

CHAPTER FOUR LAWS OF THE NEW AGE

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 have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant servants 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 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 Thine 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 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 Sadratu'l-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 is needed. If this wealth is acquired through a craft and profession, it is approvable and worthy of praise to men of wisdom, especially to those servants 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 insight. The people of Bahá 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 that which is declared by the Speaker of the Mount; and 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 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. 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. 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 Abhá, 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 mayest 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 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. When We entered therein, We found its streams flowing, its trees in full foliage, and the sun playing through the interstices.

“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 its rank and position and holdeth fast unto its hem. I am the most great ornament to the people of Bahá, and the mantle of honor to all in the kingdom of emanation. I am 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 Bahá! 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 Bahá 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 like unto the former community. 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 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 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 behoveth 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.

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 Iran and gone to `Iráq Arabie! 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 have fled from Us! We

left our native land, and horsemen, commissioned by the `Iránian and Russian governments, escorted us until We arrived at `Iráq with glory and power. Praise be to God, the matter of this Oppressed One is exalted 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....

TABLET OF THE WORLD

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

Praise and glorification behoveth the manifest King who hath adorned the Strong Prison with the presence of his holiness `Alí-Kabli-Akbar and his holiness Ameen, and ornamented it with the lights of assurance, steadfastness and tranquillity. The Glory of God and the glory of all in the heaven and earth be upon both of them!

Light and glory, greeting and praise be upon the hands of His Cause, 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 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 God, the Maker of Heaven, and the King of the Kingdom of Names!

THE GREAT MESSAGE commands:

O ye people of Irán! 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 Afnán! Upon thee be my Bahá 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 oppression 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 Bábí 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 we have revealed in the Book of Aqdas 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 their own lustful desires. The tyrant of the land of Ya 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 Irán, 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 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 behoveth 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 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, 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 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 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 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” (1844) 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” (1863) 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, 'Akká, We have revealed in the Red Epistle that which is conducive to the elevation of men and to the cultivation of countries. Among others, these 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 of the House of Justice must promote the Most Great Peace, in order that the world may be freed 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 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 Irán 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 all the laws of the world. Certain utterances have repeatedly poured forth from the Supreme Pen, that perchance the day springs of power and dawning-places of the Divine might 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 inquirer, where is the just one? Now, every day, a fire of oppression is ablaze, and a sword of bloodshed is unsheathed. Praise be to God! The grandees of Irán 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 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!

O people of God! The Supreme Pen hath caused worlds to appear and hath bestowed ideal light on the eyes. But most of the people in Irán 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.

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 Shíite 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 word “Mal'oon,” pronounced with guttural “o,” is one of their daily foods.

O my God! O my God! Thou hearest the cry of Thy Bahá 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 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 Irán; but it is suitable that these should be accomplished in accord with the wish of His Majesty the Sháh—May God assist him!—the 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 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.

In Our laws and principles a chapter has been devoted to the law of retaliation 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.

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 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 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! ...

WORDS OF PARADISE

...The Word of God, as described and recorded by the Pen of Abhá 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 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 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. 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 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!

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 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 Muhammad Sháh, 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 letters. In brief, his 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 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 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" (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, and from the second the fear of threat. 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!

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!

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 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 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.

It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book. Of these whatever they deem advisable and proper that must they enforce. 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 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 these violent, overwhelming evils, except the peoples of the world be come united in affairs, or in one religion. Harken 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 and similar forces are subdued by a conductor, and act by his command. Exalted is the mighty One who hath made manifest that which He desired, through His absolute, invincible command!

O people of Bahá! 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 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 Haydar-Kablí-`Alí! Upon thee be my Bahá and praise! My commands and exhortations have encompassed the world; nevertheless they have caused sorrows, not joy and happiness: because some of those who pretend to love Me have arisen in oppression, and inflicted that which was not wrought by even the former nations, nor by the Iranian 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 friends who have related themselves 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: Harken to the advice of this oppressed One. Abandon that which ye hold, and adhere unto what the trustworthy counsellor 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 Qur`án: “But they prefer 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 Bahá, 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 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 revolution among the servants. 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. 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 Bahá! The reflective faculty 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 and 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, those hidden behind coverings would come forth and speak calumniating 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 Irán 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....

