

Bahá'u'lláh

Additional
Prayers, Tablets and Extracts from Tablets



'Abdu'l-Bahá

Additional
Prayers, Tablets, Extracts and Talks

Additional Prayers Revealed by

Bahá'u'lláh

and

‘Abdu’l-Bahá

Additional Tablets and Extracts from Tablets of Bahá'u'lláh

Additional Tablets, Extracts and Talks of ‘Abdu’l-Bahá

A Selection of Prayers of ‘Abdu’l-Bahá released by the Universal
House of Justice in Commemoration of the One Hundredth
Anniversary of ‘Abdu’l-Bahá's Passing

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Notes

Prayers Revealed by Bahá'u'lláh

O Thou by Whose name the sea of joy moveth and the fragrance of happiness is wafted! I ask Thee to show me from the wonders of Thy favour that which shall brighten mine eyes and gladden my heart. Thou, verily, art the All-Bounteous, the Most Generous.

—Bahá'u'lláh

* * *

I swear by Thy glory, O my God! I am astonished at them and at that which they have manifested in the path of Thy love. Blessings and joy be upon them!... Methinks Thou didst fashion them for Thy love and didst single them out for attraction to Thee; Thou didst infuse into them the spirit of Thy Cause and didst reveal unto them the beauty of Thy oneness.

* * *

Glorified art Thou, O Lord my God! Behold how one slave hath stood at the door of another, seeking from him his freedom, and this despite the fact that his owner is himself but Thy thrall and Thy servant, and is evanescent before the revelations of Thy supreme Lordship. I testify at this moment, as I stand before Thee, to that whereunto Thou didst testify to Thyself, by Thyself, that verily Thou

art God and there is none other God but Thee. From everlasting Thou hast inhabited the loftiest heights of power, might, and majesty, and wilt to everlasting continue to abide in the sublimity of Thy glory, awe, and beauty.

All kings are as vassals before the gate of Thy grace, the rich are but destitute at the shore of Thy sacred dominion, and all great ones are but feeble creatures within the court of Thy glorious bounty. How, then, can this thrall claim for himself ownership of any other human being? Nay, his very existence before the court of Thy might is a sin with which no other sin in Thy kingdom can compare. Glorified, immeasurably glorified, art Thou beyond every description and praise.

O my God! Since he hath asked this servant for his freedom, I call Thee to witness at this moment that I verily have set him free in Thy path, liberated him in Thy name, and lifted from his neck the shackles of servitude, that he may serve Thee in the daytime and in the night-season, whilst I pray that Thou mayest never free mine own neck from the chain of Thy servitude. This verily is my highest hope and supreme aspiration, and to this Thou Thyself art a mighty witness.

* * *

O Thou Who art the Lord of all names and Fashioner of the heavens! Deliver Thy loved ones from the prison of their foes. Thou, verily, art the Sovereign Ordainer, He Whose light shineth resplendent above the horizon of creation.

O Thou Who art the Essence of immortality! Dash not their hopes, I adjure Thee by the life of Bahá, but render them victorious. Thou, verily, ordainest as Thou pleasest, and holdest in Thy grasp the kingdom of creation.

Thine enemies have sharpened their teeth for the flesh of Thy loved ones. Protect, then, Thy companions, O Thou Who layest low the necks of men, O Thou the Lord of the Judgement Day!

Many a day hath passed in delay. Let them, then, in a state of detachment from all things, repeat nine times these luminous words. He, verily, is the Almighty, the Unconstrained.

* * *

He is God, exalted is He, the Lord of wisdom and utterance.

Say: I yield Thee thanks, O my God, and my Master, and my Mainstay, for having aided me to recognize the Dawning-Place of Thy signs, the Dayspring of Thy testimonies, and the Fountainhead of Thy laws and commandments, Him unto Whom Thou didst reveal the Qur'án, and through Whom Thou didst distinguish truth from falsehood and light from darkness. I beseech Thee, O Thou Who art the Lord of all created things and the Educator of all beings, by the billows of the Ocean of Thy favour and the effulgent splendours of the Day-Star of Thy bounty that have been shed upon Thy people, to ordain for this servant of Thine that which will exalt him by Thy name amidst Thy creatures. Write down, then, for me what Thou hast

written down for Thy chosen ones and Thy loved ones. Potent art Thou to do what pleaseth Thee, and in Thy grasp are the reins of all who are in heaven and on earth.

I praise Thee and thank Thee, moreover, for the blessing Thou hast sent down from the heaven of Thy will and the firmament of Thy purpose. I beseech Thee, by Thy most mighty signs and by Thy most great, most holy, and most exalted Cause, to bless his arrival unto us. Do Thou ordain for him what will cause every heart to be gladdened and every eye to be solaced. Verily Thou art God. There is none other God but Thee, the omnipotent Protector, the Self-Subsisting.¹

* * *

He is the Almighty, the Self-Subsisting.

Glorified art Thou, O Lord my God! I call upon Thee at this time when the accents of the dove of separation are raised from the land of Iraq, and the warbling of the Nightingale of fervent longing is heard from the horizon of the world—at such a time do I call upon Thee, proclaiming: “Thou in truth art God, the King, the Mighty, the Beauteous. From everlasting, O my God, Thou hast been exalted in the supremacy of Thy might, Thy power, and Thy glory, and unto all eternity Thou wilt remain transcendent in the sublimity of Thy grandeur, Thy majesty, and Thy splendour. Every Prophet is filled with consternation when confronted by the manifold evidences of Thy wrath, and every Chosen One standeth dismayed before the

revelations of Thy might. No God is there but Thee, the Almighty, the All-Powerful, the All-Compelling.”

I yield Thee thanks, O my God, in these days when the oppressors amongst Thy people and the rebellious amongst Thy creatures have arrayed themselves against us, and are rejoicing at the adversities which, through the mysterious workings of Thy decree, Thou hast caused to descend upon us as gems from the treasury of Thy providence. Such hath ever been Thy custom with Thy loved ones and Thy practice with Thy chosen servants. I swear by Thy might, O my Beloved, that though others may flee from tribulations suffered in Thy path, I am he who, in his love for Thee, yearneth after every woe and trial. I ask Thee, then, by Thy Name through which the seas of names have surged before the evidences of Thy transcendent oneness, and through which Thou hast been exalted above all creation in the hallowed sovereignty of thy Lordship, to send down whatever afflictions Thou hast destined for Thy loved ones upon this Thy servant, lest there should befall them that which would still the quickness of their love for Thee, or dampen the fervency of their devotion. I am he, O my God, who would ransom with his life and soul whatsoever proceedeth from Thee or befalleth at Thy bidding. To all this shall I be true, through Thy power and Thy might. No God is there but Thee, the Generous, the Subtile, the All-Knowing, the All-Wise.

