

CHAPTER THREE THE NEW AGE

TABLET OF TARAZÁT

53. 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 denial. 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 have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant 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 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 illumined with its radiance and glory!

54. 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 to 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 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, Who 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!

TABLET OF THE WORLD

55. 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 hath 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 Manifestation: "Glory is not his who loves his native land; 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. Blessed are they who adhere thereto, and woe unto those who reject them!

56. O people of God! I exhort you to reverence. Reverence is, in the primary station, the lord of all virtues. Blessed is he who is illumined with the mantle of integrity! He who is endowed with 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 forth and is revealed from the Pen of the Greatest Name.
57. 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!
58. Praise be to God! The True One—Exalted in 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 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 true freedom. The world is illuminated with the lights of the Orb of Manifestation; for in the “year sixty” (1844) the Precursor—may the lives of all 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.
59. In the Prison, ‘Akká, We have revealed in the Red Epistle that which is conducive to the elevation of men and the development of nations. Among others, these utterances have been revealed therein, from the Pen of the King of existence.

The greatest foundations upon which depend the administration of peoples are the following:

60. First: The ministers of the House of Justice must promote the Most Great Peace, in order that the world may be freed from onerous expenditure. This matter is obligatory and indispensable; for warfare and conflict are the foundation of trouble and distress.
61. Second: Languages must be reduced to one, and that one language must be taught in all the schools of the world.
62. Third: All must adhere to the means which are conducive to love and unity.
63. 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 children under the advice of the trustees of the House of Justice.
64. 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.
65. 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! Harken unto the exhortations of the One 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 Kawthar of wisdom and utterance, so that its roots may become firm, and its branches surpass the firmament.

66. 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 practise!
67. 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.

68. In the principal laws and commandments which have, ere this, been revealed in the Book of Aqdas 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 followed by the British nation seems good; for that nation is illuminated both with the light of kingdom and consultation.
69. O people of God! The rightly guided men of learning, who engage in enlightening 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 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!

THE GLAD TIDINGS

70. 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 through whom the door of grace is opened before all in the heaven and earth.
71. 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 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.
72. The third glad tidings is the study of various languages. This command hath already flowed from the Supreme Pen. Their Majesties, the Kings—may God assist them—or the counselors 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 with 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!
73. The fourth glad tidings: let every one of the Kings—may God strengthen them—arise to protect and assist this oppressed (Bahá'í) community. Each must precede the other in serving and showing love unto them. This matter is obligatory upon all. Blessed are those who practise!
74. 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 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 may be changed into Peace and corruption and conflict will vanish from among men.
75. 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 whereunto he is commanded on the part of God, the Knower, the Wise!
76. The seventh glad tidings: Men are permitted to have their choice in the matter 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!

77. The eighth glad tidings: The pious practices of the monks and priests among the people of His Holiness the Spirit (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, 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 be issue from them to celebrate the praise of God, the Lord of the seen and unseen and the Lord of the lofty throne.

78. The ninth glad tidings: The sinner, when in a state wherein he finds himself free and severed from all else save God, must beg for forgiveness and pardon (from God). 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 is His glory!—does not wish for the humiliation of His servants. Verily, He is compassionate and beneficent! A sinner must, between himself and God, beseech mercy from the Sea of Mercy and ask forgiveness from the Heaven of Beneficence, and then say:

79. "O my God! O 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!

"O 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. O my Lord! Disappoint him not of Thy generosity and 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 nigh unto Thee and will purify me from my sins which have intervened between me and Thy forgiveness and pardon. Verily, Thou art the Powerful, the Bounteous! There is no God but Thee, the Mighty, the Gracious!"

80. 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!

81. The eleventh glad tidings: To study sciences and arts of all classes is allowable; but such sciences as are profitable, which conduce to the elevation of mankind. Thus hath the matter been decreed on the part of God, the Commander, the Wise!

82. 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 at dawn and at dusk.

83. Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourselves. 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 naught else than His great and abundant favor!

84. The thirteenth glad tidings: The affairs of the people are placed in the charge of the men of the House of Justice of God. They are the trustees of God among His servants and the daysprings of command in His countries.

