

TABLET OF TARAZAT
TABLET OF THE WORLD
WORDS OF PARADISE
TABLET OF TAJALLEYAT
THE GLAD TIDINGS

Revealed by
BAHA'U'LLAH
AT ACCA

Translated by
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TABLET OF TARAZAT

In My Name, the Protector over all Names!

Praise and glory belong unto the King of Names and the Creator of Heavens, the waves of the Sea of Whose Appearance are manifest and evident before the faces of all in the world. The Sun of His Command is submitted to no covering, and His Word of Affirmation is beyond the reach of negation. Neither the restriction of tyrants nor the oppression wrought by Pharaohs could withhold Him from His Will. Glorified is His Power and great is His Grandeur!

Praise be unto God! Although Signs (or Verses) have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant servants (or people) are found heedless, nay, even contradictory. O that they were content with mere contradicting! Nay, but they are all the time plotting to cut down the Blessed Tree. From the beginning of this Dispensation the manifestors of selfishness

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have exerted themselves with all tyranny and injustice to extinguish the Light of God; but, verily, God prevented them therefrom, and through His Power caused the Light to appear and protected it through His Might, until the heaven and earth were illuminated with its radiance and brightness! Praise be unto Him under all circumstances!

Glory be unto Thee, O Thou God of the World and Desire of Nations, O Thou Who hast become manifest in the Greatest Name, whereby the pearls of Wisdom and Utterance have appeared from the shells of the great Sea of Thy Knowledge, and the heavens of Religions are adorned with the light of the Appearance of the Sun of Thy Countenance!

I beg of Thee—by that Word, by reason of which Thy Proof was made perfect among Thy creatures and Thy Argument among Thy servants—to strengthen Thy people in that, whereby the face of the Cause will radiate in Thy Dominion and the standards of Thy Power and the banners of Thy Guidance will be planted in Thy lands and among Thy servants!

O my God! Thou beholdest them clinging to the rope of Thy Grace and holding fast unto the hem of the mantle of Thy Beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee.

I beg of Thee, O Thou King of existence and Protector of the seen and unseen, to make whosoever

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arises to serve Thy Cause as a sea moving by Thy Desire; ablaze with the Fire of Thy Sadrat, shining from the horizon of the Heaven of Thy Will. Verily, Thou art the Mighty One, whom neither the power of all the world, nor the strength of nations can weaken. There is no God but Thee, the One, the Single, the Protector, the Self-subsistent!

O thou who hast drunk the Choice Wine of My Utterance from the Cup of My Knowledge!

In this Day, the following Words were heard from the rustling of the Sadrat'ul-Muntaha, which is planted by the Hand of Power of the King of Names, in the Exalted Paradise:

THE FIRST TARAZ *

and the First Tajalli,† which has risen from the horizon of the "Mother-Book,"§ is that man should know his own self, and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty. After man has realized his own being and become mature, then for him wealth (or competence) is needed. If this

* Tarâz literally means ornament or an ornamented mantle. As a robe is adorned by ornaments, so likewise man is adorned by practicing these Words.

† Tajalliât is the plural of "Tajalli" and literally means splendors or rays of light. As the light illumines the body of the world, so the light of these Words and Commands illumines the inner heart of man.

§ "Mother-Book," or "Mother of the Book," is an expression in the *Koran*. It means the Manifestation of God from whom all Books and Teachings proceed.

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wealth is acquired through a craft and profession, it is approvable and worthy of praise to men of wisdom, especially to those servants [*i. e.*, men] who arise to train the world and beautify the souls of nations. These are the cup-bearers of the Kawther of Knowledge and the guides to the Ideal Path. They direct the people of the whole world unto the Right Path, and instruct them in that which is conducive to the elevation and progress of being.

The Right Path is a path which leads man to the day-spring of Perception and dawning-place of Knowledge and directs him to that which is the cause of honor and glory and greatness. We hope that, by the providence of the Wise Physician, the dust will be removed from his eyes and (the clearness of) his sight will increase; so that he may discover that for which he has been created. In this Day that which will decrease blindness and increase sight is worthy of attention. To the possessors of wisdom this (spiritual) sight is the minister and guide of knowledge. The apprehension of knowledge is due to the power of seeing [insight]. The people of Baha' must, in all cases, act and advise (people) in that which is worthy.

THE SECOND TARAZ

is to consort with (the people of) religions with joy and fragrance; to show forth (in deeds, *etc.*) that which is declared by the Speaker of the Mount; and

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to render justice in affairs. The followers of Sincerity and Faithfulness must consort with all the people of the world with joy and fragrance; for association (intercourse) is always conducive to union and harmony, and union and harmony are the cause of the order of the world and the life of nations. Blessed are they who hold fast to the rope of Compassion and Kindness and are detached from animosity and hatred!

This Oppressed One exhorts the people of the world to Forbearance and Benevolence (or well-doing). These are as two lights for the darkness of the world and as two teachers to lead nations to knowledge. Blessed are those who attain thereto, and woe unto those who are heedless!

THE THIRD TARAZ

is concerning Good Character.* Good Character is, verily, the best mantle for men on the part of God; by this, God adorns the temples of His friends. By My Life, the light of good character surpasses the light of the sun and its effulgence. He who attains thereto is accounted as the essence of men. Upon this the honor and glory of the world are based and are dependent. Good character is the means of guiding men to the Right Path and the Great Message.

* The original word, translated above as "Good Character," has also the following meanings: Good manners, good disposition, good qualities, good nature, good temper, good morals, *etc.*

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Blessed is he who is adorned with the attributes and virtues of the Supreme Concourse!

Gaze toward Justice and Equity under all circumstances. This exalted Utterance has been revealed, from the Pen of ABHA, in the "Hidden Words":

"O Son of Spirit!

"The best of all to Me is Justice. Desire thou not to cast it away if thou desirest Me, and neglect it not, that thou may'st be faithful to Me, for by it thou wilt attain to see the things with thine own eyes and not by the eyes of the creatures, and know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is one of My Gifts to thee and one of My Cares over thee, therefore put it before thine eyes continually."

The possessors of Justice and Equity occupy the highest station and loftiest rank: the lights of Righteousness and Piety radiate and shine from such souls. It is hoped that nations and countries may not be deprived of the lights of these two orbs.

THE FOURTH TARAZ

is on Trustworthiness. Verily, this is the door of tranquillity to all in the world, and the sign of glory from the presence of the Merciful One. Whosoever attains thereto has attained to treasuries of wealth and affluence. Trustworthiness is the greatest door to the security and tranquillity of mankind. The

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stability of every affair always depends on it, and the worlds of honor, glory and affluence are illuminated by its light.

Sometime since, this sweet Utterance was revealed from the Supreme Pen :

“ Verily, We mention unto thee Trustworthiness and the place it occupies before God, thy Lord and the Lord of the Great Throne. One day We repaired unto our Green Island [*i. e.*, Rizwan]. When We entered therein, We found its streams flowing, its trees in full foliage, and the sun playing through the interstices (of their branches).

“ Turning our Face to the right, We beheld that which the pen fails to describe, nor can it set forth that which was witnessed by the Eye of the Lord of Mankind in that Place, which is the Most Pure, the Most Honored, the Most Blessed, the Most Lofty.

“ We then advanced toward the left. There We beheld one of the Countenances of the Exalted Paradise, standing on a pillar of Light, and calling out in the loudest voice, saying: ‘O ye concourse of heaven and earth, gaze upon my beauty, my light, my appearance and my effulgence. By God, the True One, I am Trustworthiness, its manifestation and its beauty, and I am the Reward to him who clings thereto, who knoweth (the loftiness of) its rank and position and holdeth fast unto its hem. I am the most great ornament to the people of Baha’, and the mantle of honor to all in the Kingdom of Emanation. I am

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the greatest cause for the affluence of the world, and the horizon of tranquillity to the people of existence.' Thus have We revealed unto thee that which will draw mankind near unto the Lord of Creation!

“ O people of Baha'! Trustworthiness is the best garment for your temples and the most splendid crown for your heads. Adhere thereto by the command of the Omnipotent Commander! ”

THE FIFTH TARAZ

regards the preservation and protection of the stations of the servants of God. They must not make light of any matter, but speak in Truthfulness and Sincerity. The people of Baha' must not refuse to discharge the due reward of any one, and must respect possessors of talent; and they must not stain their tongues with slander (or evil words) like unto the former community [*i. e.*, Islamites]. In this Day the sun of arts and crafts is manifest from the horizon of the heaven of the Occident, and the river of skill is flowing from the sea of that part. One must speak with justice and recognize the worth of benefits. By the Life of God, the word Justice is shining and luminous like unto the sun: We beg of God to illuminate all with its lights. Verily, He is Powerful in all things and is worthy to grant!

In these days, Truthfulness and Sincerity are captive in the claws of falsehood, and Justice is oppressed by the scourges of injustice. The smoke of

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corruption has so enveloped the world that naught is seen from any direction save armies and naught is heard from any region except the clashing of swords. We beg of God to assist the appearances of His power [rulers, *et al.*] in that which is conducive to the reformation of the world and the welfare of nations.

THE SIXTH TARAZ:

Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent on all. These visible arts and present implements are from the results of His Knowledge and Wisdom, which have been revealed from the Supreme Pen. The Supreme Pen is that Pen from the treasury of which the gems of Wisdom and Utterance, and the arts of all the world have appeared and become manifest. In this Day the mysteries of this earth are unfolded and visible before the eyes, and the pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers [editors, *et al.*] thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of Equity and Justice; they must inquire into matters as much as possible, in

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order that they may be informed of the real facts, and commit the same to writing.

Concerning this Oppressed One, whatever the newspapers have mentioned is mostly devoid of truth. Good Speech and Truthfulness are, in loftiness of position and rank, like unto the sun which hath risen from the horizon of the heaven of knowledge. The waves of this Sea are visible before the faces of all in the world, and the traces of the Pen of Wisdom and Utterance are manifest.

They have written in newspapers that this servant hath fled from Persia and gone to Irak Arabie [Baghdad]! Praise be to God, this servant hath not concealed himself even for an instant and hath been always standing and present before all faces. Verily, we have not fled, nor do we flee; nay, rather, the ignorant servants [*i. e.*, people] have fled from us! We left our native land, and horsemen, commissioned by the Persian and Russian governments, escorted us until we arrived at Irak with glory and power. Praise be to God, the matter of this Oppressed One is exalted (or evident) like unto heaven and is shining and luminous as the sun. Concealment hath no access to this Station, and dread and silence have no place therein!

The Mysteries of the Resurrection Day and the Signs of the "Hour" have all become manifest, but the people are heedless and veiled.

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“ And when the seas shall be filled up, and when the Books shall be laid open.”* By God, the True One, the “ Morn ” hath dawned, the “ Light ” hath shone and the “ Night ” is gone by. Blessed are those who know! Blessed are those who have attained!

Praise be to God! The pen wonders what to write and the tongue knoweth not what to utter!† After extraordinary difficulties and many years' imprisonment, captivity and afflictions, it is now found that greater veils than those which have been removed have intervened, have prevented the eyes from seeing and eclipsed the light of understanding. Newly charged calumnies are found to be many times greater than former ones.

O people of Beyan! Fear God: meditate on the former community [Islam], on their action and its result. Except with those whom God hath protected through His Power, all that they have said is false and all that they have done is wrong.

By the Life of the Desired One, were one to reflect on this matter he would advance toward the Most Great Orb, severed from the world; and he would sanctify and purify himself from the dust of imaginations and the smoke of superstitions. What and who was the cause that the former community

* Verses quoted from the *Koran* to point out that all of them have become fulfilled in this Manifestation.

† An expression of astonishment.

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[Islam] was misled?*" They still reject (this Truth) and are advancing toward their own fancies. Sincerely to please God, this Oppressed One says: "Whosoever wishes let him advance and whosoever wishes let him turn away. Verily, God is independent from all that was and is" [*Koran*].

O people of Beyan! The obstacles and veils (of Islamites) were some men like unto Hadi of Doulat Abad,† who, with turban and staff [*i. e.*, their clerical position], afflicted the helpless people with such superstitions that they still await the appearance of an imaginary person from an imaginary place. Be ye admonished, O ye endowed with understanding!

O Hadi! Hearken unto the Voice of the Trustworthy Exhorter. Advance from the left to the Right and from doubt to Assurance. Be not a cause of misleading (people). The shining Light of the Cause is manifest and the Signs pervade (the world). Turn thy face toward God, the Protector, the Self-subsistent! Forbear for the sake of God, and leave the people (to themselves). Thou art uninformed of the Principal Point and knowest it not. O Hadi! Be thou of one face in the Path of God. Thou art a polytheist with the polytheists and a believer in One God with the believers in Divine Unity. Reflect upon those souls who sacrificed their

* *i. e.*, did not believe in this Manifestation at the coming of the BAB.

† One of the chief Ezelis who preached against BAHÁ'U'LLAH and thus was a great obstacle and veil to those followers of the BAB, who, as Ezelis, considered him their teacher.

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lives and property in that land;* perchance thou mayst be admonished and warned. Is he who protects his body, his life and his property, better than he who sacrifices all these in the Path of God? Be just and be not of those who do wrong. Cling unto Justice and hold fast to Equity; so that perchance thou mayst not use religion as a snare and shut thine eyes from God for the sake of gold. The injustice wrought by thee and by those like unto thee has gone so far that the Supreme Pen is engaged in such sayings. Fear God. Verily, the Precursor [the BAB] has said: "Verily, He (whom God shall manifest) [*i. e.*, BAHÁ'] will utter in every state: VERILY, I AM GOD! THERE IS NO GOD BUT ME, THE PROTECTOR, THE SELF-SUBSISTENT!"

O ye people of Beyan! They [*i. e.*, Ezel, *et al.*] have forbidden you to meet the Friends [Bahais]: what is the cause and reason of this prohibition? Be ye just, in Truth, and be not of the heedless. To the men of perception the cause and reason of this prohibition is manifest and evident; it is that no one may become cognizant of his [Ezel's] secrets and deeds.

O Hadi! Thou hast not been with us, and thou art not informed: act not upon mere supposition. Besides, look into the Tablets with thine own sight

* *i. e.*, Esphahan; where "the Sultan of the Martyrs" and his brother "the Beloved of the Martyrs," Ashraf, and many others suffered martyrdom.

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and reflect upon that which has appeared. Show pity on thyself and on mankind. Be not the cause of error, like unto the former community [*i. e.*, Islam].* The Path is clear and the Proof is manifest. Exchange oppression for Equity and injustice for Justice. It is hoped that the fragrance of Revelation may strengthen thee and that the ear of thy soul may hear the blessed saying, "Say, God (sent it down): then leave them to amuse themselves with their vain discourse" [*Koran*].

Thou hast gone (to Cyprus) and seen (Ezel); now speak with justice and do not misrepresent (the matter) to thyself and to the people. Thou art both ignorant and uninformed; hearken to the Voice of this Oppressed One, and intend (to reach) the Sea of Divine Knowledge, perchance thou may'st be adorned with the ornament of understanding and forsake all else save God. Hearken to the Voice of the Compassionate Counsellor which is raised, without veil or covering, before the faces of kings and subjects; and invite all the people of the world to the Lord of Pre-existence. This is that Word from the horizon of which the Orb of Grace is shining and gleaming!

O Hadi! This Oppressed One, severed from the world, has bestowed abundant effort on extinguishing the fire of animosity and hatred which is aflame in

* *i. e.*, like unto the Mullahs of Islam, who, in the coming of the Báb, misled the people and withheld them from believing in His Message.

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the hearts of peoples. Every just and equitable person must thank God—Exalted is His Glory!—and arise to serve this Most Great Cause; perchance *light* may appear in place of *fire*, and love instead of animosity.

By the Life of God! This is the purpose of this Oppressed One. In declaring this most great matter, and in demonstrating it, We have endured calamities, hardships and adversities. Thou art thyself a witness to that which has been said, wert thou to speak with justice! Verily, God sayeth the Truth and guideth to the Path; and He is the Powerful, the Mighty, the Gracious!

El-Baha' [Glory] from Our Presence be upon the people of Baha', whom neither the oppression of the unjust, nor the power of the iniquitous, could withhold from God, the Lord of the creatures!

Here ends the Tablet of Tarâzât.

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In My Name, The Speaker in the
Kingdom of Beyan!

Praise and glorification behooveth the Manifest King who hath adorned the Strong Prison [Acca] with the presence of his holiness Ali-Kabli-Akbar and his holiness Ameen, and ornamented it with the lights of Assurance, Steadfastness and Tranquillity. The Glory [*literally*, Baha'] of God and the Glory of all in the heaven and earth be upon both of them!

Light and Glory [Baha'], Greeting and Praise be upon the Hands of His Cause [*i. e.*, devoted teachers], through whom the light of Long-suffering hath shone forth, and the declaration of authority is proven of God, the Powerful, the Mighty, the Independent; and through whom the Sea of Bestowal hath moved, and the Breeze of the Favor of God, the Lord of mankind, hath wafted. We beg of Him—Exalted is He!—to protect them [*i. e.*, devoted teachers] through His hosts, to guard them by His dominion, and to assist them by His power which hath conquered all things. The dominion belongs to

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God, the Maker of Heaven, and the King of the Kingdom of Names!

