been preceded, because God hath assuredly unveiled the cover, granted considerable gifts, bestowed upon us with favor and grace as He hath made us assemble under the Shadow of the Tree of the Covenant and under the Flag of the Testament confessing His Oneness, Singleness, Greatness, Power and Might, which have spread and shown forth upon all sides and regions while all the enemies bore witness to His Greatness, the supremacy of His Word, the success of His Authority, the Power of His Teachings and the rapidity of their divulgence, so that in His Day His Name became universally known in such a case which had never happened before in the days of the past Dawning-Places with such good success and victorious power. We beseech God to make us prosperous for doing His Will, acting on his Precepts, keeping His Ordinances, sincere in His Cause. Clothe ourselves with His Characteristics and Heavenly Attributes, and overflowed with the abundance of His Divine Bounty. We thank Him for His Bounty, Liberality and Beneficence and for that He hath elucidated before us His Right-Path, made clear for us the Straight Way, prepared for us a Light to be guided by in the darkest night, established for us the Great Covenant and distinctly pointed out by the traces of His Supreme Pen the Manifested Center (which is clearly slated by the Manifestation as the confirmed establishment), the Commentator of His Signs (verses), the explainer of His Words, the dissolver of the dilemma of all the difficult questions, the vanisher of the suspicions of the ancient

and modern (people), the annihilator of the contrariness from all the regions because His utterances are the only true facts and the permanent reality which is explicitly recorded in Kitáb al-'Ahd (Book of the Covenant) and Kitáb al-Aqdas (The Book of the Laws). He said, and what He said is the Truth: "Return what ye do not know in the Book to the One who is branched from this Ancient Root", and in Kitáb al-'Ahd He hath conclusively said: "It is intended by the branched One to be the Manifested Center, who is known, famous and praiseworthy amongst all the sects and the nations and through all the countries and regions; so that the feet should not deviate when the Sun of the Truth disappears, so that the aberrant people would not lay the suspicions for the purpose of satisfying their passions and lusts. How wonderful! All these Divine Ordinances are well known and admitted by all without the slightest doubt to any single soul, even by all the other creeds of all regions, yet some deceivers (hypocrites),² in order to create discord in the Cause of God and attain the seductions of the world, have denied after they had believed, boasted after they had submitted, disavowed after they had confessed, and doubted after they had praised; accordingly they are destroyed madly in the waterless desert of loss, and gone astray in the wilderness of contempt and shame. Alas! for them on account of the future. Ah, men, I say unto ye that their loss, indeed, is the same as the loss of the Pharisees, and their contempt is that of the soothsayers of Baal in the time of Elijah the Israelite. 'Abdu'l-Bahá 'Abbás

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

Oh! God, Oh! Thou who art the Confirmer of every just power and equitable empire in the Eternal Glory, the Everlasting Power, Continuance, Steadiness, Firmness and Greatness! Strengthen by the abundance of Thy Mercy every government that acts rightly amongst its subjects and every dominion given by Thee that protects the poor and weak by its flags.

I ask Thee by the abundance of Thy Holiness and that of Thy Bounty, to assist this just government that hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the handsome inhabited, cultivated and the flourishing regions belonging to such government.

² Náqidín.

Oh! God strengthen its soldiers and flags, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by Thy Conquering Power and Wonderful Might in that Kingdom of Creation.

Thou art the Confirmer of whomsoever Thou wiliest.

Verily, Thou art the Powerful and the Almighty.

'Abdu'l-Bahá 'Abbás

HE IS AL-ABHÁ

Oh! 'Alí know in the indubitable truth my Name indeed is 'Abdu'l-Bahá.

My deportment	is 'Abdu'l-Bahá
My qualification	is 'Abdu'l-Bahá
My title	is 'Abdu'l-Bahá
My celebrity	is 'Abdu'l-Bahá
My reality	is 'Abdu'l-Bahá
My existence	is 'Abdu'l-Bahá
My essential property	is 'Abdu'l-Bahá
My mystery	is 'Abdu'l-Bahá
My revealability	is 'Abdu'l-Bahá
My outwardness	is 'Abdu'l-Bahá
My inwardness	is 'Abdu'l-Bahá
My beginning	is 'Abdu'l-Bahá
My end	is 'Abdu'l-Bahá

My heart	is 'Abdu'l-Bahá
My spirit	is 'Abdu'l-Bahá
My soul	is 'Abdu'l-Bahá
My body	is 'Abdu'l-Bahá
My discernment	is 'Abdu'l-Bahá
My hearing	is 'Abdu'l-Bahá
My utterance	is 'Abdu'l-Bahá
My thought	is 'Abdu'l-Bahá
My renown	is 'Abdu'l-Bahá
My vigilance	is 'Abdu'l-Bahá
My comprehension	is 'Abdu'l-Bahá
My imagination	is 'Abdu'l-Bahá
My kingdom	is 'Abdu'l-Bahá
My power	is 'Abdu'l-Bahá
My humanity	is 'Abdu'l-Bahá
My divinity	is 'Abdu'l-Bahá
My Godliness	is 'Abdu'l-Bahá
My Ka'aba	is 'Abdu'l-Bahá
My alighting place	is 'Abdu'l-Bahá