85. 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 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 inspiration. It is incumbent upon all to obey.
86. 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.
87. O people of Bahá! Ye are daysprings 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 (of the Truth). If it is accepted, the aim is attained, and if not, interference is not allowable, but leave them to themselves and advance toward God, the Protector, the Self-subsistent.
88. 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 ocean.
89. The fourteenth glad tidings: To undertake journeys for the sake of visiting the 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 accomplish!
90. 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 the countries of the world to be deprived thereof. If statesmen combine the two into one form, their reward will be great before God.
91. Agreeable to the requirements of former times, the previous 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 peoples, and the irrefutable command is revealed in that which has already 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 of the world each to possess a hundred thousand tongues, and speak in praise and glorification until the day which hath no end, verily all their thanks would not equal 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 is His glory!—and entreat Him to enable the kings and sovereigns, who are dawning-places of power and daysprings of might, to execute His precepts and commands.

Verily, He is the Powerful, the Mighty, and the Bestower of worthiness!

THE TABLET OF PARADISE

92. Man should know his own self, and understand those things which lead to loftiness or to abasement, to shame or to honor, to affluence or to poverty. After man has realized his own being, and become mature, then (material) means are required. If wealth is acquired through a craft or profession, it is approvable and praiseworthy for men of wisdom, especially for those who arise to train the world and beautify the souls of the nations. These are the cup bearers of the Kawthar of knowledge and the guides to the ideal path. They direct the people of the whole world to the right path, and instruct them in that which is conducive to the elevation and progress of being.
93. The Right Path is a path which leads man to the dayspring of perception and dawning-place of knowledge, and directs him to that which is the cause of honor and glory and greatness.
94. Consort with all religions in joy and fragrance; show forth that which is declared by the Speaker

of the Mount; and 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 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!

95. Good character, verily, is 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.
96. The possessors of justice and equity occupy the highest station and loftiest rank: the lights of righteousness and piety shine and radiate from such souls.
97. 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 the whole world, have appeared and become manifest. In this Day the mysteries of this earth are unfolded and made 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 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 order that they may be informed of the real facts, and commit the same to writing.
98. The mysteries of the Resurrection Day and the signs of the “Hour” have all become manifested, but the people are heedless and veiled.
99. Verily, the Precursor (the Báb) has said: “Verily, He (Bahá'u'lláh) will utter in every state, Verily, I am God! There is no God but Me, the Protector, the Self-subsistent!”
100. In this Day, 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.
101. The discord of sects has caused and occasioned weakness. Every sect has followed a way 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 (Súfís) of the Islámic religion. 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 (Christ), is like unto a fruitless tree, and a fruitless tree is fit only for the fire.

Those souls (Súfís) have affirmed ideas concerning the stages of “Divine Unity” which are the greatest cause of addicting people to idleness and superstition. They have, indeed, removed the distinction and 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 book of the world. The plan of the world is a great Book: from it every one endowed with perception can grasp that which will 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 it, but are not itself. Whatever is seen on earth is expressive of His power, knowledge, and grace; while He is sanctified from all. His Holiness Christ says: “Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes.”

102. 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 (ecclesiastics)! Do ye reject the Pen after the voice thereof has been raised? The Kingdom of the Bayán 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.

103. 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 suffices Us and He suffices 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!
104. But this oppressed one hath loved and loves the philosophers, that is, those whose philosophy has not been mere words, but who have produced lasting results and fruits in the worlds. To respect these blessed souls is incumbent on all. Blessed are those who practise! Blessed are those who know! Blessed are those who render justice in affairs, and hold fast to the rope of My sound equity!
105. 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 protects him from that which is unworthy and unbecoming. That sign is called Reverence. But this virtue is assigned to a few; for all are not endowed with this station.
106. At this moment, the Supreme Pen exhorts the daysprings of power and dawning-places of authority, to wit: kings, rulers, chiefs, princes, learned men and mystics, and commands 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!
107. O Son of Man! If thou lookest toward mercy, regard not that which benefits thyself, and look to that which benefits all 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!
108. 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 name, the "All-Wise." Through wisdom the station of man is made 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 direction of its influence, the element earth was endowed with pure soul and made to surpass the firmament. Wisdom is the first speaker in the City of Justice; and in the "year nine" (1853) 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, hope and fear become manifest, and by these two, the foundations of the order of the world were established and confirmed. Exalted is the Wise One, the Possessor of great bounty!
109. 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.
110. 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 forth 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! Verily, 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 ('Akká)!