The GREAT MESSAGE commands:

O ye people of Persia! Ye have been the day-springs of Mercy and the dawning-places of Compassion and Love; and the regions of existence have been illuminated and adorned with the light of your Knowledge and Wisdom. How is it that you have arisen to destroy yourselves and your friends with your own hands?

O my Afnan!* Upon thee be my Baha' and Favor! The Tent of the Divine Cause is great; it shall envelop all the nations of the world. The day is your day, and a thousand Tablets are your evidence. Arise to assist the Cause, and be engaged in subduing the minds and souls of the people of the world through the host of Utterance. You must show forth that which will be conducive to the welfare and tranquillity of the helpless ones of the world. Gird up the loins of effort; perchance the slaves may be emancipated from bondage and find freedom. In this Day, the cry of Justice is raised and the lamentation of Equity is heard. The dark smoke of oppres-

* "Afnan" means, in Arabic, "twigs." This title is given to the relations of the BAB and to his cousins, due to their relationship to the Tree of the Cause. The term "Afnan" has also been symbolically applied by BAHÁ'U'LLAH to sincere believers, of whom He speaks as the twigs and parts of the Tree of the Manifestation.

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sion hath enveloped the world and nations. Through the motion of the Supreme Pen a new life of Significances is breathed into the body of words by the command of the Ideal Commander, and the effects thereof are visible and manifest in all the things of the world. This is the Most Great Glad-tidings which hath flowed from the Pen of this Oppressed One.

Say: O friends! Why fear, and whom shall ye dread? These clay-pieces of the world shall be disintegrated by a slight moisture. Your union itself will be conducive to scattering superstitious souls. Strife and conflict are characteristic of the ferocious beasts of the earth. By the Assistance of God, the sharp swords of the Babi Community have been returned to the scabbards through good words and pleasing deeds. The righteous have always, through good words, taken possession of the gardens of Existence.

Say: O friends! Do not forsake Wisdom. Harken to the Exhortations of the Supreme Pen with the ear of Intelligence. No one of all the people of the world should suffer harm from your hands or tongues.

Concerning the Land of Ta [*i. e.*, Teheran] we have revealed in the Book of Akdas that which is conducive to warning all in the world. The unjust ones of the world have usurped the rights of nations, and are with all power and strength occupied with

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their own lustful desires. The Tyrant* of the Land of Ya [*i. e.*, Yazd] wrought that wherefore the eyes of the Supreme Concourse shed tears of blood.

O thou who art drinking the Choice Wine of My Utterance and gazing toward the horizon of My Manifestation! How is it that the people of Persia, notwithstanding their precedence in sciences and arts, are *now* found to be the lowest among all the peoples of the world? O people! In this blessed, brilliant Day, deprive not yourselves of the Bounties of the Bounteous One. In this Day, the rains of Wisdom and Utterance are descending from the clouds of Mercy of the Merciful One. Blessed is he who renders Justice in the Matter, and woe unto those who are unjust!

In this Day every knowing one testifies that the Utterances, which are revealed from the Pen of this Oppressed One, are the greatest cause for the elevation of the world and the development of nations. Say: O people! Arise to assist yourselves through the heavenly Power, that perchance the earth may be purified and purged from the idols of superstitions and imaginations which are, forsooth, the cause of the failure and humiliation of the helpless people. These idols intervene and withhold the people from progress and loftiness. It is hoped that the Hand of

* *i. e.*, the Governor of Yazd, who martyred seven believers in *one* day, one after another, some time before the Departure of BAHĀ'U'LLĀH.

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Power will assist, and will deliver the creatures from the great baseness.

It is revealed in one of the Tablets: "O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations." The betterment of the world can be accomplished through pure and excellent deeds and well-approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character. O people of Baha'! Hold fast unto Piety! This is that which is commanded by this Oppressed One and chosen by the Potent One.

O friends! in this soul-refreshing Springtime, it behooveth you to be refreshed and verdant through the Divine Vernal Shower. A great Sun has diffused its rays and the Cloud of Mercy is overspread. Successful is he who did not make himself portionless, and recognized the Friend in this Garment.

Say: The Ahrimans* are lurking in ambush: be ye aware and deliver yourselves from every darkness through the Light of the Name of the Discerning One. Have ye regard for (the interest of) the world, and not for yourselves. Ahrimans are such souls as intervene and interpose between men and exaltation and loftiness in their positions. In this Day,

* "Ahriman" is the tempter, demon, evil spirit of the Zoroastrian Scripture. Here BAHĀ'U'LLĀH uses the term to denote all those men, teachers and leaders, who mislead men and tempt them away from the Truth.

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it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people. In every one of the Verses, the Supreme Pen hath opened doors of Love and Union. We have said—and Our Saying is Truth—“Consort with all the (people of) Religions with joy and fragrance”. Through this Utterance, whatever was the cause of foreignness, discord and disunion has been removed.

Concerning the progress of existence and the development of men We have revealed that which is the greatest Door to the training of the people of the world. All that hath been formerly revealed from the tongue or pen of the people of the past, the King thereof is indeed revealed in this Most Great Manifestation from the Heaven of Will of the Lord of Pre-existence. In former ages it has been said: “To love one’s native land is Faith.” But the Tongue of Grandeur hath said in the Day of (this) Manifestation: “Glory is not his who loves his native land; but glory is his who loves his kind.” By these exalted Words He taught the birds of souls a new flight and effaced restriction and blind imitation from the Book. This Oppressed One hath forbidden the people of God (to engage in) strife and conflict, and summoned them to good deeds, and to spiritual and pleasing morals. In this Day the hosts which assist the Cause are (good) deeds and (good)

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morals. Blessed are they who adhere thereto, and woe unto those who reject them!

O people of God! I exhort you to Courtesy.* Courtesy is, in the primary station, the lord of all virtues. Blessed is he who is illumined with the light of Courtesy, and is adorned with the mantle of Uprightness! He who is endowed with Courtesy (or Reverence) is endowed with a great station. It is hoped that this Oppressed One, and all, will attain to it, adhere to it, hold unto it, and observe it. This is the Irrefutable Command which hath flowed and is revealed from the Pen of the Greatest Name.

This Day is a Day wherein the gems of Steadfastness must appear from the mine of man. O people of Justice! Ye must be luminous like unto light, and be ablaze as the Fire of the Sinaitic Tree. This Fire of Love will assemble all the different peoples in one court; but the fire of animosity is the cause of disunion and conflict. We beg of God to protect His servants from the evil of His enemies. Verily, He is Powerful in all things!

Praise be to God! The True One—Exalted is His Glory!—hath opened the doors of the minds and souls through the Key of the Supreme Pen. Every one of the revealed Verses is a manifest door to the appearance of spiritual virtues and holy deeds. This Voice and this Utterance is not particularized to

* The word translated here "Courtesy," means also "Reverence," "Propriety of conduct," *etc.*

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one country or one city. The people of the world in general must adhere to that which is revealed and hath appeared, so that they may attain to the Real Freedom. The world is illuminated with the lights of the Orb of Manifestation; for in the "year sixty"* the Precursor—May the lives of all else save Him be a sacrifice to Him!—announced the glad-tidings of the New Life, and in the "year eighty"† the world attained to the New Light and the Wonderful Life. *Now* most of the people of the lands are prepared to hearken unto the Exalted Word, upon which depends and is based the resuscitation and resurrection of all.

In the Prison, Acca, We have revealed in the Red Epistle that which is conducive to the elevation of men and to the cultivation (or prosperity) of countries. Among others, these (following) Utterances have been revealed therein, from the Pen of the King of Existence.

The greatest Foundations upon which depends the administration of people are the following:

First: The Ministers [Counsellors, *i. e.*, members] of the House of Justice must promote the Most Great Peace, in order that the world may be freed

* The "Year Sixty" means the year 1260 A. H. (1844 A. D.) in which the Báb appeared. The Mohammedan prophecies and traditions speak in this term concerning the year in which the New Manifestation was to appear.

† The "Year Eighty" means the year 1280 A. H. (1863 A. D.), *i. e.*, nineteen years after the appearance of the Báb. It is the year of BAHÁ'U'LLAH'S Declaration, upon his removal from Baghdad to Constantinople. He declared Himself nineteen years after the rise of the Báb, in fulfilment of the prophecy made in the Beyan.

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from onerous expenditures. This Matter is obligatory and indispensable; for warfare and conflict are the foundation of trouble and distress.

Second: Languages must be reduced to one, and that one language must be taught in all the schools of the world.

Third: All must adhere to the means which is conducive to Love and Unity.

Fourth: Men and women must place a part of what they earn by trade, agriculture or other business, in charge of a trustworthy person, to be spent in the education and instruction of the children. That deposit must be invested in the education of the children, under the advice of the Trustees (or members) of the House of Justice.

Fifth: Complete regard should be had to the matter of Agriculture. Although this matter is mentioned in the Fifth, yet in reality it is endowed with the first station. Agriculture is greatly developed in foreign countries, but in Persia it has still remained unheeded. It is hoped that the Shah—May God assist him!—will concern himself with this great and important matter.

To resume: Were they to adhere to that which has been revealed by the Supreme Pen in the Red Epistle, they shall find themselves independent of [fulfilling] all the laws of the world. Certain Utterances have repeatedly poured forth from the Supreme Pen, that perchance the Day-springs of Power

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and Dawning-places of the Divine Might [*i. e.*, rulers and administrators] may, sometime, be enabled to enforce them. Were seekers to be found, all that hath appeared from the Absolute Penetrative Will would be declared sincerely to please God; but where is the seeker, where is the enquirer, where is the just one? Now, every day, a fire of oppression is ablaze, and a sword of blood-shed is unsheathed. Praise be to God!* The grandees of Persia and the high nobility glory in savage qualities. "Such stories add astonishment to astonishment!"

This Oppressed One is night and day engaged in thanking and praising the Lord of mankind, for it is witnessed that (our) exhortations and advice have produced effect, and the conduct and manners of this community have attained to the rank of (God's) Acceptance; because an event has occurred which is the means of illumining the eyes of all in the world: it is this, that the friends [Bahais] have interceded for the enemies before the Princes and Rulers. Good deeds bear witness to the truth of words. It is hoped that the righteous will illuminate the world through the light of deeds. I beg of God—Exalted and Blessed is He!—to enable *all*, in His Days, to be steadfast in His Love and in His Cause. Verily, He is the Friend of the sincere and of those who practice!

* Used as an expression of wonder.

Tablet of the World

O people of God! The Supreme Pen hath caused worlds [*i. e.*, higher spiritual states or conditions] to appear, and hath bestowed Ideal Light on the eyes. But most of the people in Persia have ever been bereft of profitable utterances and holy sciences and arts.

In the preceding day, this exalted Word was especially revealed for one of the Friends from the Supreme Pen, that perchance the people of denial may attain unto Faith, and penetrate the intricacies of fundamental Divine Matters, and be thereby admonished.

The deniers and contradictors hold to four words:
First: Destroying men's lives [*literally*, beheading men].

Second: Burning the Books.

Third: Shunning other nations.

Fourth: Exterminating other communities.

Now, by the Grace and Authority of the Word of God, these four great barriers have been demolished. These four manifest decrees have been effaced from the Book, and God hath changed brutal manners into spiritual qualities. Glorified is His Will! Exalted is His Power! Great is His Dominion!

Now, beg ye of God—Exalted is His Glory!—and We beg of Him also to guide the Shi'ite community and to deliver them from unworthy attributes. In every day the tongue of every individual of that community uttereth many a curse; and the

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word "Mal'oon" [accursed], pronounced with guttural "o," is one of their daily foods.

O my God! O my God! Thou hearest the cry of Thy Baha' and his lamentation in days and nights; and Thou knowest that, verily, he hath not desired aught for himself, but hath desired to sanctify the souls of Thy servants [*i. e.*, people] and deliver them from the fire of hatred and animosity, which surrounds them at all times. O my Lord! The hands of the Chosen Ones are, verily, stretched toward the heaven of Thy Bounty, and those of the Sincere Ones toward the firmament of Thy Bestowal. I beg of Thee not to disappoint them in that which they have desired from the sea of Thy Gift, from the heaven of Thy Grace, and from the sun of Thy Generosity. O my Lord! Strengthen them in such virtues, whereby their stations may be exalted among nations. Verily, Thou art the Powerful, the Mighty, the Bestower!

O people of God! Harken unto that, the hearing of which is conducive to the deliverance, tranquillity, security, exaltation and loftiness of all men in general!

Certain laws and principles are necessary and indispensable for Persia; but it is suitable that these should be accomplished in accord with the wish of His Majesty the Shah—May God assist him!—the

Tablet of the World

eminent doctors and the great state authorities. Under their advice a place must be appointed, and they must assemble together in that place, and hold fast to the rope of Consultation, and decide upon and execute that which is conducive to the people's security, affluence, welfare and tranquillity. For, if this matter be managed otherwise, it would lead to discord and tumult. In the principal Laws and Commandments which have, ere this, been revealed in the Book of Akdas and other Tablets affairs have been placed in charge of just kings and chiefs, and of the trustees of the House of Justice. Upon reflection, men of equity and discernment will witness, with outward and inward eyes, the effulgence of the orb of Justice in all that We have revealed. At present that form of government [*i. e.*, representative government] followed by the British nation seems good; for that nation is illuminated both with the light of kingdom* and consultation.

In our laws and principles a chapter has been devoted to the Law of Retaliation (for homicide, *etc.*) which is the cause of the protection and preservation of people; but the people's dread of that law withholds them *only outwardly* from committing base and unseemly deeds. But that which prevents and guards men both outwardly and inwardly (from base deeds) is the Fear of God.

* "Kingdom" with a small "k." The sentence means that the British people have both a King and Parliament.

Tablet of the World

The Fear of God is the real guardian and the ideal protector. Men must adhere and hold fast unto that which is conducive to the appearance of this great Gift. Blessed is he who hearkens unto what My Supreme Pen hath uttered, and acts in accord with that which is commanded on the part of the Ancient Commander.

O people of God! Hearken unto the Exhortations of the Unique Friend with the ear of the soul. The Word of God is like unto a tree: its planting-ground must be the hearts of the people: cultivate it through the Kawther of Wisdom and Utterance, so that its roots may become firm, and its branches surpass the Firmament.

O ye people of the world! The virtue of this Most Great Manifestation is that We have effaced from the Book whatever was the cause of difference, corruption and discord, and recorded therein that which leads to Unity, Harmony and Accord. Joy unto those who practice!

We have repeatedly exhorted the friends to avoid, nay, to flee from that which is redolent of corruption (or sedition). The world is in confusion, and the opinions of men are discordant. I beg of God to adorn them with the light of His Justice, and to make known unto them that which will profit them under all circumstances. Verily, He is the Self-sufficient, the Most High!

Tablet of the World

We have previously uttered this exalted Word. Those souls who are related to this Oppressed One [*i. e.*, the believers] must be (as free) as a showering cloud in occasions of generosity and beneficence, and must be a blazing flame in consuming the inordinate desire.

Glory be to God!* In these days, what causes great astonishment has appeared. According to what has been heard, a certain person has entered the Capital of the Persian Government, and influenced a number of the grandees by his own will. Indeed, such case is a case worthy lamenting and moaning over. How is it that the day-springs of highest glory have chosen greatest shame for themselves? What became of steadfastness? Where is the sense of honor? The sun of Greatness and Knowledge hath been permanently rising and dawning from the horizon of Persia; *now* she has degenerated to such a low pitch that some of her highest officials have allowed themselves to be as playthings to the ignorant.

The person in question wrote concerning this community in the newspapers of Egypt and in the "Encyclopedia of Beyrout" that which caused astonishment to men of Knowledge and Wisdom. Then he departed to Paris, and published a paper under the title "Orwat 'ul Wothgâ" [*i. e.*, "The Firmest Support"], and distributed it throughout the world.

* Used as an expression of astonishment.

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He also sent one copy to the Prison, Acca; and by this means he expressed affection, his purpose being to provide [atone] for his past actions.

To be brief: This Oppressed One kept silence concerning him. I beg of God to protect him, and to illuminate him with the light of Justice and Fairness. It beseems him to say:

O my God! O my God! Thou beholdest me standing before the door of Thy Forgiveness and Bestowal and gazing toward the horizons of Thy Favors and Graces. I beg of Thee, by Thy Sweet Voice, and by the sound of Thy Supreme Pen, O Thou Lord of mankind, to strengthen Thy servants in that which befits Thy Days and is worthy Thy Manifestation and Dominion. Verily, Thou art Powerful to do that which Thou willest. All in the Heavens and earth testify to Thy Power, Thy Might, Thy Grandeur and Thy Munificence. Praise be unto Thee, O Thou God of all the creatures, and Thou Beloved of the hearts of the Knowing!

Thou beholdest, O my God, the essence of Poverty intending (to reach) the sea of Thy Wealth, and the being of Transgression (to attain) the running-water of Thy Forgiveness and Bestowal. Ordain, O my God, that which befitteth Thy Grandeur, and behooveth the Heaven of Thy Grace. Verily, Thou art the Bounteous, the Gracious, the Com-

Tablet of the World

mander, the Wise One! There is no God but Thee, the Powerful, the Conqueror, the Potent!