I ask Thee then, O my God, by the lights of Thy divine unity, and the hidden mysteries of Thine ancient and everlasting Being, to preserve Thy loved ones after I am gone, lest their feet should slip upon Thy

path. Gather them then together upon the shore of Thy munificence and bounty, and sever them from all but Thee so that they may stand in fear of no one, nor be overawed by any soul. Open then their eyes, O my God, through the wondrous evidences of Thy might and the sovereign potency of Thy dominion, in order that they may see all things held within Thy grasp, and all matters contained within the palm of Thine omnipotence. I swear by Thy beauty, O Thou my hope, that shouldst Thou cause them to ascend to this most sublime and all-highest station, they would tell of Thee continually, and would so completely return unto Thee that naught could cause them any perturbation, though all who are in heaven and on earth should rise up unitedly against them.

I ask Thee then, O my God, by Thy light which hath illuminated all beings, and by Thy glory which hath irradiated the whole of creation, to remember Thy servant who hath been designated “Jím” in the realms of Thine eternity and the canopy of Thy grandeur. Cause him then, O my God, to hearken unto the holy melodies of Thy tender mercy, that they may draw him away from himself and from whatsoever is not of Thee, and attract him unto the dawning splendours of Thy love and adoration. Potent art Thou to accomplish this through Thy transcendent might.

* * *

O my Lord, my Master, and the Goal of my Desire! I have heard that Thou hast declared this to be a Day whereon if anyone, with complete sincerity, were to ask but once, “Show Thyself to me”, then from the

heaven of Divine Utterance he would hear: “Look, and thou shalt behold Me!” From this blessed and exalted utterance the station of this Day is made clear and evident.

* * *

In the name of God, the Forgiver!

Although this wretched state in which I am, O my God, maketh me deserving of Thy wrath and punishment, yet it beseemeth Thy good-pleasure and Thy bounties to confer Thy forgiveness on Thy servants and to bestow Thy good favour upon them. I ask Thee by Thy Name, which Thou hast made the King of all names, to protect me by Thy power and Thine omnipotence from all calamity and all that is repugnant to Thee, and from all that is contrary to Thy will. Thou art supreme over all things.

* * *

O God, my God! I yield Thee thanks for having guided me unto Thy straight Path and enabled me to recognize Thee and turn unto Thee, and for having made known unto me the oneness of Thine Essence and the sanctity of Thy Being. I implore Thee, by them Who are the Daysprings of Thy Cause, the Dawning-Places of Thy grace, and the Repositories of Thy knowledge and wisdom, to bless the gift which Thou hast bestowed upon me through Thy bounty and favour. Do Thou ordain for me and for her mother, as well as for her, the good of

this world and of the next. Thou art, verily, the Lord of all being,
Who hearest and art ready to answer.²

—Baha'u'llah

* * *

Praise be to Thee, O my God, that Thou didst graciously remember me through Thy Most Exalted Pen, at a time when Thou wert held in the Most Great Prison by reason of that which the hands of such enemies as had turned away from Thee and from Thy most resplendent signs had wrought. O my Lord! I have turned unto Thee and have set my face towards Thy Horizon. I beseech Thee, by the wrongs which He Who is the Dayspring of Thy signs and the Dawning-Place of Thy clear tokens hath suffered, to ordain for me what will profit me in every world of Thy worlds. Thou, verily, knowest me better than I know myself. Thou art the All-Knowing, the All-Informed.

I entreat Thee, moreover, O Lord of all being and Possessor of all things visible and invisible, to bestow upon me a righteous child who may make mention of Thee on Thine earth and sing Thy praise throughout Thy realms; this, notwithstanding that Thou hast, with this Tablet, made me rich enough to dispense with every fruit, trace, or mention. I close my supplication, at this moment, with that which one of Thy chosen ones hath aforetime spoken: “O my Lord, leave me not childless, even though there is no better heir than Thyself.”³

—Bahá'u'lláh

* * *

He is the Ever-Abiding, the Almighty, the Most High.

Glory be to Thee, O Lord my God! I implore Thee by this Name that hath been hemmed in by tribulations on every side and assailed by afflictions from every direction, in such wise that He findeth none to help Him on Thine earth or to succour Him in Thy dominion, to ease the pangs of labour for this handmaiden and guard her therefrom, and to free her from this pain and change it into comfort and relief. Potent art Thou to do what Thou willest, and able to ordain what Thou pleasest. Thou art, verily, the Almighty, the Incomparable, the Ever-Forgiving, the Most Compassionate.

—Bahá'u'lláh

Pure and sanctified art Thou, O my God! How can the pen move and the ink flow after the breezes of loving-kindness have ceased, and the signs of bounty have vanished, when the sun of abasement hath risen, and the swords of calamity are drawn, when the heavens of sorrow have been upraised, and the darts of affliction and the lances of vengeance have rained from the clouds of power — in such wise that the signs of joy have departed from all hearts, and the tokens of gladness have been erased from every horizon, the gates of hope have

been shut, the mercy of the supernal breeze hath ceased to waft over the rose-garden of faithfulness, and the whirlwind of extinction hath struck the tree of existence. The pen is groaning, and the ink bewaileth its plight, and the tablet is awestruck at this cry. The mind is in turmoil from the taste of this pain and sorrow, and the divine Nightingale calleth: “Alas! Alas! for all that hath been made to appear”. And this, O my God, is from naught but Thy hidden bounties.

—Bahá’u’lláh

O Thou Who holdest within Thy grasp the Kingdom of names and the Empire of all things, Thou seest how I have become a stranger from my land on account of my love for Thee. I beg of Thee, by the beauty of Thy countenance, to make my remoteness from home a means whereby Thy servants may be drawn nigh unto the Fountain-head of Thy Cause and the Dayspring of Thy Revelation. O God, I call on Thee with a tongue that hath spoken no word of disobedience against Thee, imploring Thee, by Thy sovereignty and might, to keep me safe in the shelter of Thy mercy and to grant me strength to serve Thee and to serve my father and mother. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

—Bahá’u’lláh

In the Name of our Lord, the Most Holy, the Most Great, the Exalted,
the Most Glorious!