My sacred territory	is 'Abdu'l-Bah
My Qibla	is 'Abdu'l-Bahá
My Mashwar (Council)	is 'Abdu'l-Bahá
My Muná (Desire)	is 'Abdu'l-Bahá
My 'Arafát (Place of pilgrimage)	is 'Abdu'l-Bahá
My Holy Mosque	is 'Abdu'l-Bahá
My extreme Mosque	is 'Abdu'l-Bahá
My extreme end	is 'Abdu'l-Bahá
My Lotus tree	is 'Abdu'l-Bahá
My refuge	is 'Abdu'l-Bahá
My protection	is 'Abdu'l-Bahá
My cave	is 'Abdu'l-Bahá
My virtue	is 'Abdu'l-Bahá
My wish	is to be called 'Abdu'l-Bahá
My solicitude	is to be celebrated as the slave of al-Bahá's slave.

And that is my belief, religion, state, knowledge, stability, confirmation and confession. As the Sayer (the Arabic Poet)³ said:

“Stopped will be mine ear,
 If called by my name;
 And verily, if called, O His servant
 The servant of God will hear.”
 ‘Abdu'l-Bahá ‘Abbás

³ Shá'ir (“poet”)?

1. Is the Muslim Holy of Holies in Mecca where Muḥammad the Prophet proclaimed Himself: The side towards which one turns especially in prayer?
2. Are Holy places in Arabia near the Ka'aba?
3. Are Holy places in Arabia near the Ka'aba?

Revealed by the Manifestation

But concerning that which you asked about the Spirit and its everlastingness after its ascension, know that it will ascend at the time of its departure until it enters the Presence of God in a form that, throughout all centuries, times, and throughout all circumstances and events of the world will remain unchanged, but will be everlasting as the perpetuity of the Kingdom of God, His Sovereignty, His Power and His Might, and from it will appear the traces of God, His Qualities, Providences and Favors—the Pen cannot move at the mentioning of this Station as it is in its Supremeness and Exaltation. The hand of the Divine Bounty will cause it to enter into a station that cannot be comprehended by expression, nor be explained by all the creatures of the existence.

Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations. Verily, it moves in the atmosphere of God's desire, and enters into the Supreme Paradise.

All the angels of the Supreme Paradise attend and surround it—and it will have fellowship with all the Prophets of God and His saints, and speak with them and tell them what happened to it in the cause of God, the Lord of the Universe. If anyone could realize what hath [been] assigned in the Kingdoms of God, the Lord of the Throne and the dust, he would immediately yearn with a great longing for that Unmovable, Exalted, Holy and Abhá Station. Oh! 'Abdu'l-Bahá! now listen in the Persian language:

My Bahá is upon thee. As you asked about the immortality of the Spirit, this Wronged One beareth witness to its eternity, and as to your question about its form, it cannot be described, and is not needful to be expressed, but only something need to be known.

Prophets and Messengers came only to guide the creatures to the straight path of God, and in order that people may be trained.

Then at the time of their Ascension, with a perfect holiness and separation, and having been cut from the things of this world, they will repair to the Supreme Station.

By the Self of God the rays of those spirits are the cause of the development of the people and the station of the nations. These are the leaven of the existence and the greatest causes of the Appearances of Divinity, and the works of the Universe. By them the clouds will shower and the plants of earth spring up; not one thing, of all the things, is existing without cause, reason and beginning.

The greatest cause is that the Spirits were and are forever above us equal, and the difference between this (earthly) kingdom and the other is like the difference between the embryonic world and this world—though after the ascension, it will enter in the Presence of God in a form suited for eternity and for the Kingdom.

And this eternity is the eternity of time, not the essential which has reason, but the eternity of the essential has no cause, this is only to God. Blessed are the wise. If you ponder carefully the actions of the Prophets, you will bear witness that there are other worlds besides this. The learned men of the world confess and bear witness to that which has been revealed in the Holy Books, as it has been revealed by the Supreme Pen in the Lawḥ-i-Ḥikmat, i.e., the Tablet of Wisdom.

But even the naturalists who are holding simply to laws, confessed and wrote that the Prophets were wise men, and they said they spoke of the Station of Paradise and hell, of bliss and torment as a means of educating the people. Now consider well that these wise men hold that these Holy Ones, in any time they were, are or will be found the foremost of all.

Some of those holy prophets are known to be the wise men and the messengers of God. Now, all of them, if they believe that the worlds of God are only this world, they would not put themselves in the hand of the enemies, and endure such hardships and difficulties that are beyond comparison. If anyone with a pure heart and clear intelligence thinks about that which has been revealed from the Supreme Pen, at once with tongue of honesty he will say that now the truth is evident. But what you asked about the resurrection was quite sufficiently revealed in the Kitáb al-Íqán.

Blessing be upon the wise.