O people of God! In this Day, the gaze of all must be extended *only* to the horizon of the blessed Word: "He doeth whatsoever He willeth!" for, if any one attains to this station, he has attained, and is illumined by the light of Ideal Oneness; and all those outside this station are written and spoken of as followers of superstitions and imaginations in the Book of God.

Hearken ye unto the Voice of this Oppressed One, and preserve your ranks. This matter is incumbent and obligatory upon all. This Oppressed One hath during nights and days uttered before the faces of all in the world that which is the Key to the doors of Sciences, Arts, Wisdom, Peace, Affluence and Wealth. The tyranny of oppressors could not withhold the Supreme Pen from motion, and the suspicions of the doubters and evil doers could not prevent Him from declaring the Exalted Word. I beg and ask of God under all circumstances to guard and purify the people of Baha' from the superstitions and imaginations of the former community [*i. e.*, Islamites].

O people of God! The rightly guided men of learning, who engage in enlightning the people and are protected and preserved from the temptations of inordinate desire—such men are accounted of the stars of the Heaven of Knowledge, before God, the

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Object of all the world. To respect them is obligatory. They are the flowing fountains, the shining stars, the fruits of the Blessed Tree, the Signs of the Divine Power, and the Seas of the Eternal Wisdom. Blessed is he who adheres to them. Verily, he is of those who have attained, in the Book of God, the Lord of the Great Throne!

Glory from the Presence of God, the Lord of the Throne and Dust, be upon you, O people of Baha', and O companions of the Red Ark! And (glory be) upon those who hear your sweet voice and practice that whereunto they are commanded in this Tablet, the Mighty, the Wonderful!

Here ends the Tablet of the World
or The Great Message.

Words of Paradise

WORDS OF PARADISE

He is the Speaker in Truth in the
Kingdom of El-Beyan!

O ye dawning-places of equity and justice, ye sources of faithfulness and favor!

Verily, this Wronged One weeps and says, while lamenting and crying, O my God! O my God! Adorn the heads of Thy holy ones with the diadem of Severance, and their temples [bodies] with the garment of Piety.

It behooveth the people of El-Baha' to assist the Lord through their utterance and to preach unto the world through their deeds and good morals. The effect of deeds is greater than the effect of words.

O Hayder-Kabli-Ali! Upon thee be the praise of God and His Baha'! Verily man becomes lofty through his trustworthiness, chastity, judgment and virtues, and falleth through treachery, falsehood, folly and hypocrisy. By my life, man does not be-

This Tablet was revealed to Hadji-Mirza-Hayder-Ali of Isphahan, or "Hayder-Kabli-Ali," a prominent, venerable Bahai teacher, still living and now in Acca. He is highly praised for his beautiful, grand life, his humility and meekness, his righteousness and steadfastness, and for the firmness he has shown in consecrating a long life to the spread of this great Truth, suffering years of tribulations, imprisonment and exile in various cities and lands.

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come great through ornaments and riches, but through good conduct and knowledge.

Most of the people of Persia are reared in deceit and superstitions. How can the station of such people be compared with that of men who have abandoned the gulf of names and pitched their tents on the shore of the Sea of Sanctity! Indeed, the men of today are not worthy to hearken unto the warblings of the Doves of the Supreme Paradise—except a few, “and few of My servants are thankful” [*Koran*]. Most of the servants [people] are intimate with superstitions; they prefer a single drop of the sea of imagination to the Ocean of Assurance. They are deprived of the meaning and cling to mere name; they are withheld from the Day-spring of the Divine Verses (or Signs) and hold fast unto fancies. God willing, your honor will under all circumstances be enabled to break the idols of superstitions and rend asunder the veils of mankind. The Command is in the Hand of God, the Manifestor of Revelation and Inspiration and the King of the Day of Resurrection!

All that his honor—the person in question—had said concerning some of the teachers was heard. He hath spoken in truth. Some heedless souls are traveling in the lands, in the name of God, but are engaged in ruining His Cause: they call it “assisting and teaching,” and this, notwithstanding the stars of conditions (guidance) for teachers are shining

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and manifest from the horizons of the heavens of the Divine Tablets.

Every just one testifies, and every discerning one knows that, during night and day, God—Exalted is His Glory!—hath spoken and given instruction in that which conduces to exalt the station and grade of man. The people of Baha' are shining and luminous, like unto lights among the multitude, and they adhere to the Will of God. This station is supreme over all stations. Blessed is he who forsakes all that the world possesses, in hope for that which is possessed by God, the King of Pre-existence.

Say: O my God! O my God! Thou beholdest me revolving around Thy Will, gazing toward the horizon of Thy Bounty, and anticipating the splendors of the lights of the Orb of Thy Bestowal. I beg of Thee, O Thou Beloved of the hearts of the knowing, and Thou Aim of the chosen ones—to grant that Thy friends may sever themselves from their own desires and hold fast unto Thy Desire.

O my Lord! Adorn them with the garment of Righteousness, and illumine them with the light of Severance. Then assist them with the hosts of wisdom and utterance—in order that they may exalt Thy Word among Thy creatures and declare Thy Command among Thy servants. Verily, Thou art powerful to do that which Thou willest, and in Thy Grasp

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are the reins of affairs! There is no God save Thee, the Mighty, the Forgiving!

O thou who art gazing toward the Face! In these days, that which caused the greatest sorrow was inflicted (on us). Some of the oppressors, who relate themselves unto the True One, perpetrated that which shook the limbs of sincerity, faithfulness, equity and justice. Though exceeding favor and grace were shown toward a certain person, yet he committed that wherefore the Eye of God wept. We had formerly spoken of that which was a means of warning and admonition, and we concealed his deeds for some years; perchance he might be admonished and return. But this was of no effect. Finally, in the face of men, he arose to dishonor the Cause of God. He rent the covering of justice; he neither showed pity on himself, nor on the Cause of God.

Now, the sorrows caused by the deeds of some others have transcended even the sorrows caused by his action. Ask thou God that He may assist the heedless souls to repent and return. Verily, He is the Forgiving, the Gracious, the Generous!

In these days all must adhere to union and harmony, and be engaged in assisting the Cause of God: perchance heedless souls may attain to that which is conducive to eternal salvation.

In brief, the discord of sects has caused and occasioned weakness. Every sect has followed a way

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and held fast to a rope; notwithstanding their blindness and ignorance they account themselves as endowed with judgment and perception. Among them are the mystics (Sufis) of the Islam Religion. Some of these souls hold to that which causes indolence and solitude. By the Life of God, this lowers (man's) station and increases pride. Man must show forth fruit. A fruitless man, in the words of His Holiness the Spirit [*i. e.*, Christ], is like unto a fruitless tree, and a fruitless tree is fit for fire.

Those souls (mystic Sufis) have affirmed concerning the stages of "Divine Unity" that which is the greatest cause of addicting people to idleness and superstition. They have, indeed, removed the distinction and have imagined themselves to be God. The True One is sanctified above all; (but) His Signs are manifest in all things. The signs are *from* Him—not He Himself—and all of them are recorded and visible in the volume of the world. The plan of the world is a great Book; everyone endowed with perception can grasp (therefrom) that which shall enable him to attain to the Right Path and the "Great Message."

Consider the rays of the sun; its lights have encompassed the world, but these splendors are *from it*, and from its manifestations; they are through itself, but are not itself (*i. e.*, its essence or substance). Whatever is seen on the earth is expressive of His Power, Knowledge, and Grace; while He (God) is

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sanctified from all. His Holiness Christ says: "Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes."

The Philosopher of Sabzawar* has said: "The Voice of the Sinaitic Tree is found in every tree; but there are no attentive ears." In a Tablet to one of the philosophers, who had questioned concerning the "Elementary Reality,"* We have said, addressing the already mentioned philosopher [*i. e.*, Sabzawar] thus: "If this saying hath been indeed thine, why then hast thou not heard the Voice in the Tree of Man [*i. e.*, BAHĀ'U'LLĀH Himself], which is raised on the loftiest station of the world? If thou hast heard it, and anxiety and fear for the safety of thy life prevented thee from responding to it, such a one (as thou) were not fit to be mentioned; but, if thou hast not heard it, thou art then devoid of hearing." In brief, such people are—in words—the envy of the world, but—in deeds—the shame of nations.

Verily, We have sounded the Trumpet, and *that is My Supreme Pen*, whereby the servants are prostrated, except those whom God hath protected as a favor on His Part, and He is the Pre-existent, the Gracious! O concourse of the learned (in religions)! Do ye reject the Pen after the voice thereof has been

* Haji Mullah Hadi of Sabzawar, Khorassan, Persia; a great philosopher of the 19th century.

* "The Elementary Reality is all things, yet is no one of them." One of the chief features of the philosophy of Mulla Sadra, a great Persian philosopher.

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raised? The Kingdom of El-Beyan is prepared to hear it; and every utterance is humbled before His Great and Mighty Utterance. Fear God, and follow not superstitions and imaginations; follow Him who hath appeared unto you with manifest Knowledge and evident Certainty.

Praise be to God! The treasury of man is his speech; yet this Oppressed One has refrained from speaking, for the deniers are lurking in ambush. Protection is from God, the Lord of the creatures. Verily, We have trusted in Him, and resigned our affairs unto Him; He is enough for us, and enough for all things. He is the One by whose command and permission the Orb of Power hath shone forth from the horizon of the world. Blessed are those who behold and recognize, and woe unto those who reject and deny!

But this Oppressed One hath loved and loves the philosophers, that is—those whose philosophy hath not been mere words, but who have produced lasting results and fruits in the world. To respect these blessed souls is incumbent on all. Blessed are those who practice! Blessed are those who know! Blessed are those who render justice in affairs, and hold fast to the rope of My sound equity!

The people of Persia have abandoned the Protector and Helper, and are engaged and trust in the fancies of the ignorant. To such an extent have they clung to superstitions that it is impossible to detach

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them therefrom, except by the strong arm of the True One—Exalted is His Glory! Ask thou of God to remove the veils of the (different) sects through the finger of power, so that they all may discover the means of protection, exaltation and progress, and hasten toward the Unique Friend.

[End of Introduction.]

THE WORDS OF PARADISE

The WORD OF GOD, as described and recorded by the Pen of ABHA on the First Leaf of the Exalted Paradise:

Truly, I say, the Fear of God hath ever been the perspicuous protection and solid fortress for the whole community of the world. It is the greatest means for the protection of mankind, and the chief cause of the preservation of humanity. Yea, there exists a sign in the being (of man) which guards and protects (him) from that which is unworthy and unbecoming. That sign is called Modesty. But this virtue is assigned to a few; for all are not endowed with this station.

The WORD OF GOD in the Second Leaf of the Exalted Paradise:

At this moment the Supreme Pen exhorts the day-springs of power and dawning-places of authority, *to-wit*: kings, rulers, chiefs, princes, learned men (of religion) and mystics [Sufis, *et al.*], and com-

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mands them to hold fast to Religion. Religion is the greatest instrument for the order of the world and the tranquillity of all existent beings. The weakness of the pillars of religion has encouraged the ignorant and rendered them audacious and arrogant. Truly, I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy. Hear, O ye possessors of perception! Then be admonished, O ye (who are) endowed with sight!

The WORD OF GOD in the Third Leaf of the Exalted Paradise:

O Son of Man! If thou lookest toward Mercy, regard not that which benefits thee, and hold to that which will benefit the servants (mankind): If thou lookest toward Justice, choose thou for others what thou chooseth for thyself. Verily, through meekness, man is elevated to the heaven of power; and again, pride degrades him to the lowest station of humiliation and abasement. O people of God! The Day is Great, and the Call is Mighty! In one of the Tablets this exalted Word is revealed from the heaven of Will: "Were the power of the (human) soul entirely transformed into the sense of hearing, then it could be said that it were able to hear this Call which is raised from the Supreme Horizon, otherwise these polluted ears are not worthy to hear it." Blessed are those who hear, and woe unto them who are heedless!

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The WORD OF GOD in the Fourth Leaf of the Exalted Paradise:

O people of God!—Exalted is His Glory!—Ask God to guard the sources of power and authority [rulers, *et al.*] against the evil of egotism and lust, and to illumine them with the lights of justice and guidance. Two abominable deeds proceeded from His Highness Mohammed Shah,* notwithstanding the loftiness of his position. One was the exile of the King of the Dominions of Bounty and Grace, His Holiness the First Point; the second was the murder of the lord of the city of counsel and of belles lettres.† In brief, his [the Shah's] error and bounty were great.

A king whom the pride of authority and independence does not withhold from being just, and whom benefits, opulence, glory, hosts and legions do not deprive of the splendors of the Orb of Equity—such a king shall possess a lofty station and an exalted rank in the Supreme Concourse: it is incumbent on all to assist and love such a blessed being. Blessed is the ruler who controls the reins of the ego, and overcomes his wrath; who prefers justice to oppression and equity to tyranny!

The WORD OF GOD in the Fifth Leaf of the Exalted Paradise:

* The grandfather of the present Shah, in the latter years of whose reign the Báb appeared.

† Ka'im-Makam, who was one of the great statesmen and men of letters. He was murdered by Mohammed Shah because of his great popularity.

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The greatest gift and the highest blessing, in the primary station, is Wisdom. It is the Protector of Existence, and its Support and Helper. Wisdom is the Messenger of the Merciful One, and the Manifestor of the (Divine) Name, the "All-Wise." Through Wisdom the station of man is evident and manifest. It is the Knower and the First Teacher in the School of Existence, and it is the Guide, the possessor of a lofty rank. Under the auspices of its training the element earth was endowed with pure soul and surpassed the firmament. Wisdom is the first Orator in the City of Justice; and in the "year nine"* it illuminated the world with the Glad-tidings of the Manifestation. Wisdom is the peerless Wise One who, in the beginning of the world, ascended the ladder of Significances; and when, by the Divine Will, it occupied the pulpit of Utterance, it spoke in two words. From the first word appeared the glad tidings of Promise (of reward), and from the second the fear of Threat (of punishment). From Promise and Threat, Fear and Hope became manifest, and by these two the foundation of the order of the world was established and consolidated. Exalted is the Wise One, the Possessor of Great Bounty!

* *i. e.*, the "year nine" of this New Dispensation, beginning with the year 1844, the year when the BAB declared his Mission. The "year nine" was prophesied by the BAB in reference to BAHĀ'U'LLĀH and his Mission, though BAHĀ'U'LLĀH did not make his public Declaration until the time of his removal from Baghdad to Constantinople in fulfillment of another prophecy made by the BAB concerning the "year nineteen."

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The WORD OF GOD in the Sixth Leaf of the Exalted Paradise:

The light of men is Justice; quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. In this exalted Word, the sea of God's wisdom is moving: all the books of the world are not sufficient to contain its interpretation.

If the world is adorned with this mantle, the sun of the saying—"On that day God will satisfy them all with His Abundance"—will appear and shine from the horizon of the heaven of the world. Know ye the station of this Utterance, for it is from the loftiest fruits of the Tree of the Supreme Pen. Happy is he who heareth and attaineth!

Truly, I say, all that has descended from the Heaven of the Divine Will is conducive to the order of the world, and to the furtherance of unity and harmony among its people. Thus hath the tongue of this Wronged One spoken in His Great Prison [Acca]!

The WORD of GOD in the Seventh Leaf of the Exalted Paradise:

O ye wise men among nations! Turn your eyes away from foreignness and gaze unto Oneness, and hold fast unto the means which conduce to the tranquillity and security of the people of the whole world. This span-wide world is but one native land and one locality. Abandon that glory which is the cause of

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discord, and turn unto that which promotes harmony. To the people of Baha' glory is in knowledge, good deeds, good morals and wisdom—not in native land, or station. O people of the earth; appreciate the worth of this heavenly Word, for it is like unto a ship for the sea of Knowledge, and is as the sun to the universe of Perception.

The WORD of GOD in the Eighth Leaf of the Exalted Paradise:

Schools must first train the children in the principles of Religion, so that the *Promise* and the *Threat*, recorded in the Books of God, may prevent them from the things forbidden and adorn them with the mantle of the commandments: But this in such a measure that it may not injure the children by resulting in ignorant fanaticism and bigotry.

The trustees [members] of the House of Justice must consult upon the ordinances as they are outwardly revealed in the Book and then enforce of these whatever prove agreeable to them. Verily, God will inspire them with that which He willeth, and He is the Ruler, the Knower! We have formerly declared that speech was decreed to be in two languages,* and that there should be an effort to reduce it into one. So, likewise, should it be with the writings of the world, in order that people may not waste and lavish their lives in the study of

* *i. e.*, in this Manifestation. For BAHÁ'U'LLAH revealed His Tablets and spoke in the two languages of Persian and Arabic.

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various languages, and that the whole earth may be considered as one city and one land.

The WORD of GOD in the Ninth Leaf of the Exalted Paradise:

Truly I say: Moderation is desirable in every affair, and when it is exceeded it leads to detriment. Consider the civilization of the people of the Occident—how it has occasioned commotion and agitation to the people of the world. There has appeared an infernal instrument, and such atrocity is displayed in the destruction of life, the like of which was not seen by the eye of the world, nor heard by the ears of nations. It is impossible to reform (or remove) these violent, overwhelming evils, except the peoples of the world become united in affairs, or in One Religion. Hearken ye unto the Voice of this Oppressed One, and adhere to the Most Great Peace!