Glory be to Thee, O Thou Who art the Lord of all beings and the
Ultimate Aim of all creation! I testify with the tongue of both mine
inner and outer being that Thou hast revealed and manifested Thyself,
that Thou hast sent down Thy verses and demonstrated Thy proofs,
and that Thou art independent of anyone besides Thee and sanctified
above all else except Thyself. I ask Thee, by the glory of Thy Cause
and the power of Thy Word, graciously to assist them that have arisen
to discharge what hath been enjoined upon them in Thy Book, and to
perform that whereby the fragrance of Thine acceptance may be shed
abroad. Thou, verily, art the Powerful, the Gracious, the Forgiving,
the Bountiful.

—Bahá'u'lláh

In the Name of our Lord, the Most Holy, the Most Great, the Exalted,
the Most Glorious!

O God, my God! Thou seest how Thy servant hath set his face
towards Thee and desired to be honoured by performing that
whereunto he hath been bidden in Thy Book. Do Thou ordain for him
through Thy Most Exalted Pen that which shall draw him nigh unto
the Most Sublime Summit. Thou, verily, art the Educator of the world

and the Lord of the nations, and Thou, verily, art the Potent, the All-Subduing, the Almighty.

—Bahá'u'lláh

O God, my God! Glory be to Thee for having guided me unto the horizon of Thy Revelation, illumined me with the splendours of the light of Thy grace and mercy, caused me to speak forth Thy praise, and given me to behold that which hath been revealed by Thy Pen.

I beseech Thee, O Thou the Lord of the kingdom of names and Fashioner of earth and heaven, by the rustling of the Divine Lote-Tree and by Thy most sweet utterance which hath enraptured the realities of all created things, to raise me up in Thy Name amidst Thy servants. I am he who hath sought in the daytime and in the night season to stand before the door of Thy bounty and to present himself before the throne of Thy justice. O Lord! Cast not away him who hath clung to the cord of Thy nearness, and deprive not him who hath directed his steps towards Thy most sublime station, the summit of glory, and the supreme objective—that station wherein every atom crieth out in the most eloquent tongue, saying: “Earth and heaven, glory and dominion are God’s, the Almighty, the All-Glorious, the Most Bountiful!”

—Bahá'u'lláh

Praise be to Thee, O Lord my God, for guiding me unto the horizon of Thy Revelation and for causing me to be mentioned by Thy Name. I beseech Thee, by the spreading rays of the Daystar of Thy providence and by the billowing waves of the Ocean of Thy mercy, to grant that my speech may bear a trace of the influence of Thine own exalted Word, attracting thereby the realities of all created things. Powerful art Thou to do what Thou wilt through Thy wondrous and incomparable Utterance.

—Bahá'u'lláh

He is the Peerless!

Praise be unto Thee, O Lord my God! I beseech Thee by Thy Most Exalted Name in the Tabernacle of effulgent splendour, and by Thy Most Sublime Word in the Dominion of transcendent glory, to protect this servant, who hath enjoyed companionship with Thee, hearkened unto the accents of Thy voice and recognized Thy proof. Vouchsafe, then, unto him the good of both this world and the next, and grant unto him the station of righteousness in Thy presence, that his feet may not slip from Thine all-glorious and most exalted path.

—Bahá'u'lláh

He is the All-Glorious!

Praise be to Thee, O my God! Thou didst call me, and I answered Thee. Thou didst summon me, and I hastened unto Thee, entering beneath the shade of Thy mercy and seeking shelter at the threshold of the door of Thy grace. Thou hast nurtured me, O Lord, through Thy providence, chosen me for Thee alone, created me for Thy service, and appointed me to stand before Thee. I beseech Thee, by Thine all-glorious Name and by Thy beauty that hath dawned above the horizon of Thy most exalted Essence, to cause me to be related to Thee even as Thou hadst done so aforetime, and not to separate me from Thyself. Cause then to appear from me, O my God, that which is worthy of Thee. Thou art, in truth, powerful over all things.

—Bahá'u'lláh

O my God! O my God! I testify that this is Thy Day which hath been mentioned in Thy Books, Thy Epistles, Thy Psalms and Thy Tablets. In it Thou hast manifested that which was hidden in Thy Knowledge and stored up in the repositories of Thine unfailing protection. I beseech Thee, O Lord of the world, by Thy Most Great Name whereby the limbs of the people were shaken, to assist Thy servants and Thy handmaidens to become steadfast in Thy Cause and to arise in Thy service.

Verily, Thou art potent to do whatsoever Thou willest, and in Thy grasp are the reins of all things. Thou protectest whomsoever Thou willest through Thy Power and Dominion. And verily, Thou art the Almighty, the All-Subduing, the Most Powerful.

—Bahá'u'lláh

In regard to his affairs, let him repeat nineteen times: “Thou seest me, O my God, detached from all save Thee and cleaving unto Thee. Guide me, then, in all mine affairs unto that which profiteth me for the glory of Thy Cause and the loftiness of the station of Thy loved ones.” Let him then reflect upon the matter and undertake whatever cometh to mind. This vehement opposition of the enemies will indeed give way to supreme prosperity.

—Bahá'u'lláh

He is God, exalted is He, the Lord of might and grandeur!

O God, my God! I yield Thee thanks at all times and render Thee praise under all conditions.

In prosperity, all praise is Thine, O Lord of the Worlds, and in its absence, all gratitude is Thine, O Desire of them that have recognized Thee!

In adversity, all honour is Thine, O Adored One of all who are in heaven and on earth, and in affliction, all glory is Thine, O Enchanter of the hearts of those who yearn after Thee!

In hardship, all praise is Thine, O Thou the Goal of them that seek after Thee, and in comfort, all thanksgiving is Thine, O Thou whose remembrance is treasured in the hearts of those who are nigh unto Thee!

In wealth, all splendour is Thine, O Lord of them that are devoted to Thee, and in poverty, all command is Thine, O Thou the Hope of them that acknowledge Thy unity!

In joy, all glory is Thine, O Thou besides Whom there is none other God, and in sorrow, all beauty is Thine, O Thou besides Whom there is none other God!

In hunger, all justice is Thine, O Thou besides Whom there is none other God, and in satiety, all grace is Thine, O Thou besides Whom there is none other God!

In my homeland, all bounty is Thine, O Thou besides Whom there is none other God, and in exile, all decree is Thine, O Thou besides

Whom there is none other God!

Under the sword, all munificence is Thine, O Thou besides Whom there is none other God, and in the safety of home, all perfection is Thine, O Thou besides Whom there is none other God!