TABLET OF TAJALLIYAT

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 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 `Alí-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 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 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 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 to that which the oppressors say in My days. Some say,

“Verily he 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 in the Iránian 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 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 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, 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 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 furthest end!

O `Alí-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, in the least degree against their lust and desire, they will reject it. Say: No one is informed of the expediencies 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-Bayán (the Báb) 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, 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 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 `Alí-Kablí-Akbar! Speak unto people concerning the signs 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 Bayán, the Persian Bayán will guide you and suffice you, and, if ye are of the people of El-Forkan, reflect upon the “Splendor” and the “Voice” revealed in the Sinaitic Tree for the Son of Imran.

Praise be to God! It was supposed that at the manifestation of God 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 Bayán! Speak not after the self and desire! Most of the peoples of the world confess the blessed Word which has proceeded from the Tree. By the life of God, were it not for the mention of “Divinity” made by the Precursor (the Báb), 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 Bayán, He 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 speaking of “He-whom-God-shall-manifest,” He says: “*Verily, I am the first one of those who worship Him.*”

Now, man must reflect upon the “Worshipper”, and the “Worshipped One”: 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! Harken 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!

THE GLAD-TIDINGS

This is the voice of El-Abhá, which is being raised from the supreme horizon, in the prison 'Akká!

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 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 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 community. Each 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. It is hoped that through the favor of the appearances of the power of God 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 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—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 appear from them those who 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 for 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, 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 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!

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 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 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 Bahá! 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. If it is accepted, the aim is attained, and, if not, interference with 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 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 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!

TABLET OF ISHRAQAT

... 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 caused the greatest dread. 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, tranquillity 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, for the upbuilding of countries, for the protection of men and for the preservation of human honor.

THE FIRST ISHRAQ:

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 tranquillity 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 of peace and tranquillity would be withheld from giving light. Every man of discernment testifies to that which is mentioned.

THE SECOND ISHRAQ:

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 tranquillity of the world. They 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.

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

THE THIRD ISHRAQ

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.

THE FOURTH ISHRAQ:

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 ISHRAQ

is that governments must be acquainted with the conditions of the officials and must confer upon them dignity and positions in accord with 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 ISHRAQ

is concerning union and harmony among mankind. Through union the regions of the world have ever been illuminated with the light of the Cause. The greatest means 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 ISHRAQ:

The Supreme Pen enjoins upon all to instruct and educate the children. Upon Our arrival in the Prison, the following verses have in this connection been revealed in the Book of Aqdas, from the heaven of the divine will: It is decreed that every father must educate his sons and daughters in learning and in writing and also in that which hath been ordained in the Tablet. He who neglects that which hath been commanded, if he is rich, it is incumbent on the trustees to recover from him the amount required for the education of the children; otherwise the matter shall devolve on the House of Justice. Verily We have made it 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 Bahá, My providence and My mercy, which hath embraced all in the world!

THE EIGHTH ISHRAQ:

This passage is written, at this time, by the Supreme Pen and is accounted of the Book of Aqdas. 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 execute 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.

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 Bahá! 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. If it is accepted, the aim is attained; if not, interference with 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, 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 ISHRAQ:

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 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 tranquillity 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. 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 `Iráq, 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, 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 of this Manifestation, and with whomsoever they have found them, have seized them by the means of showing love. With 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 Jalál! Upon thee be My glory! We commend the friends of the true One to 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 Báb)—May the lives of all else save Him be a sacrifice to Him!—hath revealed 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 Aqdas while We have not adopted some others. The matter is in His hand. He doeth whatsoever He willeth and ordereth whatsoever He desireth, and He is the mighty, the praised One!

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