A strange and wonderful instrument exists in the earth; but it is concealed from minds and souls. It is an instrument which has the power to change the atmosphere of the whole earth, and its infection causes destruction.

Praise be to God!* A wonderful thing is perceived: the lightning (electricity) and similar forces are subdued by a conductor, and act by his command. Exalted is the Mighty One who hath made

* In such cases, used as an exclamation, or as an expression of wonder.

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manifest that which He desired, through His absolute, Invincible Command!

O people of Baha'! Each one of the revealed Commands is a strong fortress for the (protection of the) world. Verily, this Oppressed One only wishes your security and elevation.

We exhort the men [members] of the House of Justice, and command them to guard and protect the servants, maid-servants and children. They must, under all circumstances, have regard for the interests of the servants. Blessed is the prince who succors a captive, the rich one who favors the needy, the just man who secures the right of a wronged one from the oppressor, and the trustee who performs what he is commanded on the part of the Pre-existent Commander!

O Hayder-Kabli-Ali! Upon thee be my Baha' and praise! (My) Commands and exhortations have encompassed the world; nevertheless they have caused (us) sorrows, not joy and happiness: because some of those who pretend to love [Me—*i. e.*, so called believers] have arisen in oppression, and inflicted (upon us) that which was not wrought by even the former nations, nor by the Persian Doctors of Religion. We have formerly said: "My imprisonment is not My affliction, nor is it what I have suffered from Mine enemies, but rather the deeds done by My (so called) friends who have related them-

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selves to My Person, and commit that whereby My Heart and My Pen lament.”

We have repeatedly revealed similar Utterances, but they have not profited the heedless ones, for they are found to be captives to egotism and lust. Ask thou God to enable all of them to repent and return. As long as the ego is subject to carnal desires, sin and error continue. It is hoped that the hand of the Divine Mercy, and the blessings of the Compassionate One may assist them all, and adorn them with the garment of forgiveness and favor; and that He may also guard them from that which impairs His Cause among His servants. Verily, He is the Powerful, the Mighty, and He is the Forgiving, the Merciful!

The WORD of GOD in the Tenth Leaf of the Exalted Paradise:

O people of the earth! A solitary life and severe discipline do not meet (God's) approval. The possessors of perception and knowledge should look unto the means which are conducive to joy and fragrance. Such practices come forth and proceed from the loins of superstition and the womb of fancy, and are not worthy the people of knowledge. Some of the people of the past and of later times dwelt in mountain caves, and others frequented the tombs during the night. Say: Hearken to the advice of this Oppressed One. Abandon that which ye hold, and adhere unto what the Trustworthy Counsellor

Words of Paradise

commands. Deprive not yourselves of that which is created for you.

Charity is beloved and acceptable before God, and is accounted the chief among all good deeds. Consider, and then remember that which the Merciful One has revealed in the Koran: "But (they) prefer them (the poor) before themselves, although there be indigence among them. He who is preserved from the covetousness of his own soul, such shall surely prosper." Indeed, this blessed Word is, in this connection, a sun among words: Blessed is he who prefers his brother before himself: Such an one is of the people of Baha', in the Red Ark,* on the part of God, the Knower, the Wise!

The WORD of GOD in the Eleventh Leaf of the Exalted Paradise:

We command the appearance of Names and Attributes [*i. e.*, holy souls who teach the Truth] to adhere henceforth unto that which has been revealed in this Most Great Manifestation, and not to become a cause of discord, and to look unto the horizon of this Luminous Word, as revealed in this Epistle, unto the end beyond which there is no end. Discord is the cause of bloodshed and entails revolu-

* The "Red Ark" is the spiritual ark in which those who attained to the highest station in the Love of God are saved from the tempests of the world. This also refers to the state of "Martyrdom" which is the highest state to attain in the Cause of God. "Red Ark" also symbolizes the "Covenant," and those, who are firm and steadfast therein in this Day, are of the people of Salvation.

Words of Paradise

tion among the servants [*i. e.*, people]. Harken to the Voice of this Wronged One, and depart not therefrom.

If one ponders over that which is revealed in this Manifestation from the Supreme Pen, he will know for a certainty that, in all that this Wronged One hath spoken, He has had no intention to establish any position or rank for Himself. But it has been our aim to uplift men through exalted Words unto the Supreme Horizon, and prepare them to hearken unto that which conduces to the sanctifying and purifying of the people of the world from the strife and discord which result from differences in religions (or sects). Whereunto My Heart and My Pen, My Manifest and My Hidden (Being) bear witness. God willing, they all will turn unto the treasures which are deposited within themselves.

O people of Baha'! The Reflective Faculty (or the Mind) is the depository of crafts, arts and sciences. Exert yourselves, so that the gems of knowledge and wisdom may proceed from this ideal mine, and conduce to the tranquillity and union of the different nations of the world.

Under all circumstances—whether in adversity or comfort, in glory or affliction—this Wronged One has commanded all to show forth love and affection, compassion and union. Whenever any exaltation and loftiness appeared (in the Cause), those hidden behind coverings would come forth and speak calum-

Words of Paradise

niating words which were sharper than a sword. They cling to false and rejected words, and are deprived and withheld from the sea of the Divine Verses. If such coverings had not intervened Persia would have been subdued by the Divine Utterance in hardly more than two years, the position of both the State and the people would have become exalted, and the intended Aim would have appeared in its fullest manifestation without concealment or covering.

In brief, We have said all that was necessary to be said, formerly by allusion, and recently in explicit words. And after Persia had been reformed, then the fragrances of the Word would have been diffused in other countries. For all that has flowed from the Supreme Pen has been and is conducive to the elevation, exaltation and training of all the people of the world, and is the greatest antidote for all diseases—were they to understand and perceive.

In these days their honors the Afnan* and Ameen—upon them be My Baha' and Favor!—attained to (Our) Presence and Meeting; so likewise, Nabil, the son of Nabil, and the son of Samander—Upon them be the Glory of God and His Favor!—are present, and drink from the cup of Union. We beg of God to ordain good for them in this world and in the

* "Afnan" literally means "Twigs." This term is used to denote the cousins of the BAB, because of their relation to the "Tree" of God's Manifestation.

Words of Paradise

world to come, and to send down upon them His Blessings from the heaven of His Grace and from the clouds of His Mercy. Verily, He is the most Merciful of the Merciful, and He is the Gracious, the Beneficent!

O Hayder-Kabli-Ali! Your other letter which you had sent to the name "Jood"* reached the Court of Holiness. Praise be to God, it was adorned with the light of unity and sanctity and was ablaze with the fire of love and affection. Ask thou God to strengthen the eyes, and to illumine them with a new light; perchance they may attain to that which is Peerless and Unique. In this Day the Verses of the "Mother-Book" are shining and beaming like unto the sun, and cannot be confounded with former and latter words. Verily, this Wronged One does not desire to prove His Cause through that which has appeared from others. He (God) is the All-comprehending, and all else save Him is comprehended (in Him)! Say, O people! Read what ye possess, and We will read what We possess. By the Life of God! Neither the words of all the creatures, nor that which all nations possess, is worthy of mention before (Our) Utterance. Whereunto testifies the One who hath spoken in all grades. Verily, He is God, the King of the Day of Judgment, and the Lord of the Great Throne!

* "Jood" literally means "Generosity," but it is a symbolic name given by BAHĀ'U'LLĀH to a person named "Jawad."

Words of Paradise

Praise be unto God! It is not known by what proof and argument the deniers (among the people) of Beyan have turned away from the Lord of the world.* The station of this Matter is far above the station of what hath appeared and what may appear. In this Day were the "Point of the Beyan" to be present, and—God forbid!—to delay in acknowledging (this Cause), he would himself be judged by the blessed Word which hath descended from the Dawning-place of the Beyan of His Holiness. He hath said, and His saying is truth: "He whom God shall manifest hath the right to reject even one who is highest upon the earth."

Say: O ye, destitute of Knowledge! In this Day, His Holiness (the BAB) uttereth: "Verily, I am the first among those who worship" [Him: *i. e.*, the Manifestation]. The stock of the people's knowledge is little, and their power of comprehension is weak. The Supreme Pen hath testified to their poverty, and to the wealth of God, the Lord of the creatures: Glory be unto Him who has created the creatures: He is the True One and the Knower of Things Invisible!

The "Mother-Book" is indeed revealed, and the Munificent One is in the "Honorable Station." The "Dawn"† hath indeed risen, and the

* *i. e.*, "He whom God shall manifest," BAHÁ'U'LLAH.

† "Dawn" refers to the prophecy in the *Koran* concerning the New Day, *i. e.*, this Manifestation.

Words of Paradise

people understand not. The "Verses" have indeed come, and their Revealer is in manifest sadness. That has been inflicted on Me, wherefor the Existence lamenteth. Say: O Yahya (Ezel)! Produce one single Verse, if thou art the possessor of right knowledge. This is what My Forerunner hath formerly uttered, and even at present He sayeth: "Verily, I am the First among those who worship" (Him)!

Be just, O my brother! Dost thou possess any utterance before the waves of the sea of My Utterance? Hast thou a voice (to proclaim) before the sound of My Pen, or dost thou possess any power before the manifestations of My Power? In Truth, be just, and remember the time when thou wert standing in the presence of this Oppressed One, and I declared unto thee the Verses of God, the Protector, the Self-subsistent. Beware lest the source of falsehood withhold thee from this manifest Truth.

O thou who art gazing toward the Face! Say: O heedless servants! Ye have deprived yourselves from the sea of Divine Verses for a single drop, and ye have withheld yourselves from the splendors of the Light of the Sun of Truth for a single mote. Who but Baha' had the power to speak before all the world? Be just, and be not of those who oppress. Through Him [Baha'] seas have moved, mysteries appeared, and trees have uttered: Verily the Kingdom and the earthly world belong to God,

Words of Paradise

the Revealer of Signs (or Verses), and the Day-spring of manifest proofs!

Consider the Persian Beyan of His Holiness the Precursor, and look into it with the eye of justice. Verily, He will guide you unto the Path. He utters in this moment that which His Tongue hath formerly uttered when He was established on the Throne of His Name, the Most Great.

You have made mention of the Friends in those parts. Praise be to God that every one of them attained the honor of being mentioned by the True One, and the names of all of them flowed and were revealed from the Tongue of Grandeur in the Kingdom of Beyan. Blessed are they, and joy be unto them, for they drank the choice wine of Revelation and Inspiration from the hands-of-gift of their Lord, the Loving, the Generous.

We beg of God to strengthen them in the most great Steadfastness and to assist them through the hosts of Wisdom and Utterance. Verily, He is the Powerful, the Mighty! Greet them on My behalf, and rejoice them with the glad news that the Orb of Remembrance hath dawned and shone (upon them) from the horizon of the heaven-of-gift of their Lord, the Forgiving, the Merciful.

Thou hast made mention of His Honor H-Kabli-LT.* Verily, We have adorned his temple with the

* *i. e.*, Hussein (Haji) Lutfi-Ali, one of the believers of Kashan, Persia.

Words of Paradise

mantle of forgiveness and his head with the crown of pardon. He must glory among men because of this Grace which is manifest, shining and luminous. Say: Be not grieved after this blessed Verse is revealed (in thy behalf): it is as though thou art, at this very moment, born anew from the mother's womb. Say: Thou hast no more sin nor error; God hath indeed purified thee through the Kawther of His Utterance in His Great Prison. We beg of God—Glorified and Exalted is He!—to enable thee to praise and glorify Him, and to assist thee through the Invisible Hosts. Verily, He is the Powerful, the Mighty!

Thou hast made mention of the people of Tar, one of the villages of Sad.* Verily, We turn Our face toward the servants of God in that place, and We exhort them in the beginning of Our speech (to observe) what the Point of El-Beyan hath revealed concerning this Manifestation whereby the nerves of Names† have quivered with fear, the idols of superstitions have fallen, and the Tongue of Grandeur hath uttered from His Supreme Horizon (saying): In Truth, the Hidden Treasury, the

* "Sad" is equivalent to the letter "S" in the Persian Alphabet. It is the first letter of Saphahan or Esphahan.

† "Names," as used by BAHĀ'U'LLĀH, means men of learning or of religious prominence, who, in the day of a Manifestation, are looked upon as authorities by the multitude. Such men indeed stand between the people and the Manifestation of God. Thus BAHĀ'U'LLĀH, in His various Tablets, warns people against a blind imitation of such "Names," and enjoins upon men to seek the Truth through prayer, and through the guidance of their own souls.

Words of Paradise

Concealed Mystery hath indeed appeared: He, at whom the lips of all that was and is have smiled (with gladness). He [the BAB] hath said, and His saying is Truth: "I have indeed written an essence in His description, and it is this: He cannot be indicated by My allusions, nor by all that is mentioned in the Beyan."

We exhort them to equity, justice, trustworthiness and honesty, and to that by reason of which the Word of God, as well as their own stations, shall be exalted among men; and I am the One who adviseth in Truth, whereunto testifieth He from whose Pen the running water of Mercy, and from whose Utterance the Kawther of Life has flowed for the people of the world. Exalted is this Most Great Bounty, and Glorious is this manifest Gift!

O people of Tar! Harken unto the Voice of the Self-subsistent One! Verily, He admonisheth you to that which will draw you nearer unto God, the Lord of the creatures. Verily, He hath turned His Face toward you from the prison of Acca, and revealed to you that by reason of which your remembrance and your names shall continue in a Book, which shall never be effaced nor changed by the doubts of the contradictors. Forsake what the people possess (of opinions, etc.) and hold unto that which you are commanded on the part of the Pre-existent, the Commander.

This is the Day wherein the Sadrat-ul-Mon-

Words of Paradise

taha * caileth out, saying: O people! Look unto My Fruits, and My Leaves! then hearken unto My Rustling! Beware lest the suspicions of the people prevent you from the Light of Assurance! And the Ocean of Utterance roareth, saying: O ye people of the earth! Look on My Waves, and on the Pearls of Wisdom and Utterance which have proceeded from Me. Fear God and be not of the heedless!

In this Day a great Banquet is celebrated in the Supreme Concourse; for all that was promised in the Divine Books has appeared. This is the Day of the Most Great Rejoicing! All must direct themselves to the court of Nearness with the utmost joy, happiness, exultation and gladness, and deliver themselves from the fire of remoteness.

O people of Tar! Take ye the cups of knowledge through the power of MY GREATEST NAME; then drink therefrom, in spite of the people of the world who have violated the Covenant of God and His Testament, denied His Proof and Argument, and disputed His Signs which have encompassed all in the heaven and earth.

The deniers among the people of Beyan are found to be like unto the Shi'ite Sect.† Leave them in their imaginations and superstitions. Verily, they

* Sadrat-ul-Montaha—The name of a tree planted by the Arabs of ancient times at the end of a road to serve as a guide. As a symbol it denotes a Manifestation in His Day.

† Mohammedans of Persia.

Words of Paradise

are (classed) as those who are in loss, in the Book of God, the Knower, the Wise.

Now the Shi'ite Doctors are all engaged in cursing and execrating the True One. Praise be unto God!* The Doulat-Abadi† also followed the example of those people, and ascended the pulpit, and said that by reason of which the "Tablet" lamented and the "Pen"‡ mourned. Consider his action, and the good deeds of Ashraf‡—upon whom is My Baha' and Favor—and also those others who, in this Name betook themselves to the place of Sacrifice, and offered their lives in the path of the Desired One of all the creatures. The Cause is manifest and clear as the sun; but the people have become as veils to themselves. We ask God to enable them to return. Verily, He is Merciful, and easy to be reconciled!

O ye people of Tar! Verily, We greet your faces from this Place, and beg of God—the Glorified, the Most High—to give you to quaff the choice wine of Steadfastness from the hands of His Favor. Verily, He is the Bounteous, the Mighty, the Glori-

* Used here as an expression of wonder.

† That is "Hadi of Doulat-Abad," Persia. One of the chief Ezelis in those days.

‡ "Tablet" and "Pen" are two terms revealed in the *Koran*, and refer to the Pen and Tablet of Divine Decree. These terms also mean the Manifestation of God. For it is through His Manifestation that His Will and Decrees are revealed to the world.

‡ "Ashraf" was one of the great Bahai martyrs of Persia. His son, Mirza Fazl'ullah, is now living in Teheran, and chants the Blessed Tablets with a beautiful and melodious voice.

Words of Paradise

fied! Abandon ye the immature ones of the world, moved by desire and clinging to the sources of imaginations. Verily, He is your Confirmer and Helper! Verily, He is powerful to do that which He willeth! There is no God save He, the One, the Single, the Mighty, the Most Great!

El-Baha' (The Glory) on Our Part be upon those who advanced toward the Dawning-place of Manifestation, and acknowledged and confessed that which was uttered by the Tongue of Utterance in the Kingdom of Knowledge in this Day, the Blessed, the Mighty, the Wonderful!

Here ends the Introduction and the
Words of Paradise.