In the lofty mansion, all generosity is Thine, O Thou besides Whom there is none other God, and upon the lowly dust, all favour is Thine, O Thou besides Whom there is none other God!

In prison, all fidelity is Thine, O Thou the Bestower of gifts, and in confinement, all eternity is Thine, O Thou Who art the ever-abiding King!

All bounty is Thine, O Thou Who art the Lord of bounty, and the Sovereign of bounty, and the King of bounty! I bear witness that Thou art to be praised in Thy doings, O Thou Source of bounty, and to be obeyed in Thy behests, O Thou Ocean of bounty, He from Whom all bounty doth proceed, He to Whom all bounty doth return!

—Bahá'u'lláh

Praised be Thou, O Lord my God! Sanctify mine eye, and mine ear, and my tongue, and my spirit, and my heart, and my soul, and my body, and mine entire being from turning unto anyone but Thee. Give

me then to drink from the cup that brimmeth with the sealed wine of
Thy glory.

—Bahá'u'lláh

Tablets and Extracts from Tablets Revealed by Bahá'u'lláh

Know thou that in every age and dispensation, all the divine laws and ordinances are changed and altered according to the requirements of the times, except the law of love which, like a stream, floweth continually, and whose course never suffereth alteration or change.

—*Bahá'u'lláh*

* * *

Tablet of visitation for the first to arrive and the last to attain⁴, may the souls of all on earth be offered up for them both.

In the name of Him Who is the Compassionate, the All-Bountiful!

The peace that hath shone forth from the Dayspring of the Will of God, the Lord of all being, and the light that hath dawned above the horizon of His supreme mercy and His resplendent signs rest upon you, O ye who are the hands of His power in the kingdom of creation and the manifestations of His grandeur between earth and heaven!

Ye are they who were awakened by the gentle winds of the dawn of Revelation and were enraptured by the voice of Him Who spoke on

Sinai. Ye are they who inhaled the fragrance of the All-Merciful when it wafted from the realm of divine knowledge. By your guidance the thirsty hastened to the onrushing waters of everlasting life and the sinner to the vivifying river of forgiveness and mercy. Ye are the signs of God and His straight Path amongst His creation. Through you all faces turned to the Most Exalted Horizon and every poor one sought the Wellspring of wealth.

At your suffering all things lamented, and every atom cried out between earth and heaven, and Adam forsook the Most Exalted Paradise and chose for Himself a place upon the dust. Ye are the dawning-places of power amidst the people and the daysprings of might amongst the righteous. Through you the springtime of inner meaning appeared in the world of utterance and the All-Merciful shed His effulgent splendour upon all created things.

Ye are the hands of His Cause in His lands, and the stars of His bountiful care amidst His servants. Through you the daystars of knowledge dawned forth, the heavens of all religions were illumined, the lights of the sciences shone brightly amongst the nations, and the sphere of the arts was expanded throughout the world. Ye are the dawning-places of God's Revelation upon the earth and the daysprings of His signs in the world of creation. By your arising did the people arise to serve the Cause and the river of mercy flow out amidst humankind.

Ye are the pearls of the Hidden Sea and the letters of the Treasured Book. Through your sublime word the Book of Names was

expounded and the portals of blessings were opened wide before the inhabitants of earth and heaven. Through you the injunction “Be thou” was enforced, the Hidden Secret was divulged, and the choice Wine was unsealed.

Alas, alas! By reason of your sorrow, the inmates of the all-highest Paradise were overcome with grief and the denizens of the kingdom of names were moved to lament. At your suffering, trembling seized the inhabitants of the Verdant Isle on the shore of the Sea of Grandeur, causing the sighs of such as are wholly devoted to God to ascend and the tears of them that are nigh unto Him to rain down. Ye are the books of God and His scriptures, the epistles of God and His tablets. By virtue of your gladness the faces of all beings were wreathed in smiles, and by reason of your sorrow all things visible and invisible did wail aloud.

Ye are the arks of God sailing upon the ocean of His Will, and the people of God who have arisen to champion His Cause. Through you the Most Great Announcement was proclaimed and the limbs of all men were made to tremble. Through your call every sleeping one was awakened, every seated one rose up, and every reclining one rushed forth. Through that call the negligent were raised from slumber, the ignorant were enlightened, the agitated were assured, and the tongue of every stammerer was unloosed. Through your sweet remembrance all people hastened to the Most Exalted Horizon and the Crimson Ark sailed upon the sea of names.

Ye are the dawning-places of the Will of God and the daysprings of His Cause, the embodiments of His command and the sources of His might. Ye are the storehouses of His knowledge and the treasuries of His secrets, the repositories of His decree and the exponents of His behest. Ye are the pearls of the ocean of His generosity and the gems of the mines of His munificence, the suns of the firmament of His grace and the moons of the heaven of His bounty. Through you the banner “He, verily, is God” was hoisted upon the earth and every stranger came to recognize his ultimate goal and his true abode.

Through your allegiance did the pure in heart rush to the field of martyrdom and offer up that which they possessed in the path of God, the Lord of all names. Through you did they who enjoy near access to God attain unto the living waters of immortality, and the true believers unto that which hath flowed forth from the Luminous Spot in the All-Highest Paradise before the Divine Lote-Tree.

I testify that through you the breeze of the All-Merciful passed over all created things and the sweet savour of the All-Glorious wafted over all regions. Through you the Throne was established upon the land of Za‘farán⁵ and the God of Mercy seated Himself thereupon. Through you the heaven of certitude shone resplendent and all things were moved to proclaim, “The Kingdom is God’s, the Almighty, the Beneficent!” Through your names the suns of inner meaning dawned above the horizons of utterance, and the streams of divine wisdom flowed in the gardens of true understanding. Ye are those inner meanings that can neither be apprehended through words nor expressed through speech.

Blessed is the poor one who hath set out towards the orient of your wealth, the thirsty one who hath hastened to the shores of the ocean of your favours, the lowly one who hath sought the court of your glory, the ignorant one who hath looked to the dawning-place of your knowledge, the distressed one who hath drawn nigh unto the tabernacle of your majesty and the pavilion of your grace, the ailing one who hath longed for the heavenly river of your healing, the weak one who hath turned to the kingdom of your might, and the friend who hath reached the soft-flowing stream of reunion with you and been honoured with your presence, which excelleth all that hath been fashioned in the universe or appeared in the realm of creation.