111. O ye wise men among nations! Turn your eyes away from foreignness and gaze unto Oneness, and hold fast unto the means which produce tranquillity and security for the people of the whole world. This span-wide world is but one region and one native land. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony. To the people of Bahá, glory is in knowledge, good deeds, good morals, and wisdom—not in patriotism or rank. O people of the earth: appreciate the value of this heavenly Word, for it is like unto a ship for the sea of knowledge, and is as a sun to the universe of perception.
112. Schools must first train the children in the principles of religion, so that the promise and the warning, 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 measure as may not injure the children by resulting in ignorant fanaticism and bigotry.
113. The trustees of the House of Justice must consult upon the ordinances as they are outwardly revealed in the Book, and then enforce whatever prove agreeable to them of these. 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 the various languages, and that the whole earth may be considered as one city and one land.
114. 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 has not been seen by the eye of the world, nor heard by the ears of nations. It is impossible to reform these violent, overwhelming evils, except the peoples of the world become united in affairs, or in one religion. Harken ye unto the voice of this oppressed one, and adhere to the Most Great Peace!
115. 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.
116. Praise be to God! A wonderful thing is perceived: the lightning and similar forces are subdued by a conductor, and act by man's command. Exalted is the mighty One who hath made manifest that which He desired, through His absolute, invincible command.
117. O people of Bahá! Each one of the revealed commands is a strong fortress for the protection of the world. Verily, this oppressed one wishes only your security and elevation.
118. We exhort the men 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 (people). Blessed is the prince who succors a captive, the rich one who favors the needy, the just who secures the rights of a wronged one from the oppressor, and the trustee who performs what he is commanded on the part of the Pre-existent Commander!
119. O people of the earth! A solitary life and sever discipline do not meet with 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 of people of knowledge. Some of the people of the past and of later times dwelt in mountain caves, and other frequented tombs at night. Say: Harken to the advice of this oppressed one. Abandon that which ye believe, and adhere unto that which the Trustworthy Counsellor commands. Deprive not yourselves of what is created for you.
120. We command the appearances of names and attributes 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, revealed in this Epistle, unto the end beyond which there is

no end. Discord is the cause of bloodshed and entails revolution among the servants (people). Hearken to the voice of this oppressed one, and depart not therefrom.

121. 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 to 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. Whereunto My heart and My pen, My manifest and My hidden (being) bear witness. God willing, all will turn unto the treasures which are deposited within themselves.
122. O people of Bahá! The faculty of meditation 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.
123. Ask thou God to strengthen your eyes, and 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 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 the creatures, nor that which all nations possess, is worthy of mention before this utterance. Whereunto testifies the One who hath spoken in all stations. Verily, He is God, the King of the Day of Judgment, and the Lord of the great throne!
124. 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 separation.
125. I testify that verily, there is no God save Him! 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.
126. Whosoever 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 grasped the Book through the power of its Lord, the King of this world and 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 theologians did weaken! But woe unto him who disbelieved the grace of God and His bounty, His mercy and His power! Verily, such a one is of those who reject the proof of God and His argument throughout all eternity.
127. 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—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.

TABLET OF TAJALLÍYÁT

128. The first splendor 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 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.

129. 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 raised among the nations. The Meeting of God cannot be obtained save through meeting Him. Through Him appeared all that was hidden and invisible from all eternity.
130. 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, 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.
131. The second splendor 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 perfect knowledge of Him cannot be obtained except by confessing the blessed Word: GOD DOETH WHATSOEVER HE WILLETH
- He who adheres to this exalted Word, and drinks from the Kawthar of divine utterance which is deposited therein, will find himself so steadfast that all the books of the world will not withhold him from the Mother Book. O, great is this lofty station, exalted position, and furthest end!
132. The third splendor 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 knowledge of those sciences which may profit the people of the earth, and not of such sciences are begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Whereunto testifies the mother of divine utterance in the Day of Return. Joy unto those who hear!
133. The fourth splendor 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 beside It, and would acknowledge that which the Speaker of the Mount hath uttered on the throne of Manifestation.
134. Praise be to God! It was supposed that at the time of the Manifestation of God, knowledge had become perfect and mature, and had reached the furthest end. Now, it has become evident that knowledge has decreased among the deniers, and has remained in a condition of immaturity.
135. Now man must reflect upon the Worshipper (Báb), and the Worshipped (Bahá'u'lláh): 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 those who, being remote from God, deny!
136. O ye concourse of earth. Harken to the voice of the Tree of Paradise, the shade of which hath encompassed the loftiest positions of the world; and be not of the tyrants of 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?
137. Glory, shining from the heaven of My providence, be upon thee, and upon him who is with thee and hearkens to thy word in the Cause of God, the Mighty, the Praiseworthy!