Tablet of Tajalleyat

TABLET OF TAJALLEYAT

He is the Hearer from His Supreme
Horizon!

I testify that verily there is no God save He! and He who hath come is verily the Hidden Mystery, the Concealed Secret, the Most Great Book for the nations, and the Heaven of Beneficence to the world: He is the Mighty Sign among mankind, and the Dawning-place of Highest Attributes in the world of emanation. Through Him hath appeared that which was concealed from all eternity and was hidden from men of discernment. Verily, He is the One whose Manifestation was announced by the Books of God in former and in latter times.

Whoever acknowledges Him, His signs, and His evidences hath verily acknowledged that which the Tongue of Grandeur hath uttered before the creation of heaven and earth, and before the appearance of the Kingdom of Names. Through Him the sea of Knowledge hath moved among mankind, and the running water of Wisdom hath flowed from the presence of God, the King of Days. Blessed is the discerning one who witnessed and perceived, the hearing one who heard His sweet voice, and the hand that

Tablet of Tajalleyat

took hold of the Book through the power of its Lord, the King of this world and of the world to come! Blessed is the hastener who hastened toward His Supreme Horizon, and the strong one whom neither the influence of princes nor the clamor of (religious) doctors did weaken! But woe unto him who disbelieved the Grace of God and His Bounty, His Mercy and His Power! Verily, such an one is of those who reject the Proof of God and His Argument throughout all eternity.

Joy unto him who, in this Day, casts away that which is possessed by the people, and holds fast to that which is commanded on the part of God, the King of Names and the Creator of things, *viz.*: The One who hath come from the Heaven of Pre-existence with the Greatest Name, and with a power that the hosts of the earth fail to withstand—whereunto testifies the “Mother-Book” in the Highest Station.

O Ali-Kabli-Akbar!* We have heard thy voice repeatedly, and We have responded to thee in that which the sayings of the world cannot equal, and from which the sincere ones find the perfume of the Utterance of the Clement One, the lovers the fragrances

* “Ali-Kabli-Akbar” was Haji Mullah Ali Akbar of Shah-mirzad, Persia, known among the believers by the title of “Haji-Akoond.” He is still living in Teheran, Persia, and is one of the old believers and great teachers, who through long suffering, repeated imprisonment and tribulation, and through his knowledge of these teachings, has done great service to the Cause.

Tablet of Tajalleyat

of Union, and the thirsty ones the murmur of the Kawther* of Life. Blessed is he who attains thereto, and discovers that (sweet fragrance) which is now being diffused from the Pen of God, the Protector, the Mighty, the Bestower!

We testify that verily thou hast advanced, hast journeyed until thou arrived and presented thyself here, and hast hearkened unto the Voice of the Oppressed One who is imprisoned because of that which was wrought by the hands of those who denied the Verses (or Signs) of God and His Commands and rejected this Grace by which the regions of the world are illuminated.

Blessed is thy face, for it turned unto our direction; thine ears, for they heard; and thy tongue, for it uttered the praise of God, the Lord of Lords! We beg of God to make thee a banner for assistance of His Cause, and to draw thee nearer unto Him under all circumstances. We make mention of the friends of God and His beloved ones in that place, and we gladden them through that which is revealed unto them from the Kingdom of the Utterance of their Lord, the King of the Day of Judgment.

Remember them on My part, and illumine them with the lights of the Orb of My Utterance. Verily thy Lord is the Mighty, the Gracious!

O thou who art speaking My praise! Harken

* "Kawther," river.

Tablet of Tajalleyat

to that which the oppressors say in My days. Some say, "Verily he [BAHA'U'LLAH] hath claimed Divinity;" others say, "He hath calumniated God," and still others say, "He hath appeared for corruption." Woe unto them! Grief unto them! Are they not the worshippers of imaginations?

Verily, We now desire to leave the "Eloquent Language."* Verily thy Lord is the Powerful, the Independent! It is our desire to speak (now) in the Persian language, so that perchance the people of Persia may all hear the Utterance of the Clement One, and may come forth and find (the Truth).

THE FIRST TAJALLI

Which hath shone forth from the Sun of Truth is the Knowledge of God—Exalted is His Glory!—and the knowledge of the King of Pre-existence cannot be attained except by knowing the Greatest Name. He [the Greatest Name] is the Speaker of the Mount who is established and seated upon the Throne of Manifestation, and He is the Hidden, Invisible One, the Concealed Mystery.

All the former and later Books of God are adorned with His commemoration and speak His praise. Through Him the Standard of Knowledge is planted in the world, and the Banner of Unity is hoisted

* Thus far this Tablet was revealed in the "Eloquent Tongue," *i. e.*, Arabic. But here He begins to speak in Persian.

Tablet of Tajalleyat

among nations. The Meeting of God cannot be obtained except through meeting Him. Through Him appeared all that was hidden and invisible from all eternity.

Verily, He hath appeared in Truth, and hath uttered a Word whereby "all in the heavens and earth—except those whom God wished—are stunned." Faith in God, and the knowledge of Him cannot be fully realized except through believing in all that hath proceeded from Him [the Manifestation], and by practicing all that He hath commanded and all that is revealed in the Book from the Supreme Pen. Those submerged in the sea of Divine Utterance must at all times observe the commands and prohibitions of God. His Commandments are the greatest fortress for the protection of the world and for the preservation of mankind. Light is upon those who confess and acknowledge them, and fire is on those who reject and oppose them.

THE SECOND TAJALLI

is Steadfastness in the Cause of God and in His Love—Exalted is His Glory! This cannot be attained except through knowledge of Him, and a perfect knowledge of Him cannot be obtained except by confessing the blessed Word: "GOD DOETH THAT WHICH HE WILLETH." He who adheres to this exalted Word, and drinks from the Kawther of Divine

Tablet of Tajalleyat

Utterance which is deposited therein, will find himself so steadfast that all the books of the world shall not withhold him from the "Mother-Book." Oh! Great is this lofty Station, exalted Position, and Furthestmost End!

O Ali-Kabli-Akbar! Think how low is the station of the deniers. All of them speak the blessed Words: "Verily, He is to be praised in His deeds, and to be obeyed in His Command;"* nevertheless, if something may appear (from us), in the least degree against their lust and desire, they will reject it. Say: No one is informed of the expediences of the consummate Wisdom of God. Verily, were He to declare the earth to be heaven, no one hath the right to contradict Him. This is that whereunto the Point of El-Beyan [the BAB] hath testified in all that was revealed unto Him on the part of God, the Cleaver of Dawns.

THE THIRD TAJALLI

is concerning Sciences, Crafts and Arts. Knowledge is like unto wings for the being (of man), and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words, and end in mere words. The possessors of sciences and arts have a great right

* Words of the BAB concerning "He-whom-God-shall-manifest." By "deniers" here is meant the Ezelis.

Tablet of Tajalleyat

among the people of the world. Whereunto testifies the Mother of Divine Utterance in the Day of Return. Joy unto those who hear!

Indeed, the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation. Thus hath the Tongue of Grandeur spoken in this Great Prison!

THE FOURTH TAJALLI

concerns the declaration of Divinity, Lordship, and similar statements.* Were one endowed with perception to gaze upon this evident, blessed Tree, and upon its Fruits, he would verily become independent of all else save It, and would acknowledge that which the Speaker of the Mount hath uttered on the Throne of Manifestation.

O Ali-Kabli-Akbar! Speak unto people concerning the Signs (or Verses) of thy Lord, and make known unto them His Right Path and His Great Message. Say: O servants! If ye are the people of justice and equity, ye will confess all that has flowed from the Supreme Pen. If ye are of the people of Beyan,† the Persian Beyan will guide you and suffice you, and, if ye are of the people of El-Forkan,‡

* Claims put forward by the Manifestation of this great Day.

† "Beyan"—the Book of the BAB. "The people of Beyan," refers to His followers.

‡ "El-Forkan"—the *Koran*,—the Book of Mohammed. "The people of El-Forkan," refers to His followers.

Tablet of Tajalleyat

reflect upon the "Splendor" and the "Voice" (revealed) in the Sinaitic Tree for the Son of Imran [Moses].

Praise be to God!* It was supposed that at the Manifestation of God (the people's) knowledge had waxed perfect and mature, and had reached the furthest end. Now it has become evident that knowledge has decreased among the deniers, and has remained immature.

O Ali! They refuse to accept from the Tree of Being that which they accepted from the Tree of Sinai! Say: O people of Beyan! Speak not after the self and desire! Most of the peoples of the world confess the blessed Word which has proceeded from the Tree [the Manifestation]. By the Life of God, were it not for the mention of "Divinity"† made by the Precursor [the BAB], this Oppressed One would not have spoken in that which is the cause of distraction and destruction of the ignorant.

In the beginning of the Beyan, He [the BAB] says in description of "He-whom-God-shall-manifest:" "Verily, He is the One who shall utter in all grades — 'VERILY, I AM GOD. THERE IS NO GOD BUT ME, THE LORD OF ALL THINGS, AND ALL BESIDES ME IS CREATED BY ME! O YE, MY CREATURES! YE ARE TO WORSHIP ME.'" Likewise, in another place, in

* Used as an expression of wonder.

† The passage means that BAHÁ'U'LLAH's declaration of Divinity was in fulfilment of the prophecy of the BAB concerning Him.

Tablet of Tajalleyat

speaking of "He-whom-God-shall-manifest," He says: "Verily, I [the BAB] am the first one of those who worship Him."

Now, man must reflect upon the "Worshipper" [the BAB], and the "Worshipped One" [BAHA'-U'LLAH]: perchance the people of the earth may attain to a drop of the Sea of Knowledge, and comprehend the Station of this Manifestation. Verily, He hath appeared, and hath spoken in Truth. Blessed is he who confesses and acknowledges, and woe unto every remote denier!

O ye concourse of the earth! Hearken to the Voice of the Sadrat,* the Shade of which hath encompassed the loftiest positions of the world; and be not of the tyrants of the earth who denied the Manifestation of God and His Power, and renounced His Bounty. Are they not of the contemptible, in the Book of God, the Lord of the creatures?

Glory, shining from the Heaven of My Providence, be upon thee, and upon him who is with thee and hearkens to thy saying in the Cause of God, the Mighty, the Praiseworthy!

* Sadrat ul Montaha—Tree of Paradise.

Here ends the Tablet of Tajalleyat.

The Glad Tidings

THE GLAD TIDINGS

This is the Voice of EL-ABHA, which is being raised from the Supreme Horizon, in the Prison Acca!

He is the Declarer, the Knower, the Omniscient!

God testifies and the Appearance of His Names and Attributes bears witness that, by the raising of the Voice and by the Exalted Word, it has been (our) aim that the ears of the people of the world should be purified through the Kawther of Divine Utterance from false narrations and be prepared to hearken unto the blessed, pure, exalted Word which hath appeared from the treasury of the Knowledge of the Maker of Heaven and Creator of Names. Blessed are those who are just!

O, people of the earth!

THE FIRST GLAD TIDINGS

which is conferred in this Most Great Manifestation on all the people of the world, from the "Mother-Book," is the abolishing of the decree of religious warfare from the Book. Exalted is the Beneficent One, the Possessor of Great Bounty—the One

The Glad Tidings

through whom the door of Grace is opened before all in the Heaven and earth!

THE SECOND GLAD TIDINGS:

It is sanctioned that all the nations of the world consort with each other with joy and fragrance. Consort ye, O people, with (the people of) all religions with joy and fragrance! Thus hath the Orb of Permission and Desire shone forth from the horizon of the Heaven of the Command of God, the Lord of the creatures!

THE THIRD GLAD TIDINGS

is the study of various languages. This command hath formerly flowed from the Supreme Pen. Their Majesties, the Kings—May God assist them—or the Counsellors of the earth must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein, in all the schools of the world; and the same must be done in respect to writing also. In such case the earth will be considered as one. Blessed is he who heareth the Voice and fulfilleth that which is commanded on the part of God, the Lord of the Great Throne!

THE FOURTH GLAD TIDINGS:

Let every one of the Kings—May God strengthen them—arise to protect and assist this oppressed com-

The Glad Tidings

munity [*i. e.*, the Bahais]. Each (Bahai) must precede the other in serving and showing love unto them. This matter is obligatory upon all. Blessed are those who practice!

THE FIFTH GLAD TIDINGS:

In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness. This is that which is revealed from the Presence of the Ancient Commander! It is obligatory and incumbent on the people of the world in general, to assist this most Great Cause—which has descended from the Heaven of the Will of the King of Pre-existence—that perchance the fire of animosity which is ablaze in the hearts of some of the nations, may be quenched through the water of Divine Wisdom and Lordly Commands and Exhortations, and that the light of union and accord may irradiate and illuminate the regions (of the world). It is hoped that through the favor of the Appearances of the Power of God [*i. e.*, Kings and Rulers] the armaments of the world will be changed into Peace and corruption and conflict will vanish from among men.

THE SIXTH GLAD TIDINGS

is the Most Great Peace, the account of which has been formerly revealed from the Supreme Pen. Joy unto whosoever adhereth thereto and practices that

The Glad Tidings

whereunto he is commanded on the part of God, the Knower, the Wise!

THE SEVENTH GLAD TIDINGS:

Men are permitted to have their choice in the manner of habiliment, and in the cut of the beard and its dressing. But, beware, O people, not to make yourselves as playthings to the ignorant!*

THE EIGHTH GLAD TIDINGS:

The pious practices of the monks and priests among the people of His Holiness the Spirit [*i. e.*, Christ]—Upon Him is the Peace of God and His Glory!—are remembered before God; but, in this Day, they must abandon solitude for open places [*i. e.*, the society of men], and engage in that which may profit both themselves and other men. We have conferred permission on them all to engage in matrimony, so that there may appear from them those who [*i. e.*, children] may celebrate the praise of God, the Lord of the Seen and Unseen and the Lord of the Lofty Throne!

THE NINTH GLAD TIDINGS:

The sinner, when in a state wherein he finds himself free and severed from all else save God, must beg

* *i. e.*, Men should not assume an uncouth dress or shape of beard which would make them objects of ridicule to critical unbelievers.

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for (God's) forgiveness and pardon. It is not allowable to declare one's sins and transgressions before any man, inasmuch as this has not been, nor is conducive to securing God's forgiveness and pardon. At the same time such confession before the creatures leads to one's humiliation and abasement, and God—Exalted in His Glory!—does not wish for the humiliation of his servants. Verily He is Compassionate and Beneficent!

A sinner must, (privately) between himself and God, beg for mercy from the Sea of Mercy and ask forgiveness from the Heaven of Beneficence, and then say:

Oh my God! Oh my God! I beg of Thee—by the blood of Thy lovers, who were so attracted by Thy sweet Utterance that they betook themselves unto the lofty summit, the place of Great Martyrdom, and by the mysteries concealed in Thy Knowledge, and by the pearls deposited in the Sea of Thy Bestowal—to forgive me, and my father and my mother. Verily Thou art the Most Merciful of the Merciful! There is no God but Thee, the Forgiving, the Beneficent!

Oh, my Lord! Thou beholdest the essence of error advancing toward the sea of Thy Gift, and the weak one toward the kingdom of Thy Power, and the poor one toward the sun of Thy Wealth. Oh, my Lord! Disappoint him not of Thy Generosity and

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Bounty; deprive him not of the Graces of Thy Days, and turn him not away from Thy door which Thou hast opened before all in Thy Heaven and earth.

Alas! Alas! My transgressions have prevented me from drawing nigh unto the Court of Thy Sanctity, and my trespasses have kept me afar from turning unto the tents of Thy Glory. I have indeed wrought that which Thou hast forbidden me; I have neglected that which Thou hast commanded me! I beg of Thee by the King of Names to decree for me from the Pen of Grace and Bestowal that which will draw me near unto Thee and will purify me from my sins which have intervened between me and Thy Forgiveness and Pardon. Verily, Thou are the Powerful, the Bounteous! There is no God but Thee, the Mighty, the Gracious!

THE TENTH GLAD TIDINGS:

We have removed from the Epistles and Tablets the decree of effacing the books * as a favor from the Presence of God, the Sender of this Great Message!

THE ELEVENTH GLAD TIDINGS:

To study sciences and arts of all descriptions is allowable; but such sciences as are profitable, which lead and conduce to the elevation of mankind. Thus has the matter been decreed on the part of God, the Commander, the Wise!

* This refers to certain religions whose authorities do not allow any book to be studied or held to, outside their own particular religious book.

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THE TWELFTH GLAD TIDINGS:

It is made incumbent on every one of you to engage in some one occupation, such as arts, trades, and the like. We have made this—your occupation—identical with the worship of God, the True One. Reflect, O people, upon the mercy of God and upon His favors, then thank Him in mornings and evenings.

Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself. Thus hath the matter been decreed in this Tablet from the Horizon of which the Sun of Wisdom and Divine Utterance is gleaming! The most despised of men before God is he who sits and begs. Cling unto the rope of means, relying upon God, the Causer of Causes. Every soul who occupies himself in an art or trade—this will be accounted an act of worship before God. Verily this is from no other than His great and abundant favor!

THE THIRTEENTH GLAD TIDINGS:

The affairs of the people are placed in charge of the men [*i. e.*, members] of the House of Justice of God. They are the trustees of God among His servants and the day-springs of Command in His countries.