Great indeed is the blessedness of the wayward one who hath rushed to the dayspring of your guidance, the slumbering one who hath been awakened through your remembrance, the dead one who hath been stirred by the breezes of your utterance and adorned with the ornament of life beneath your shadow, the seated one who hath arisen in your service, the eloquent one who hath celebrated your praise and turned to the fountain of your generosity, and the rebellious one who through your intercession hath reached the ocean of forgiveness.

Through the sweet call you raised did all things draw nigh unto God, the Possessor of all names, and by your turning to the Most Exalted Horizon did all faces turn towards the dawning-place of the bounty of your Lord, the All-Glorious. Through you the treasures of all names were brought forth amongst the people. Through you the hearts of His ardent lovers were set ablaze in the world of creation.

The glory that hath dawned from the horizon of Mine utterance rest upon you and upon whomsoever hath turned towards you and fixed his gaze on the court of your glory. Through you the Dove of Eternity chanted and the birds of the Throne of glory warbled amongst the peoples, the seas surged and the winds blew, the lights were shed abroad and the skies were illumined. Through you the celestial Bird sounded its call, that which had been hidden was disclosed, the irrevocable decree was fulfilled, and the Hand of Mercy passed round the sealed wine. Through you the morn of certitude dawned forth, the lamp of vain imaginings was extinguished, and the gates of inspiration were flung open. Through you the secrets of the Book were divulged and the veils were rent asunder. Through you the emerald-green Nightingale warbled upon the Crimson Tree, testifying to that whereunto God Himself did testify ere the creation of earth and heaven.

Ye are the waves of this Sea through which every other sea hath surged and the mercy of God hath appeared in every land. I bear witness that ye are rivers branching out from the Most Great Ocean, luminous moons rising above the horizon of the world, and radiant lights shining upon its peoples. God hath made each of you a bough of this Ancient Root; an exponent of this glorious, this veiled and weighty Secret; a manifestation of His most noble Name; and a sign of His all-embracing grace. Well is it with him that hath been blessed by your breath during your lives and guided by your example after your deaths. Through you God's bounty was fulfilled, His mercy encompassed all things, His testimony was established, His heavenly

sustenance was sent down, His Word was perfected, His breeze was wafted, and His proofs shone resplendent amidst all creation.

By your suffering, the kindreds of the cities of names were seized with agitation, the Pen of the Most High wailed aloud, the inmates of the loftiest Paradise were sorely vexed, the leaves of the Divine Lote-Tree withered, the Maids of heaven swooned away in their crimson chambers, the atoms of the universe cried out between earth and heaven, and the movement of the Pen of the Most Great Name was stilled in the realms of remembrance and praise.

Blessed is the one who hath been illumined with the light of your faces, hath drawn nigh unto the precincts of your court and circled round you, hath visited your resting-places and taken refuge with you, hath cleaved to the cord of your grace and held fast to the hem of your bounty, hath striven to the utmost in your path and suffered martyrdom for the sake of your love.

Through you the Supreme Horizon was illumined and all faces turned to God, the Lord of all Names. Through you were manifested His sovereignty and His might, His majesty and His grandeur. Ye are the lights of the Kingdom, the secrets of the Celestial Dominion, and the daysprings of the Cause of God in this nether world. Through you the sun of utterance shone forth, the ocean of understanding appeared, the heaven of certitude was upraised, and the throne of the All-Merciful was established in the realm of being.

Blessed are ye—the origin of your beings and their end, your outer temples and inner selves—and blessed is whosoever hath drawn nigh unto you and visited your graves, held fast to the cord of your favours, and clung firmly to the hem of the robe of your bestowals.

Lauded be Thy name, O Lord of Being and Possessor of all things visible and invisible! I beseech Thee by the showers of Thy mercy, through which Thy bounties and favours were manifested unto Thy servants, and by the mysteries of Thy knowledge and the pearls of the ocean of Thy wisdom, to forgive me, and my parents, and every servant who hath clung firmly to this exalted station and hastened to this sublime habitation.

I entreat Thee, O my Lord, by that Word wherewith Thou hast subdued the hearts of Thy chosen ones, to satisfy my needs and make me steadfast in Thy Cause, with my eyes fixed upon Thy horizon, wholly rid of all attachment to such as have disbelieved in Thee and in Thy signs.

O Lord! Thou seest Thy servant hastening to the ocean of Thy forgiveness, desiring only that which Thou hast ordained for them that love Thee. Thou art, in truth, that All-Powerful One Whom the pursuits of Thy servants can never frustrate nor the clamour of the people deter from Thy purpose. Thou doest, through the power of Thy might, what Thou willest, and ordainest as Thou pleasest. Thou, verily, art the All-Powerful, the All-Subduing, the Almighty.

—Bahá'u'lláh

In a Tablet Bahá'u'lláh states, “The Holy Tree [Sadrat] is, in a sense, the Manifestation of the one true God, exalted be He. The Blessed Tree in the land of Za‘farán referreth to the land which is flourishing, blessed, holy, and all-perfumed, where that Tree hath been planted.”

* * *

The purpose of that which hath been sent down from the heaven of the Will of God in this most exalted, this most holy Revelation, is the unity of the world and love and fellowship among its peoples.

* * *

A number of people in various regions are at present illumined with the light of faith, but with the exception of a few, they have not been privileged as yet to observe the injunctions revealed from His presence.

Previously We wrote to the⁶that had the friends there observed the payment of Ḥuqúqu'lláh, the people of that region would have enjoyed ease and comfort. Before this law was revealed there was no obligation on the part of any soul. The Pen of Glory held back from revealing laws and ordinances for a number of years, and this was a token of His heavenly grace. Were the people of the world to recognize what inestimable benefits the ordinances of the All-

Merciful would bring forth, they would arise to fulfil His commandments and would observe His bidding...

The Pen of the Most High hath ordained that the Ḥuqúqu'lláh is payable on nineteen mithqáls of gold. That is, the Ḥuqúq is levied on money equalling this amount. As to other possessions in silver or otherwise, it is payable when they equal this in value, not in number. The Ḥuqúqu'lláh is payable only once; for example, if a person acquireth a thousand mithqáls in gold and payeth the Ḥuqúq thereof, the Right of God ceaseth to be applicable to that amount, except in regard to what accrueth to it through commerce and transactions; when such profits reach the prescribed minimum, one must carry out what God hath decreed. When, however, the original sum changeth hands, the Ḥuqúq is again payable as it was the first time; in this event the Right of God must be given.