O people of God! The trainer of the world is Justice, for it consists of two pillars: Reward and Retribution. These two pillars are two fountains for

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the life of the people of the world. Inasmuch as for each time and day a particular decree and order is expedient, affairs are therefore entrusted to the ministers of the House of Justice, so that they may execute that which they deem advisable at the time. Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all to obey.

Administrative affairs are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book.

O, people of Baha! Ye are day-springs of the love, and dawning-places of the providence of God. Defile not the tongue with cursing or execrating any one and guard your eyes against that which is not worthy. Show forth that which ye possess [*i. e.*, the Truth, *etc.*]. If it is accepted, the aim is attained, and, if not, interference (with or rebuke of those who reject it) is not allowable, but leave them to themselves and advance toward God, the Protector, the Self-subsistent.

Be not the cause of sorrow, how much less of sedition and strife. It is hoped that ye may be trained under the Shadow of the Tree of Divine Providence, and act in that which is desired by God. Ye are all leaves of one tree and drops of one sea.

THE FOURTEENTH GLAD TIDINGS:

To undertake journeys for the sake of visiting the

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tombs of the dead is not necessary. If those who have means and wealth should give to the House of Justice the amount which would otherwise be expended on such journeys, this would be acceptable and agreeable before God. Happy are those who practice!

THE FIFTEENTH GLAD TIDINGS:

Although a republican form of government profits all the people of the world, yet the majesty of Kingship is one of the signs of God. We do not wish that the countries of the world should be deprived thereof. If statesmen combine the two * into one form, their reward will be great before God.

Agreeable to the requirements of former times, the former religions confirmed and commanded religious warfare, prohibited association and intercourse with other peoples, and forbade the reading of certain books, but in this Most Great Manifestation and Mighty Message, favors and gifts of God have pervaded all and the Irrefutable Command is revealed in that which already has been mentioned from the horizon of the Will of the Lord of Pre-existence. We praise God—Exalted and Glorified is He!—for that which He hath revealed in this Day, the Blessed, the Mighty, the Wonderful! Were all the people

* Combining the ideals of Republicanism, *viz.*, consultation, *etc.*, with Kingship. This would be similar to representative government which rules in Great Britain, to which BAHĀ'U'LLĀH refers in the "Tablet of the World."

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of the world each to possess a hundred thousand tongues and speak in (God's) praise and glorification until the day which hath no end, verily all their thanks will not equal (what is due) even a single one of the favors mentioned in this Epistle!—whereunto testifies every man of knowledge and discernment and every man of wisdom and understanding. I beg of God—Exalted in His Glory!—and entreat Him to enable the Kings and Sovereigns, who are dawning-places of power and day-springs of might, to execute His precepts and Commands.

Verily, He is the Powerful, the Mighty, and Worthy to grant!

Here ends The Glad Tidings.

THE TABLET OF ISHRAKAT

(EFFULGENCES)

Preceded by the Tablet on

THE MOST GREAT INFALLIBILITY

Revealed by

BAHA'U'LLAH

AT ACCA

Translated by

ALI-KULI KHAN

(ISHTÉÂL, EBN-KALANTER)

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Tablet of Ishrakat

TABLET OF ISHRAKAT

This is the Epistle of God, the Protector, the Self-subsistent!

He is God! — Exalted is His state, in Wisdom and Utterance!

Praise be unto God who is Single in Grandeur, Power and Beauty, is One in Glory, Potency and Majesty, and who is sanctified above being comprehended by reflection, or having any peer or equal. His Right Path hath verily been made clear by the most eloquent Utterance and Speech. Verily He is the Independent, the Almighty!

When He purposed a new creation He sent forth the manifest and luminous Point from the horizon of desire, and the Point went round through every sign,* under every form, until it reached the Ultimate Station, by a Command from the Presence of God, the Lord of mankind. Verily it (the

* The word "Sign" is to be taken here in the sense it conveys in the zodiac.

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Point*) is the centre of the Circle of Names, the end of the appearances of "letters" in the Kingdom of Emanation. Through it appeared that which indicates the Most Concealed Mystery, the adorned Allegory, the Manifest One who is expressive of the Greatest Name in the brilliant Tablet and in the holy, blessed, White Epistle.

And when the Point was united with the second letter which is manifest in the beginning of the "Messani" †, the spheres of Utterance and Significances revolved, the Eternal Light of God shone forth and stood high upon the Heaven of Demonstration, and two Orbs of Light were produced therefrom. Glorified is the Merciful One who cannot be referred to by any allusion, or expressed by any expression, or known by any explication or described by any traces (or evidences)! Verily He is the Commander, the Bestower—in the Origin and Return!

* This refers to the "Doctrine of the Point" which cannot be discussed here at length. The "Point" is the first emanation from the Invisible toward a "New Creation." "Letters" are then derived from the "Point." In the day of the BAB, this was exemplified in the appearance of the BAB as the "Point of Revelation" and the "eighteen letters of the Living" which emanated from Him.

† "Messani" literally means "being repeatedly recited." This is the title of the "Surat-el-Fatiha," the first chapter of the *Koran*. This chapter consists of seven verses and is, therefore, also named "Sab'ayi Messani," that is, "The seven to be recited repeatedly." This is because this chapter makes part of the Mohammedan daily prayer which is recited five times daily. The opening pages of the above Tablet of BAHÁ'U'LLAH are replete with abstruse spiritual doctrines which are beyond the limit of a footnote to explain.

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And He appointed unto them (*i. e.*, those two Orbs) protectors and guardians out of the hosts of Power and Might. Verily He is the Protector, the Mighty, the Unconstrained!

The Homily * is being revealed twice, even as the "Messani" has been revealed twice:

Praise be to God who manifested the Point and sent forth from it the knowledge of what was and is (*i. e.*, all things); who made it (the Point) the Herald † in His Name, the Precursor to His Most Great Manifestation, by which the nerves of nations have quivered with fear and the Light has risen from the horizon of the world. Verily it is that Point which God hath made to be a Sea of Light for the sincere among His servants and a ball of fire for the deniers among His creatures and the impious among His people—*i. e.*, those who have changed God's favors, rejected the Bread of Heaven in their hypocrisy and led their friends to an unhappy dwelling. They are such men who manifested forth hypocrisy (or discord) in the world and violated the Covenant in the Day wherein the Temple of Pre-existence is established upon the most great Throne. The Herald is crying from the "right side

* "Homily" is a form of revelation or writing in the praise and glorification of God. This Tablet began in a Homily ending in the last paragraph in the text. Now again another Homily follows.

† The BAB.

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of the Sacred Valley" * (saying): O Concourse of El-Beyan! Fear the Clement One! This is the One of whom Mohammed, the Messenger of God, made mention; and before him the Spirit (Christ), and before him the Interlocutor (Moses)! This is the Point of El-Beyan who calleth out before the Throne, saying: In Truth, ye have been created for the remembrance of this Most Great Message and this Most Firm Path, which was hidden in the minds of the Prophets, concealed within the breasts of the Chosen Ones, and written by the Supreme Pen in the Tablets of your Lord, the King of Names!

Say: Die in your wrath, O ye people of discord! He hath indeed appeared, from whose knowledge naught is concealed, and He because of whom the face of Knowledge smiles (with joy) hath come, and by whom the Kingdom of Utterance is adorned! Every advancer toward God, the King of Religions, hath advanced. By Him every sitting one hath risen up and those lying down have hastened to the Mount of Assurance. This is the Day which God hath made to be a grace unto the pious, a punishment unto the wicked, a mercy unto those who advance and a wrath unto those who deny and turn away! Verily He hath appeared with a Power from His Presence and hath revealed that which naught in His heaven

* From the *Koran* — the story of Moses when he saw the fire in the Tree of Sinai.

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and earth can equal! Fear the Clement One, O people of Beyan!* and commit not what was wrought by the people of El-Forkan † who professed faith during nights and days, but when the Lord of men came, they denied and disbelieved, until they condemned Him in such injustice, whereat the "Mother-Book" lamented in (the Day of) Return.§ Remember; then look at their deeds and words, their grades and their stations, and at that which proceeded from them when the Speaker of the Mount spoke, the Trumpet was sounded and all in the heavens and earth were stunned — except a number of the "letters" of the Face.

O Concourse of Beyan! Abandon your superstitions and imaginations! Then gaze with the eye of justice unto the horizon of the Manifestation, unto that which hath appeared and been revealed from His Presence, and unto that which His enemies have inflicted upon Him. He is the One who hath accepted all calamities for the sake of the declaration of His Command and the promotion of His Word. He hath been once imprisoned in Ta (*i. e.*, Teheran), once in Mein (*i. e.*, Mazanderan) and then again in Ta, for the sake of the Cause of God, the Creator

* The Book of the BAB.

† El-Forkan is another terminology for the *Koran*.

§ The Day whereon all should return to their Lord; the Day of Resurrection. The Day of this Manifestation.

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of Heaven; during which He hath been in chains and shackles, in longing for the Command of God, the Mighty, the Gracious!

O Concourse of El-Beyan! Have ye forgotten My Commandments and that which hath proceeded from My Pen and hath been uttered by My Tongue? Have ye preferred your suspicions before My Certainty and your desires before My Way? * Have ye forsaken the Precepts of God and His Commemoration and abandoned the Ordinances of God and His Commands? Fear God! Leave superstitions unto their manifestors, and suppositions unto their sources, and doubts unto their originators. Then advance with shining faces and brilliant hearts toward that Horizon from which the Sun of Assurance hath shone forth, by a Command from the Presence of God, the King of Religions.

Praise be to God who hath made the "Most Great Infallibility" a cuirass for the Temple of His Command, † in the Kingdom of Emanation; and hath decreed for none else any portion from this lofty Grade and Supreme Station! Verily, this (*i. e.*, the Most Great Infallibility) is a mantle spun by the fingers of Power for His Own Exalted Self. Verily, this does not become anyone except Him who is established upon the Throne of "He doeth what-

* Literally: Changed My Certainty for your suspicions.

† The Manifestation.

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soever He willeth." * Whosoever acknowledges and confesses that which is written at this moment by the Supreme Pen is verily of the people of Unity and of the followers of Singleness, in the Book of God, the King of Origin and Return.

And when Our Words reached this point, the Fragrance of Knowledge wafted and the Orb of Oneness shone forth from the horizon of the Heaven of Utterance. Blessed is whosoever is attracted by the Voice to the Lofty Apex and Furthermost End and learneth from the sound of My Supreme Pen that which is desired by the Lord of this world and the world to come! Verily, he who does not drink from Our Sealed Choice Wine, the seal of which We have broken by Our Name, the Self-subsistent, is verily one who has not attained to the lights of Oneness or known the purpose of the Books of God, the Lord of the heaven and earth, the King of the next world and the present one; and such an one is accounted of the polytheists in the Book of God, the Knower, the Omniscient.

O thou honorable questioner! We testify that, verily, thou hast adhered to abundant patience in the days wherein the Pen was withheld from flowing and

* Concerning the "Most Great Infallibility," ABDUL-BAHA teaches that the infallibility of a Manifestation of God is not to be judged by men according to their own limited view or estimate of the deeds of a Manifestation. But the Manifestation of God is infallible in the sense that He, as the Temple of God, "doeth whatsoever He willeth"; and all that He doeth must be recognized by men as based on Divine Wisdom.

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the Tongue from utterance in mention of the " Most Great Infallibility " and the Most Mighty Sign, which thou hast asked this Oppressed One to remove for thee its veils and coverings and to explain unto thee its mystery, its grade, its station, its position, its rank, its exaltation and its loftiness.

By the life of God! Were We to expose the pearls of argument as concealed in the shells of the Sea of Knowledge and Assurance and send forth the Faces of Significances hidden in the chambers of Utterance, in the Paradise of Knowledge, the clamour of the (religious) doctors would be raised from every direction, and thou wouldst find the people of God in the claws of the wolves who have disbelieved in God, in the Origin and Return. We did, therefore, restrain the Pen for a long space of time, as a Wisdom from the Presence of the Clement One, and to the intent of protecting Our friends from those who have exchanged the Benefit of God for their infidelity and entitled their people to the abode of Perdition.

O thou gazing questioner and O thou whom the Supreme Concourse have attracted unto the Exalted Word! For the birds of the realms of My Kingdom and for the doves of the garden of My Wisdom, there are tunes and melodies, of which none is informed save God, the King of the World of Dominion and the Empyrean Realm. Were there to appear even less than a needle's eye (*i. e.*, an atom),

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thereof, the unjust will say that which was not said even by the former (hostile) communities and will commit that which was wrought by none, in all ages and centuries. They have indeed denied the Grace of God and His Argument, the Proof of God and His Signs; they have, themselves, erred and have also led the people astray, while they perceive not. They worship superstitions and know not! They have adopted for themselves imaginations as lords in spite of God, and they understand not! They have abandoned the Most Great Sea, hastening to the pool, and they comprehend not! They follow their own desires, while turning away from God, the Protector, the Self-subsistent!

Say: In Truth, the Clement One hath come with Power and Might, and through Him the (people of all the) religions have trembled with fear, and the Nightingale of Utterance hath warbled on the highest branch of knowledge (*to wit*): He hath indeed appeared who was hidden in the (Divine) Knowledge and recorded in the Book! Say: This is the Day wherein the Speaker of the Mount is established upon the Throne of Manifestation, and the people have resurrected before God, the Lord of the creatures! This is the Day wherein the earth hath revealed her news and uncovered her treasures, and the seas their pearls, the Sadrat its fruits, the sun its effulgence, the moons their lights, the heaven its stars, the "Hour" its tokens, the Resurrection

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its majesty, the Pens their traces and the spirits their arcana. Blessed is whosoever knoweth Him, and woe unto those who denied and turned away from Him! I beg of God to enable His servants to return. Verily He is the Lenient, the Forgiver, the Merciful!

O thou who art advancing toward the Supreme Horizon and drinking My Sealed Choice Wine, from the Hands of Bestowal! Know thou, verily, there are numerous meanings and divers stations for "Infallibility." In one sense, the name "Infallibility" is true of one whom God hath guarded against error. Likewise, the name "Infallibility" is true of every one whom God has guarded against sin, transgression and unbelief, infidelity, polytheism and the like. But "The Most Great Infallibility" is applied only to One* whose station is sanctified above commands and prohibitions and purified from sin and forgetfulness. Verily He is a light which is not followed by darkness and a rectitude which is proof against error. If He declares water to be wine, or heaven to be earth, or light to be fire, it is true and there is no doubt therein; and no one has the right to oppose Him, or to say "why" or "wherefore"; and he who disputes Him is, verily, of the opposers in the Book of God, the Lord of the creatures! "Verily no account shall be demanded of

* *i. e.*, Manifestation of God, who is Himself revealer of the Law, etc.

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Him for what He shall do; but an account shall be demanded of all for all they shall do" (*Koran*).

Verily He hath come from the Heaven of the Unseen, and with Him the standard of "HE DOETH WHATSOEVER HE WILLETH," and the hosts of power and authority. As to all else save Him: It is incumbent upon them to cling unto that which He hath commanded — of laws and ordinances; and if one departs from them — even to the extent of a single hair's breadth — his deeds will all go for naught.

Consider, then remember, when Mohammed, the Messenger of God, came, He said, and His saying is truth: "And (it is a duty) toward God, (incumbent on people) to go to visit the House (of Mecca)." The same was the case with Prayer, Fasting and the Ordinances which shone forth from the horizon of the Book of God, the Master of the world and the Educator of nations. It was incumbent upon all to follow Him in that which was commanded by God; and whosoever denied Him disbelieved in God, in His Verses, in His Messengers and in His Books. Verily if He declareth a virtue to be an error, or infidelity to be faith, it is a truth from His Presence. This [the Manifestation's] is a Station wherein no error or sin is found or spoken of.

Consider the blessed, revealed Verse by which the pilgrimage of the "House" (Mecca) was made obligatory for all. And it was incumbent upon those who arose after Him (Mohammed) in the Cause,

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to practice that whereunto they were commanded in the Book. No one has a right to depart from the Ordinances of God and His Precepts, and whosoever departs therefrom is verily of the transgressors, in the Book of God, the Lord of the Great Throne.

O thou who art gazing toward the Horizon of the Cause! Know thou verily the Desire of God is never restricted to the limits of the servants; verily He doth not walk in accord with their ways; it is incumbent upon all to hold to His right Path. Verily if He declares the right to be the left, or the south to be the north, it is true, and there is no doubt therein. Verily He is to be praised in His Deeds and to be obeyed in His Command. He hath no associate in His Behest and no helper in His Power; *He doeth whatsoever He willeth, and commandeth whatsoever He desireth!*

Then know thou! All else save Him are but created through a Word from His Presence; they have no motion nor quiescence except through His Command and Permission.

O thou who art soaring in the atmosphere of love and affection and gazing toward the Lights of the Face of thy Lord, the King of Origination! Thank thou God, for He hath unfolded unto thee that which was hidden and concealed in the (Divine) Knowledge; so that all may know that, verily, in the station of "the Most Mighty Infallibility" He hath taken to Himself no associate nor counsellor.

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Verily, He is the Dawning-place of Commands and Ordinances and the Source of Knowledge and Wisdom. All else save Him are subjects and under the Command, while He is the Ruler, the Commander, the Knower, the Omniscient!

As to thee: When thou art attracted by the Fragrances of the Verses of the Manifestation and overcome by the pure (wine of the) Kawther * from the Hands of the Bestowal of thy Lord, the King of the Day of Ressurrection, say:

O my God! O my God! Praise be unto Thee, for Thou hast directed me unto Thyself, guided me unto Thy Horizon, made clear unto me Thy Path, manifested unto me Thy Proof, and caused me to advance toward Thee while most of Thy servants turned away from Thee such as divines and religious doctors and those who followed them without any evidence on Thy part or argument from Thy Presence. Grace be unto Thee, O Thou God of Names, and praise be unto Thee, O Thou Creator of Heaven! for Thou hast caused me to drink Thy Sealed Choice Wine in Thy Name, the Self-subsistent, to draw nigh unto Thee, and to know the Day-spring of Thy Utterance, the Dawning-place of Thy Verses, the Source of Thy Commands and Behests and the Fount of Thy Wisdom and Favors.

* River of Paradise.

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Blessed is the land which is honored by Thy footsteps, and upon which the Throne of Thy Grandeur is established, and in which the Fragrance of Thy Garment is being diffused! By Thy Might, by Thy Power, by Thy Potency and Authority! I wish not the eye except to behold Thy Beauty, and I desire not the ear except to hear Thy Voice and Verses.

O my God! O my God! Deprive not the eyes from that for which Thou hast created them and the faces from turning unto Thy Horizon, standing before the Door of Thy Grandeur, being present before Thy Throne and humble before the effulgences of the lights of the Sun of Thy Grace! O my Lord! I am the one whose heart, innermost parts, limbs and whose outward and inward tongue have testified to Thy Oneness and Singleness; and that, verily, Thou art God; there is no God but Thee! Thou hast indeed created men to know Thee and to serve Thy Cause, whereby their stations may be exalted in Thy earth and their souls be uplifted through that which Thou hast revealed in Thy Epistles, Books and Tablets. But when Thou made Thyself manifest and revealed Thy Verses, they turned away from Thee, denied Thee and disbelieved that which Thou hast shown forth by Thy Power and Thy Potency. And they arose to persecute Thee, to quench Thy Light and to extinguish the Fire of Thy Sadrat; and they went so far in oppression as to desire to shed Thy

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blood and violate Thy honor. Likewise, he * whom Thou didst train by the hands of Thy Providence and didst protect from the evil of the rebels among Thy creatures and the oppressors among Thy servants, he who was (employed) to write down Thy Verses before Thy Throne — alas! alas! for that which he wrought in Thy days: in such wise that he violated Thy Covenant and Testament, denied Thy Verses, arose in opposition and committed that whereby the denizens of Thy Kingdom lamented! And when he was disappointed in himself and discovered the odor of loss, he cried and said that whereat the favored among Thy Chosen Ones and the dwellers of the pavilions of Thy Glory were astonished!

Thou beholdest me, O my God, like unto a fish moving in anguish upon the earth! Deliver me; then have pity on me, O Thou Deliverer! O Thou in whose Hand are the reins of all men and women among mankind!

Whenever I reflect upon my great sins and immense transgressions, despair overtakes me from all sides; and whenever I reflect upon the Sea of Thy Bestowal, the Heaven of Thy Bounty, and upon the Sun of Thy Grace, I find the fragrance of hope from the right and the left, from the north and the south, as if all things rejoice me with the rains of the clouds of the Heaven of Thy Mercy. O Thou Support of

* *i. e.*, Ezel.

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the sincere ones and Thou Desire of the Favored Ones! By Thy Might! Thy Gifts and Thy Favors and the appearances of Thy Grace and Providence have emboldened me; otherwise, how could a non-existent one speak of Him upon whose Presence through a word the whole existence has appeared! and how could a lost one describe Him of whom it is proved by argument that, "Verily He cannot be described by description or spoken of by words; He has ever been sanctified beyond the comprehension of His creatures and purified above the knowledge of His servants"! *

O my God! Thou beholdest a dead one before Thy Face, deprive him not from the Cup of Life in Thy Bounty and Beneficence; and a sick one before Thy Throne, withhold him not from the Sea of Thy Healing. I beg of Thee to strengthen me under all circumstances to commemorate and praise Thee and to serve Thy Cause; while I know that whatever appear from a servant is restricted to the limits of himself and is not worthy of Thy Presence nor befiteth the Court of Thy Might and Grandeur.

By Thy Might! Were it not for to praise Thee my tongue were of no benefit to me, and were it not for to serve Thee my being were of no use to me. And I wish not the eye but to behold the lights of Thy Supreme Horizon, and I desire not the ear except to hear Thy sweet Voice.

* Utterance of the Báb.

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Alas! Alas! O my Lord, my Support, my Hope! I know not whether Thou hast ordained for me that whereby my eye may be consoled, my breast dilated and my heart rejoiced, or that Thine Immutable Decree hath prevented me from presenting myself before Thy Throne, O Thou King of Pre-existence and Ruler of nations!

By Thy Might, Thy Power, Thy Grandeur, Thy Dominion! The gloom of remoteness hath smitten me: Where is the light of Thy Nearness? O Thou Object of the Knowing! And the awfulness of separation hath stunned me: Where is the radiance of Thy Union? O Thou Beloved of the sincere!

Thou beholdest, O my God, that which hath befallen me in Thy Path, on the part of those who have denied Thy Truth, violated Thy Covenant, disputed Thy Verses and rejected Thy Benefit after its appearance and Thy Word after its revelation and Thy Proof after its completion!

O my Lord! The tongue of my tongue, the heart of my heart, the soul of my soul, and my inward and outward being all testify to Thy Oneness and Singleness, to Thy Power and Authority, to Thy Grandeur and Dominion, and to Thy Might and Exaltation and Sovereignty, and to that, verily, Thou art God. There is no God but Thee. Thou hast been everlastingly a Treasury concealed from eyes and comprehension and wilt be never-endingly even as Thou hast been from all eternity. Neither

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hath the power of the world weakened Thee, nor the potency of nations threatened Thee. Thou art He who hath opened the door of Knowledge before the face of Thy servants, so that they may know the Day-spring of Thy Revelation, the Dawning-place of Thy Verses, the Heaven of Thy Manifestation, the Sun of Thy Beauty; and (Thou art He) who hath promised all in the earth, in Thy Books, Epistles and Scriptures, concerning the Manifestation of Thyself and the removal of the veils of Glory from Thy Face. This Thou didst reveal unto Thy Beloved One (Mohammed) by whom the Orb of the Command dawned from the horizon of Hijaz and the light of Truth dawned among the servants, in Thy Words, "The Day whereon mankind shall arise before the Lord of the creatures" (*Koran*). And before Him (*i. e.*, Mohammed), Thou didst announce *this* unto the Interlocutor (Moses) to "lead forth Thy people from darkness into light and to remind them of the days of God" (*Koran*). And, again, Thou didst speak of this (Day) unto the Spirit (Christ) and unto all Thy former and latter Prophets and Messengers. Were there to proceed from the treasuries of Thy Supreme Pen all that Thou hast revealed in the mention of this Most Great Remembrance and this Thy Mighty Message, all the denizens of the City of Knowledge and Wisdom would be stunned, except whomsoever Thou hast

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delivered through Thy Potency and protected through Thy Bounty and Grace.

I testify that verily Thou hast fulfilled Thy Covenant and sent forth Him whose Manifestation was announced by Thy Prophets, Thy Chosen Ones and Thy Servants. Verily He hath come from the horizon of Might and Power with the banners of Thy Signs * and with the standards of Thy Evidences, and He hath arisen before the faces through Thy Power and Potency and summoned all men unto the exalted Apex and Supreme Horizon in such wise that the injustice of the learned and the majesty of princes have not withheld Him. He hath arisen in the Most Mighty Steadfastness and spoken in the loftiest Voice (saying), "The Giver of Gifts hath indeed come, riding on the cloud; advance, O ye people of the earth, with shining faces and illumined hearts!" Blessed is whosoever attains to Thy Meeting, drinks the Choice Wine of Union from the Hands of Thy Bestowal, discovers the fragrance of Thy Verses, speaks in Thy Praise, soars in Thy Atmosphere, and is overcome by the attraction of Thy Utterance, and whom Thou hast caused to enter Thy Supreme Paradise—the station of Revelation and Vision—before the Throne of Thy Grandeur!

O my Lord! I beg of Thee, by the "Most Great Infallibility" which Thou hast made to be a horizon for Thy Manifestation, and by Thy exalted Word

* Verses.

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by which the creation was created and the Command was made manifest, and by this Name whereby the Names lamented and the nerves of the knowing ones trembled with fear, to make me so severed from all else save Thee that I may not move except by Thy Desire nor speak except by Thy Will and hear naught but Thy Commemoration and praise.

Praise be unto Thee, O my God, and thanks be unto Thee, O my Hope, for that Thou hast made clear unto me Thy right Path, revealed unto me Thy Great Message, and assisted me to advance toward the Day-spring of Thy Revelation and the Source of Thy Command after Thy servants and creatures have denied Him!

I beg of Thee, O Thou King of the Kingdom of Immortality! by the sound of Thy Supreme Pen, and by the Fire ablaze and in utterance in Thy "Verdant Tree," and by the Ark which Thou hast specialized to the people of Baha, to enable me to be steadfast in Thy Love, to be pleased with that which Thou hast ordained for me in Thy Book, and to stand in Thy Service and in the service of Thy friends. Then assist Thy servants, O my God, in that by reason of which Thy Cause will be elevated, and to practice what Thou hast revealed in Thy Book. Verily Thou art the Powerful and the Protector of all that Thou willest and in Thy Grasp are the reins of all things! There is no God but Thee, the Potent, the Knower, the Wise!

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O thou Jabeel! We have indeed shown unto thee the sea and its waves, the sun and its effulgence, the heaven and its stars and the shells and their pearls. Thank thou God for this most great favor and for this beneficence which hath pervaded the whole world.

O thou who art turning toward the light of the Face! Superstitions have indeed encompassed the denizens of the earth and have prevented them from turning unto the Horizon of Certainty and its effulgence, radiances and lights. Through fancies they are withheld from the Self-subsistent One; they speak after their desires and perceive not. Some among them say: "Have the Verses been revealed?" Say: Yea, by the Lord of Heavens! "Hath the 'Hour' arrived?" Yea — nay: It hath already gone by — by the Manifestor of Evident Signs! The "Infallible" * hath indeed come, and the True One hath appeared with proof and argument! The "Sahirah" † hath become manifest and people are in dread and agitation! The "earthquakes" have indeed come and the multitudes have lamented in fear of God, the Powerful, the Mighty! Say: "The stunning sound" (of the trumpet) is sounded and the Day belongs to God, the Wise, the Un-constrained! And they say: "Hath the 'Catastrophe' been fulfilled?"

* *Literally*, "Alhakkat." This, and the signs preceding and following, are the names and signs of the Day of Judgment according to the *Koran*, ch. 69, vs. 1, 2 and 3.

† *Literally*, "the earth," "the face of the earth." According to Mohammedan tradition, Sahira is a land which God would create for the Day of Judgment. Hence, a sign of the Resurrection Day.

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Say: Aye, by the Lord of Lords! "Hath the Resurrection been set up?" Yea — nay, even the Self-subsistent One (hath arisen) in the Kingdom of Signs!" * "Are the people found 'prostrated'?" Yea, by my Lord, the Supreme, the ABHA! "Have the tree-trunks been 'uprooted'?" Nay, even the mountains are pulled down — by the King of Attributes! Then another says: "Where is the 'Paradise' and the 'Hell'?" Say, the former is My Meeting, and the latter is thyself, O thou doubting polytheist! They say: "Verily, we do not see the 'Balance'." Say: Aye, by my Lord, the Clement, none shall see it except the possessors of insight! They say: "Have the stars fallen?" Say: Aye, (they did) when the Pre-existent One was in the Land of Mystery †! Be ye therefore admonished, O possessors of sight! All the signs indeed became manifest when We stretched out the Hand of Power from the bosom of Grandeur and Omnipotence! The Crier hath indeed called out, for the (Day of) "Promise" hath come, and the dwellers of the (Sin-iatric) Mount are stunned in the desert of suspension (or sojourn) because of the Majesty of thy Lord, the King of Origination! Then they say: "Hath the trumpet been sounded?" Say: Yea, by the King of Manifestation! (It did) when He was seated upon the throne of His Name, the Clement! The

* Verses.

† Adrianople.

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gloomy darkness hath been illuminated through the dawn of the Mercy of thy Lord, the Dawning-place of Lights. The Breeze of the Merciful One hath indeed been wafted, and the souls are refreshed in the graves of bodies. Thus hath the matter been decreed on the part of God, the Mighty, the Bestower!

Those who disbelieved said: "When did the heaven cleave asunder?" Say: When ye were in the tombs of heedlessness and error. Some other one among the infidels wipes his eyes and gazes at the right and left. Say: Verily, thou hast become blind, and, in this Day, there is no refuge for thee. Still others say: "Have the souls (men) been resurrected?" Say: Aye, by my Lord; when ye were (asleep) in the beds of superstitions! Others say: "Hath the Book been revealed through 'a creative power'?" Say, verily, even it (*i. e.*, "creative power") is astonished thereat! Be ye warned, O ye spiritually minded! Again, some say: "Have the blind been restored to sight?" Say: Yea, by the One who rides upon the cloud! Paradise is indeed adorned with the roses of significances, and hell is ablaze with the fire of the wicked! Say: The Light hath indeed risen from the horizon of Manifestation, and the regions are illumined, since the King of the Day of the Covenant hath come. Those who have doubted are indeed in loss, but they have gained who advanced with the light of conviction toward the Dawning-place of Assurance!

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Blessed art thou, O thou gazer! for that We have revealed unto thee this Tablet, by which souls fly (with joy)! Guard it; then read it. By My Life, it is the Door of the Mercy of thy Lord! Blessed is whosoever reads it (*i. e.*, this Tablet) at morn and eve!

Verily, We have heard thy mention in this Cause, by which the mountain of knowledge is leveled, and by which many a step has slipped! El-Baha be upon the people of Baha, who have advanced toward the Mighty One, the Bestower!

The Tablet has indeed ended, but Our Utterance hath not come to an end. Be thou patient, verily thy Lord is the All-patient One!

These are verses which We have revealed formerly, upon Our arrival at this Most Great Prison, and We send them unto thee in order that thou may'st know what hath been spoken by the tongues of the liars, when God came with Power and Dominion! The foundation of suspicions is shaken, the heaven of superstitions is cloven asunder, while yet people are in doubt and dispute! They have denied the Proof of God and His Argument, after He hath come from the horizon of Power with the Kingdom of Signs.* They have abandoned that whereunto they have been commanded, and have committed that which was forbidden in the Book; and they have forsaken their God and taken hold of their desires. Are

* Verses.

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they not in heedlessness and error? They read the Verses and deny them; they witness the Evident Signs and turn away from them! Are they not in amazing doubts?

Verily, We have exhorted Our friends to the piety of God, which is the dawning-place of (good) deeds and morals. Verily, it (*i. e.*, piety) is the leader of the hosts of Justice in the City of El-Baha. Blessed is whosoever entereth under its shining banner and adhereth thereto! Such an one is of the companions of the Red Ark, the mention of which has been revealed in the Book of "Gayoom'Ul-Asma'a." *

Say: O people of God! Adorn your temples with the mantle of trustworthiness and integrity; then assist your Lord with the hosts of (good) deeds and morals. Verily, We have forbidden you sedition and strife, in My Books and Epistles, in My Writings and Tablets; and by this We have desired only your loftiness and exaltation. Whereunto testify the heaven and its stars, the sun and its effulgence, the trees and their leaves, the seas and their waves, the earth and its treasures! We beg of God to assist His friends and to strengthen them in that which is worthy of them, in this station, the blessed, the mighty, the wonderful! And We beg of Him to

* Literally, "The Self-subsistent of the Names." Revealed by the Báb.

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enable those around Me to practice that whereunto they are commanded by My Supreme Pen.

O Jabeel! Upon thee be My Glory and Providence! Verily, We have commanded the servants to (do) that which is just, and they have done that by reason of which My heart and My pen lamented! Hearken unto that which hath been revealed from the Heaven of My Will and the Kingdom of My Desire: My affliction is not My imprisonment, nor that which hath befallen Me from My enemies; nay, it is from those who relate themselves unto My Person and commit that by which My lamentation is being raised and My tears flow. We have indeed exhorted them by manifold Utterances in manifold Tablets. We beg of God to assist them, to draw them nigh (unto Him) and to strengthen them in that whereby the hearts may be tranquilized and the souls composed; and to withhold them from that which is not worthy His Days.

Say: O my friends in My lands! Hearken unto the advice of One who exhorteth you sincerely for the sake of God. Verily, He hath created you and manifested unto you that which will elevate you, profit you and make known unto you His Right Path and Great Message.