Beseech ye God—magnified be His glory—to grant that His loved ones may be privileged to take a portion from the ocean of His good-pleasure, for this would serve as the means for the salvation of mankind, and may of their own accord carry out that which would purify them and cause them to attain everlasting life....

The Primal Point hath said that they should pay Ḥuqúqu'lláh on the value of whatsoever they possess, but notwithstanding, We have in this greatest Dispensation exempted the residence and household furnishings, that is, such furnishings as are needful. Thou hast asked which is to take precedence: the Ḥuqúqu'lláh, the debts of the deceased, or the cost of burial. It is God's command that the cost of

burial take precedence, then payment of debts, then the Right of God. Verily He is the One Who will pay due recompense, the All-Rewarding, the All-Generous. If the property is not equal to the debts, the estate must be distributed in direct proportion to each debt. The settlement of debts is a most important command set forth in the Book. Well is it with him who ascendeth unto God, without any obligations to Ḥuqúqu'lláh and to His servants. It is evident that the Ḥuqúqu'lláh hath priority over all other liabilities; however, as a token of mercy, He Who is the Dawning-Place of Revelation hath commanded that which hath been revealed by His life-giving and omniscient Pen in this Tablet.

* * *

It is indeed a most excellent favour, a boundless grace vouchsafed unto whosoever is privileged in this day to render service to the Cause of God and to offer the Right of God, for its goodly results and the fruits thereof will last as long as the kingdom of earth and heaven will endure.

* * *

O ye in mortal graves! The peace of God, Him Who is the Lord of Revelation and the Speaker on Sinai, rest upon you. Blessed are ye, for ye were endowed with faith in days when trembling seized the limbs of all religions.

May the glory of God rest upon you, upon the origin of your beings and the end thereof, and upon your outer temples and inner selves.

* * *

Teach ye your children so that they may peruse the divine verses every morn and eve. God hath prescribed unto every father to educate his children, both boys and girls, in the sciences and in morals, and in crafts and professions. Thus have We instructed you in Our Most Holy Book, revealed by Us from Our all-hallowed Realm. Well is it with him who cleaveth fast to this with a power from Our own Self; he verily is a man related to this Station.

Make ye an effort that there may issue forth from you that which befitteth the days of your God, the King before Whom all heads bow down.

* * *

We have caused thee to return to thy home as a token of Our mercy unto thy mother, inasmuch as We have found her overwhelmed with sorrow. We have enjoined you in the Book “to worship no one but God and to show kindness to your parents”.⁷ Thus hath the one true God spoken and the decree hath been fulfilled by the Almighty, the All-Wise. Therefore We have caused thee to return unto her and unto thy sister, that thy mother’s eyes may thereby be cheered, and she may be of the thankful.

Say, O My people! Show honour to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.

When We learned of her sadness, We directed thee to return unto her, as a token of mercy unto thee from Our presence, and as an admonishment for others.

Beware lest ye commit that which would sadden the hearts of your fathers and mothers. Follow ye the path of Truth, which indeed is a straight path. Should anyone give you a choice between the opportunity to render a service to Me and a service to them, choose ye to serve them, and let such service be a path leading you to Me. This is My exhortation and command unto thee. Observe therefore that which thy Lord, the Mighty, the Gracious, hath prescribed unto thee.

* * *

He is the Eternal.

Husayn, son of ‘Ayn⁸

Wealth and children are the adornment of this present life; but good works, which are lasting, are better in the sight of thy Lord as to recompense, and better as to hope.⁹

This son hath been an adornment of the Most Exalted Paradise and we see him now, through God's grace and bounty, engaged in sightseeing¹⁰ in the heavenly realms.

* * *

O "Times", O thou endowed with the power of utterance! O dawning-place of news! Spend an hour with the oppressed of Iran, and witness how the exemplars of justice and equity are sorely tried beneath the sword of tyrants. Infants have been deprived of milk, and women and children have fallen captive to the lawless. The blood of God's lovers hath dyed the earth red, and the sighs of His near ones have set the universe ablaze.

O assemblage of rulers! Ye are the manifestations of power and might, and the fountainheads of the glory, greatness, and authority of God Himself. Gaze upon the plight of the wronged ones. O daysprings of justice! The fierce gales of rancour and hatred have extinguished the lamps of virtue and piety. At dawn, the gentle breeze of divine compassion hath wafted over charred and cast-out bodies, whispering these exalted words: "Woe, woe unto you, O people of Iran! Ye have spilt the blood of your own friends and yet remain in ignorance of what ye have done. Should ye become aware of the deeds ye have perpetrated, ye would flee to the desert and bewail your crimes and tyranny."

O misguided ones! What sin have the little children committed? Hath anyone, in these days, had pity on the dependants of the oppressed? A

report hath reached Us that the followers of the Spirit¹¹—may the peace of God and His mercy be upon Him—secretly sent them provisions and befriended them out of utmost sympathy. We beseech God, the Eternal Truth, to confirm all in accomplishing that which is pleasing to Him.

O newspapers published throughout the cities and countries of the world! Have ye heard the groan of the downtrodden, and have their cries of anguish reached your ears? Or have these remained concealed? It is hoped that ye will investigate the truth of what hath occurred and vindicate it.

* * *

All should know, and in this regard attain the splendours of the sun of certitude, and be illumined thereby: Women and men have been and will always be equal in the sight of God. The Dawning-Place of the Light of God sheddeth its radiance upon all with the same effulgence. Verily God created women for men, and men for women. The most beloved of people before God are the most steadfast and those who have surpassed others in their love for God, exalted be His glory....

The friends of God must be adorned with the ornament of justice, equity, kindness, and love. As they do not allow themselves to be the object of cruelty and transgression, in like manner they should not allow such tyranny to visit the handmaidens of God. He, verily, speaketh the truth and commandeth that which benefiteth His

servants and handmaidens. He is the Protector of all in this world and the next.

* * *

This Ḥuqúq which hath been mentioned, and the command of which hath issued forth from the horizon of God's Holy Tablet, hath benefits which are the prescribed lot of the individuals themselves. By God! Were the people to know what hath been concealed from their eyes and become fully aware of the ocean of grace which lieth hid within this divine command, all the people of the world would offer everything they possess in order to be mentioned by Him. Blessed is the man who hath been privileged to observe that which he hath been commanded by God, the All-Knowing, the All-Wise....

As bidden by Him, no one is allowed to solicit payment of the Ḥuqúq. In the Book of God everyone is enjoined to offer the Ḥuqúq spontaneously and in a spirit of joy and fellowship. I beseech Him, the Most Exalted, to graciously enable everyone to do that which is pleasing and acceptable unto Him.