O Jaleel! Exhort the servants to the piety of God. In Truth, piety is the first leader among the armies of thy Lord; and its hosts are pleasing morals and pure deeds. By these are the cities of hearts and

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minds conquered in all ages and centuries and the standards of victory and triumph are planted on the loftiest places.

Verily, We mention unto thee Trustworthiness and its station before God, thy Lord, and the Lord of the Great Throne. Verily, one day We betook Ourselves unto Our Green Island. * When We arrived thither We found its streams flowing, its trees luxuriant and the sun playing in the interstices of their branches. We turned unto the right and beheld what the pen cannot move to describe or to depict that which the eye of the Lord of men beheld in that place, the most excellent, the most glorious, the blessed, the Supreme!

Then advancing toward the left, We beheld one of the Countenances of the Supreme Paradise standing upon a pillar of light and calling in the loftiest Voice: "O Concourse of heaven and earth! Gaze upon my beauty, my light, my manifestation, my appearance. By God, the True One, I am Trustworthiness and its appearance and its beauty; and I am the reward to whomsoever clings thereto, recognizeth its worth and station, and adhereth unto its hems. I am the greatest ornament to the people of Baha and a mantle of glory to all in the Kingdom of Emanation. And I am the most great means for the affluence of the world and the horizon of tranquility to the people of existence.

* The Garden of Rizwan.

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Thus have We revealed unto thee that which will draw the servants nigh unto the King of Origination!

The Supreme Pen now turns from the Eloquent Language (Arabic) to the Luminous Language (Persian), so that Jaleel may recognize the Favor of his Beautiful Lord and be of those who are thankful.

O thou who art gazing toward the Supreme Horizon! The Call is aloft but the sense of hearing (in men) is scanty, nay even entirely absent. While in the jaws of a dragon, this Oppressed One makes mention of the friends of God. In these days, that which caused grief and lamentation to the Supreme Concourse was inflicted on us! Neither the tyranny of the world, nor the harm done by nations could withhold the King of Pre-existence from utterance or prevent Him from His Desire. Those souls who, for years, were concealed behind veils, when they found the horizon of the Cause luminous and the Word of God effective, rushed forth (from concealment) with swords of rancor and inflicted (on us) that which the pen is unable to portray and the tongue is impotent to describe. Men of justice testify and bear witness that from the beginning of the Cause, this Oppressed One has arisen before the faces of kings and subjects, the learned and the princes, without veil or covering, and has summoned them all, with the loudest voice, unto the Right Path. He has had no helper save His Pen and no assistant save Himself.

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Those souls who are uninformed and heedless of the origin of the matter arose in opposition. They are the “croakers” whom God hath mentioned in Books and Tablets and warned His servants concerning their dissemination, clamor and corruptions. Blessed are they who consider all in the world as non-existent and nothing before the mention of the King of Pre-existence; and who so adhere unto the Firm Handle of God that neither doubts or (evil) suggestions, nor swords and cannon, can withhold or deprive them! Blessed are the steadfast; blessed are the firm!

In accord with your Honor's request, the Supreme Pen hath described the grades and stations of the “Most Great Infallibility.” Our purpose has been that all should thereby know, with manifest certainty, that the “Seal of the Prophets” — May the life of all else be a sacrifice to Him! — has had no like, peer or associate in His own station. The Saints* — May the praise of God be upon them! — were all created by His Word. After Him, they were the most knowing and superior among the servants; and they stood in the highest grade of servitude.

That the Divine Essence is sanctified beyond having any equal or peer, and that His Being is purified above having any associate or like, is manifest and has been proven to your Honor. This is the station of real (faith in the Divine) Unity and Ideal Single-

* Imams and successor of Mohammed.

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ness; but the former community (Islamites) are deprived and prevented from (recognizing) this station as it ought to be duly recognized. His Holiness, the Point — May the life of all else be a sacrifice to Him! — has said: “If His Holiness ‘the Seal’ had not uttered the word Velâyat,* no Velâyat would be created.” The former community have been polytheists, yet have they counted themselves as believers in (the Divine) Unity; they have been the most ignorant among the servants, yet have they considered themselves superior to all! As a retribution to those heedless souls, the state of their belief and the degrees of their rank became manifest and evident in this Day of Retribution, before every man of discernment and knowledge. Beg thou of God that he may protect the servants of this Manifestation from the fancies and superstitions of the former community and deprive them not from the effulgence of the lights of the Sun of real (faith in) Unity.

O Jaleel! The Oppressed One of the world says: The Orb of Justice is concealed; the sun of equity is behind the clouds; thieves occupy the position of guardians and protectors, and traitors are seated in the place of trustworthy ones. In the preceding year, a tyrant occupied the seat of the governorship of this city. At every instance We suffered a harm from him. By the Life of God, he wrought that which

* *i. e.* successorship. “Velâyat” is the station of twelve Imams, the saints and successors of Mohammed.

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caused the greatest dread (to men). But the tyranny of the whole world can never withhold the Supreme Pen. Out of especial Grace and Mercy to the Princes and Counsellors of the earth We wrote that which is conducive to protection, security, tranquility and composure — perchance the servants may be protected from the wickedness of tyrants. Verily He is the Guardian, the Helper, the Confirmer!

The men of the House of Justice of God must, night and day, gaze toward that which hath been revealed from the horizon of the Heaven of the Supreme Pen for the training of the servants (people), for the upbuilding of countries, for the protection of men and for the preservation of (human) honor:

THE FIRST ISHRAK (*i. e.*, EFFULGENCE):

When the sun of Wisdom dawned from the horizon of Administration, it spoke in these exalted words:

The people of wealth and men of honor and power must have the best possible regard for the respect of Religion. Religion is a manifest light and a strong fortress for the protection and tranquility of the people of the world. For the fear of God commands people to do that which is just and forbids them that which is evil. If the lamp of Religion remain concealed agitation and anarchy would prevail, and the orb of Justice and Equity and the sun

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of Peace and Tranquility would be withheld from giving light. Every man of discernment testifies to that which is (here) mentioned.

THE SECOND ISHRAK:

We have commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this Command which is the main cause for the security and tranquility of the world. They (*i. e.*, Rulers) are day-springs of the Power and dawning-places of the Authority of God. We beg of God to assist them in that which is conducive to the peace of the servants (peoples).

The account of this subject has been previously revealed from the Supreme Pen. Blessed are those who act accordingly!

THE THIRD ISHRAK

commands the executing of the penal laws, for this is the primary means for the maintenance of the world. The heaven of Divine Wisdom is illumined and shining with two orbs — Consultation and Kindness. And the tent of the order of the world is hoisted and established on two pillars — Reward and Retribution.

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THE FOURTH ISHRAK:

In this Manifestation, victorious hosts are worthy deeds and morals, and the leader and commander of these hosts is Godlike piety. This comprehends all and rules over all!

THE FIFTH ISHRAK

is that governments must be acquainted with the conditions (or deserts) of the officials and must confer upon them dignity and positions in accord with (men's) due measure and merit. To have regard for this matter is obligatory and incumbent on every chief and ruler. Thus, perchance, traitors shall not usurp the place of trustworthy men, or spoilers occupy the seat of guardians.

In this Most Great Prison, among the officials formerly and recently appointed, some have been — Praise be to God! — adorned with the ornament of Justice; but some others of them * * * — We take refuge in God! We beg of God that He may guide them all, perchance they may not be deprived of the fruits of the Tree of Trustworthiness and Integrity, nor withheld from the Lights of the sun of Equity and Justice.

THE SIXTH ISHRAK

is concerning union and harmony among servants (mankind). Through union the regions of the world

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have ever been illuminated with the light of the (Divine) Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

We have formerly commanded, in the Tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings and teach them to children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

The most splendid fruit of the Tree of Knowledge is this exalted Word: Ye are all fruits of one tree and leaves of one branch. Glory is not his who loves his own country, but glory is his who loves his kind.

In this connection We have formerly revealed that which is the means for the prosperity of the world and the unification of nations. Blessed are those who attain! Blessed are those who practice!

THE SEVENTH ISHRAK:

The Supreme Pen enjoins upon all to instruct and educate the children. Upon Our arrival in the Prison (Acca), the following Verses have in this connection been revealed in the Book of Akdas, from the Heaven of the Divine Will: It is decreed that every father must educate his sons and daughters in learn-

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ing and in writing and also in that which hath been ordained in the Tablet. He who neglects that which hath been commanded (in this matter), if he is rich, it is incumbent on the trustees (of the House of Justice) to recover from him the amount required for the education of the children; otherwise (*i. e.*, if the parent is not capable) the matter shall devolve on the House of Justice. Verily We have made it (the House of Justice) an asylum for the poor and needy.

He who educates his son, or any other's children, it is as though he hath educated one of My children. Upon such an one be My Baha, My Providence and My Mercy, which hath embraced all in the world!

THE EIGHTH ISHRAK:

This passage is written, at this time, by the Supreme Pen and is accounted of the Book of Akdas. The affairs of the people are in charge of the men of the House of Justice of God. They are the trustees of God among His servants and the sources of command in His countries.

O people of God! The trainer of the world is Justice for it consists of two pillars, Reward and Retribution. These two pillars are two fountains for the life of the people of the world.

Inasmuch as for each day and time a particular decree or order is expedient, affairs are therefore entrusted to the House of Justice, so that it may ex-

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cute that which it deems advisable at the time. Those souls who arise to serve the Cause sincerely, to please God, shall be inspired by the invisible Inspiration of God. It is incumbent upon all to obey (them, *i. e.*, the men of the House of Justice).

Administrative affairs are all in charge of the House of Justice, and devotional acts must be observed according as they are revealed in the Book.

O people of Baha! Ye are dawning-places of the Love and day-springs of the Favor of God. Defile not the tongues with cursing and execrating anyone and guard your eyes from that which is not worthy. Show forth that which ye possess (Truth, *etc.*). If it is accepted, the aim is attained; if not, interference (with or rebuke of those who reject it) is not allowable. Leave him to himself, and advance toward God, the Protector, the Self-subsistent. Be not the cause of sorrow (to anyone), how much less of sedition and strife! It is hoped ye may be trained under the shadow of the tree of Divine Favor and act in that which God desireth. Ye are all leaves of one tree and drops of one sea.

THE NINTH ISHRAK:

The Religion of God and the Creed of God hath been revealed and made manifest from the heaven of the Will of the King of Pre-existence for the sake of union and harmony among the people of the

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world; make it not a means for disagreement and discord!

The Religion of God and His Law is the greatest cause and mightiest means for the appearance and effulgence of the Orb of Unity. The development of the world, the training of nations, the tranquility of the servants and the security of the people of all lands have been due to the Divine Precepts and Ordinances. Religion is the greatest cause for (the appearance of) this great gift. It bestows the cup of vitality, confers immortal life and imparts eternal benefit (to the people). The Rulers of the earth, especially the trustees of the House of Justice, must make abundant effort to preserve this station and guard and promote it. Likewise it is necessary that they should inquire into the conditions of the subjects and be acquainted with the deeds and affairs of every one in the communities.

We ask the manifestors of the Divine Power, that is, kings and leaders, to endeavor, perchance discord may vanish and the world be illumined with the light of accord. All must adhere to and practice that which hath been revealed from the Supreme Pen. The True One testifies and the atoms of the universe bear witness that We have spoken and revealed in Tablets and Epistles from the Supreme Pen that which is conducive to the exaltation, elevation, training, protection and progress of the people of the earth. We beg of God to strengthen the servants.

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What this Oppressed One requires of all is Justice and Equity. Let them not satisfy themselves with mere hearing, but *reflect* upon that which hath proceeded from this Oppressed One. I swear by the Sun of Divine Utterance which hath arisen from the horizon of the Kingdom of the Clement One, that were there an exponent or speaker to be found We would not have made ourself an object of censure, derision and calumnies on the part of the people.

Upon Our arrival at Irak (Baghdad) the Cause of God was in (a state of) inactivity and the fragrances of Revelation had ceased. Most (of the believers) were found to be withered, nay dead! Therefore, the Trumpet was sounded "for a second time" and this blessed Word flowed from the Tongue of Grandeur: "We have blown in the Trumpet for a second time." Thus We quickened the world with the fragrances of Revelation and Inspiration!

Now, from behind every covering (a number of), souls have emerged, intent upon (persecuting) this Wronged One. They have obstructed (the flowing of) this mighty Benefit and have rejected it!

O people of Justice! If this matter were to be denied, what matter in this earth can be worthy of demonstration, or deserves to be acknowledged? The contradictors are collecting the Verses (Revelation) of this Manifestation, and with whomsoever they have found them, have seized them by the means of showing (pretended) love. With (the people

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of) every sect, they account themselves of the same sect! Say, die ye in your wrath; verily, He hath come with a matter which no possessor of sight, bearing, perspicacity, justice and equity can deny. Whereunto testifieth the Pen of Pre-existence at this manifest time!

O Jaleel! Upon thee be My Glory! We command the friends of the True One to (do) good deeds; perchance they may succeed and act in accord with that which hath been revealed from the heaven of Command. The benefit of the Utterance of the Merciful One goes to those who practice. We beg of God to strengthen them in that which He loveth and approveth, to enable them to (act with) justice and equity in this irrefutable Command, to make known unto them His Signs* and to direct them unto His Right Path.

His Holiness, the Precursor (the BAB) — May the lives of all else save Him be a sacrifice to Him! — hath revealed (certain) Ordinances, but the world of Command hath been made dependent upon (Our) acceptance. This Wronged One has, therefore, enforced some of them and revealed them in a different text, in the Book of Akdas, while We have not adopted some others. The matter is in His (God's) Hand. He doeth whatsoever He willeth and ordereth whatsoever He desireth, and He is the Mighty, the Praised One!

* Verses.

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Some other commandments have been also revealed in (the style of) prayer. Blessed are those who attain! Blessed are those who practice!

The people of God must bestow abundant effort, that, perchance, the fire of animosity and hatred which is concealed in the breasts of peoples may be quenched by the Kawther * of the Utterances and Exhortations of the Object of the creatures, and the trees of being be decorated with wonderful and excellent fruits. Verily He is the compassionate and beneficent Exhorter!

The Glory shining and gleaming from the horizon of the Heaven of Bestowal be upon you, O people of Baha, and upon every one who is firm and steadfast and upon every staunch and knowing one!

As to thy question concerning the interest and profit of gold and silver:

Some years ago, the (following) Utterance was revealed from the Kingdom of the Merciful One, particularly for the Name of God, Zein'ul-Mokar'ra-been — Upon him be Baha'u'llah El-Abha! This is His (God's) exalted saying: Most of the people are found to be in need of this matter (interest, *etc.*); for if no interest be allowed, affairs (business) shall be trammelled and obstructed. A person who may be willing to treat his kind, countryman or brother, with consideration and have regard for him (in business

* River of Paradise.

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matters) is to be found very seldom; that is, a person is rarely found who would loan money to anyone upon the principle of "Gharzi Hassan." * Consequently, out of favor to the servants, We have appointed "profit on money" to be current, among other business transactions which are in force among people. That is, from this moment when this manifest Ordinance is being sent down from the Heaven of Will, it is allowable, lawful and pure (for people) to charge interest on their money, in order that the people of the earth may engage in praising the Beloved One of all the creatures with the utmost joy and fragrance, happiness and exultation. Verily, He ordereth in whatsoever way He willeth; and He makes "interest on money" lawful, even as He had formerly † made it unlawful. The Kingdom of Command is in His Grasp; He doeth and ordereth, and He is the Commander, the Knower!

O Zein'ul-Mokar'rabeen! Thank thy Lord for this manifest grace.

The Mullas of Persia (*i. e.*, the clergy of Islam) have been mostly engaged in exacting usury (for the money they loaned), with a hundred thousand decep-

* Literally, "good loan;" *i. e.*, money advanced without interest and repaid at the pleasure of the borrower.

† "Interest on money," under the name "Riba," *i. e.*, "usury," was forbidden in the Islam Dispensation.

Tablet of Ishrakat

tions and fraud; but they would outwardly wrap it in the garment of lawfulness. They make a plaything of the Commands of God and His Laws, and they understand not!

But this matter (charging interest on money) must be conducted with moderation and justice. The Supreme Pen has withheld itself from laying down its limits, as a wisdom from His Presence and as a convenience for His servants. We exhort the friends of God to act with justice and equity and (to act) in such a way that the mercy of His beloved ones, and their compassion, may be manifested toward each other. Verily, He is the Adviser, the Compassionate, the Beneficent!

God willing, all may succeed (in doing) that which hath flowed from the Tongue of the True One. If they practice that which has been mentioned, God — Exalted in His Glory — will indubitably bestow upon them, from the Heaven of Grace, double (the mercy they show each other in their dealings). Verily, He is the Gracious, the Forgiver, the Merciful!

Praise be to God, the Exalted, the Great!

But the execution of these matters has been placed in charge of the men of the House of Justice, in order that they may act in accord with the exigencies of time and wisdom.

Tablet of Ishrakat

Again, We exhort all to (act in) justice, equity, love and good will. Verily they are the people of Baha and the companions of the Red Ark. Upon them be the Peace of God, the Lord of Names and the Maker of Heaven!

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The end of the combined "Tablet of The Most Great Infallibility" and the "Ishrakat."