And now concerning the poor, thou hast written to ask whether it is permissible to pay them out of the Right of God. This is conditional upon permission having been granted. In each locality where the Right of God is being received, details of it must be submitted to His exalted presence together with a statement describing the position of the needy ones. Verily He doeth what He willeth and ordaineth what

He pleaseth. If permission were to be given universally it would lead to strife and give rise to trouble.

* * *

If the learned ones of the earth were all present at the time of the revealing of Our verses, know ye of a certainty that they would all acknowledge the truth of this Revelation.

* * *

In this Day the Bayán is conditioned and dependent upon the acceptance of this Most Great Revelation. We, verily, did send down unto My Herald that which caused the Books of God, the Help in Peril, the Self-Subsisting, to rejoice. We sent it unto Him and, when it reached Him and He perused it, He was so transported by the breaths of Revelation that with His whole being He soared into Mine atmosphere, and purposed to attain My presence and to stand before My face. Such was the vibrant influence of Our words upon Him as no tongue can ever tell, nor any pen recount. To this testifieth the Mother Book in this, the Day of Return. We, verily, concealed the root of the Cause in order to ensure its preservation—this in token of Our wisdom, and I, truly, am the All-Glorious, the Unconstrained. He doeth what He willeth and shall not be asked of what He pleaseth to ordain. He is the God of strength, of glory and of wisdom.

* * *

This, truly, is a Revelation which revealeth itself only once every five hundred thousand years. Thus have We removed the barrier and lifted the veils.

* * *

All the days have been honoured, O my God, by the arrival of the days upon which Thou hast conferred the name of Há, each of which Thou hast made a herald and a messenger announcing unto the people the advent of the days on which Thou didst enjoin Thy creation and Thy people to observe the Fast. Thus may every soul prepare himself to behold these days and appoint a place for them in his heart and purify it by Thy Name, the Lord, for their appearance.

* * *

He is God, exalted be He: Wisdom and utterance are His wont.

O people of the Caucasus! Baṭhá (Mecca) hath flowed with water, and the Supreme Horizon hath been suffused with light! By My life! The countenance of Ḥijáz hath been wreathed in smiles, inasmuch as the Tabernacle of Majesty hath been pitched upon the slopes of Carmel, and the Day-Star of Revelation hath shone forth from the horizon of the Will of God, after the veils of glory had been rent asunder by the finger of Divine omnipotence....

O people of the Caucasus! He that was named ‘Abdu’l-Karím¹² came unto you and announced unto you this Mystery, in remembrance of

which men's hearts have been enkindled, and in separation from which their souls have been consumed. He, verily, held fast the cord of Mine allegiance and clung to the hem of the mercy of His Lord, the Lord of all men....

O people of the Caucasus! Give ear unto the call of this Wronged One! This is that call for the purpose of hearing which the peoples of the world have, from a state of utter nothingness, been brought into existence....

O people of the world! The fruits of the tree of man are justice and fair-mindedness. Should he not be possessed of these fruits, he is fit but for the fire. Pride hath blinded both their outer and their inner vision. The world is in need of two things: order and justice....

'Abdu'l-Karím was an exemplar of this Most Great Revelation. Like unto the breeze of dawn, He blew from the quarter of Divine bounty. He himself was aflame with the fire of love for this Revelation, while a portion of the ocean of understanding had been bestowed upon him. This was a token of God's favour unto him....

O people of the Caucasus! In conclusion of this utterance, We admonish you to observe trustworthiness, piety, chastity, honesty, and fidelity. In this day, and from this time forth, the hosts of God are none other but goodly deeds and a praiseworthy character. Aid ye the True One with these hosts....

O My Leaf!¹³...Thou art with the Supreme Companion, and this Wronged One is making mention of thee in the Prison of ‘Akká. Thou art she who, before the creation of the world of being, found the fragrance of the garment of the Merciful.

* * *

Thou hast mentioned the station of parents in the next world. One of the special bounties of this Dispensation is that the sun of divine favour will shine upon the parents of any soul who hath recognized the Dayspring of the Cause of God, even though they themselves may not have attained to His recognition. This is one of His bounties bestowed upon His loved ones. Render thanks, then, and be of those who are grateful.

* * *

The Divine Lote-Tree speaketh forth; hearken unto Him with your hearts. The Tongue of the Merciful One crieth out; incline your ears unto His Words. Thus exhorteth you your Lord, the Speaker, the All-Knowing.

* * *

During these days the laws of God have shone forth from the Dayspring of Divine utterance. God willing, they will be sent on later. The following two blessed verses have been revealed in that most exalted, most holy Tablet: “Amongst the people is he who seateth

himself amid the sandals by the door whilst coveting in his heart the seat of honour. Say: What manner of man art thou, O vain and heedless one, who wouldst appear as other than thou art? And among the people is he who layeth claim to inner knowledge, and still deeper knowledge concealed within this knowledge. Say: Thou speakest false! By God! What thou dost possess is naught but husks which We have left to thee as bones are left to dogs.” Observe how every vain and worthless soul hath caused a narrow gulf to branch out from the most great Ocean and, prompted by idle imaginings and corrupt desires, hath provoked divisions amongst the people of Islam through evil scheming and deceptions.

* * *

The truth is manifest, the kingdom of utterance is resplendent, and the Day of God is clearly revealed! And yet souls who would, wholly for the sake of God, awaken the people and guide them to the True One are as scarce as the philosopher’s stone!

How many the lands that remained untilled and uncultivated; and how many the lands that were tilled and cultivated, and yet remained without water; and how many the lands which, when the harvest time arrived, no harvester came forth to reap! However, through the wonders of God’s favour and the revelations of His loving-kindness, We cherish the hope that souls may appear who are the embodiments of heavenly virtue and who will occupy themselves with teaching the Cause of God and training all that dwell on earth.

His first enquiry concerneth the fact that, in the Scriptures of the past, Isaac is said to have been sacrificed unto God, whereas in the Qur'án this station—that is, the sacrifice unto God—hath been revealed and recorded for Ishmael. What he hath mentioned is undoubtedly the truth. All people must, however, fix their gaze upon the Word that hath dawned from the horizon of Divine Utterance. It is incumbent upon every soul to ponder its sovereignty and pervading influence, its might and all-encompassing power. There can be no doubt that these matters are confirmed and proven only through the Word of God. It is the Word of God that standeth supreme over all things. It is the begetter of the world and the educator of its people. It summoneth them that wander athirst in the vale of separation to direct their steps towards the ocean of reunion. It illuminateth the darkness of ignorance with the morning light of knowledge.

Consider how in this day all those who believe in the Scriptures of the past accept that Isaac was a sacrifice unto God; likewise, the people of the Qur'án affirm the same station for Ishmael. This, despite the fact that it is clear and evident to every possessor of insight and understanding that, to outward seeming, no such sacrifice took place, and all agree that an animal was sacrificed. Meditate, therefore, on the reason why a person that hath gone to the altar of sacrifice for the Beloved and yet hath come back alive was clothed with the robe of divine sacrifice and was invested with the ornament of His acceptance. There is no doubt that he attained this station and was adorned with this mantle through the agency of the Word of God.

Thus, the appearance, the realization, and the fulfilment of every name, station, and created thing are all dependent upon the Word of God.

* * *

These, in brief, are the prerequisites pertaining to those who obtain leave to undertake pilgrimage. First is physical health and a sound constitution. Second is possession of the means of travel, whether financial or otherwise. Most important, however, is obtaining permission prior to departure. Should all these conditions be fulfilled and yet wisdom dictate otherwise, it is not permissible to undertake the journey. The one true God hath revealed that “pilgrimage to the temple is a service due to God”, and to this verse He hath added the qualification “from those who are able to journey thither”.¹⁴ We beseech Him to graciously assist all to observe that whereunto they have been commanded. From the Dayspring of the Cause there appeareth naught save that which is conducive to the loftiness, exaltation, love, harmony, and unity of His servants. He, verily, is the Ordainer, the All-Wise.

* * *

As to the children: We have directed that in the beginning they should be trained in the observances and laws of religion and, thereafter, in such branches of knowledge as are of benefit, and in commercial pursuits that are distinguished for integrity, and in deeds that will

further the victory of God's Cause or will attract some outcome which will draw the believer closer to his Lord.

We beg of God to assist the children of His loved ones and adorn them with wisdom, good conduct, integrity, and righteousness. He, verily, is the Forgiving, the Clement.

* * *

O friends! You must all be so ablaze in this day with the fire of the love of God that the heat thereof may be manifest in all your veins, your limbs and members of your body, and the peoples of the world may be ignited by this heat and turn to the horizon of the Beloved.

* * *

Thou hast asked about affection and reconciliation in the case of Mírzá.... This matter was mentioned in the Holy Presence. This is what the tongue of our All-Merciful Lord uttered in response: "This is regarded with favour and is well pleasing. After man's recognition of God, and becoming steadfast in His Cause, the station of affection, of harmony, of concord, and of unity is superior to that of most other goodly deeds. This is what He Who is the Desire of the world hath testified at every morn and eve. God grant that ye may follow that which hath been revealed in the Kitáb-i-Aqdas."

* * *

The state of affairs hath changed, the countries are agitated, and Islam hath thereby been weakened and is beset by enemies. It is incumbent upon this people to supplicate God, at morn and at eventide, and beseech Him to confirm the entire community of the followers of Islam to attain that which is beloved and pleasing unto Him, to raise them up through the power of His might and sovereignty, and to make known unto them that which will exalt their stations and will transmute their abasement into glory, their poverty into wealth, their ruin into prosperity, their agitation into quiet calm, and their fear into peace and security. He is, verily, the All-Merciful. There is no God but Him, the All-Bounteous, the All-Glorious.

* * *

We testify that thou didst enter the prison, that thou didst present thyself and didst stand at the door, and thou didst hear the words of this Wronged One, by Whom all lamps are ignited.

* * *

What thou hadst written regarding martyrdom in the Path of God was presented, and He spoke thus, supreme is His Power: “We, verily, have ordained for him this exalted station, this high designation. Well it is with him that he attained this station prior to its appearance, and We accepted from him that which he intended in the path of God, the One, the Single, the All-Knowing, the All-Informed.”

* * *

O Zayn! It behoveth thee to entreat God to graciously enable His faithful servants to meet the obligation of Ḥuqúq. The world is evanescent, and one's life fleeting. Therefore if one is privileged to offer that which is binding upon him, such an act hath ever been and will be nearer to piety and righteousness.... It is incumbent upon everyone to fulfil that which hath been set forth in the Book of God, exalted be His glory.

* * *

O Samandar! How many are the souls who, with the utmost endeavour and effort, collect a handful of worldly goods and greatly rejoice in this act, and yet in reality the Pen of the Most High hath decreed this wealth for others; that is, it is not meant to be their lot or it may even fall into the hands of their enemies! We seek shelter in God from such an evident loss. One's life is wasted; by day and by night, troubles are endured, and wealth becometh a source of affliction. Most of the wealth of men is not pure. Should they follow what is revealed by God, they would assuredly not be deprived of His grace and they would, in all circumstances, be protected under His bounty and blessed by His mercy.

* * *

He it is Who shineth forth in splendour from the supreme horizon.

O My handmaiden! How many the men who, throughout the centuries and ages, expectantly awaited the promised Manifestation,

yet when His radiance dawned above the horizon of the world all turned away from Him but for a few. Every handmaiden who attaineth unto the recognition of the King of Names is accounted in the Book of God a true man, and so recorded by the Pen of the Most High. Yield thou thanks unto the Best-Beloved of the world, for having graciously assisted thee to recognize the Dayspring of His perspicuous signs and the Dawning-Place of His undoubted proofs. Great is this bounty, and mighty this bestowal. Do thou preserve it in the name of the one true God.

* * *

Glory be to the Lord of the world, and thanks be to the Hands of His Cause, and praise be to the Trustees of His House of Justice, who, in their endeavours to raise aloft His Word and exalt His utterance, have renounced themselves and all created things, and are regardful of and tenaciously adhering to whatsoever will promote the Cause of God. We fain would hope that there may appear from these chosen ones of God, who are related to the Most Great Name, that which in the realm of action shall be the king of deeds, and in the realm of speech the prince of utterances. Through the benevolent exertions of these souls, the world is radiant and luminous with the light of justice and equity. Glorified be the majesty of God, our Lord and the Lord of the Mighty Throne.

* * *

The maidservant of God Khurshid in the Land of Alif

He is the Most Glorious.

O Khurshíd! Thy letter hath come into the presence of God, and attained unto the court wherein His mercy-seat hath been established. Thanks and praise be unto Him. O Khurshíd! Strive that thou mayest become in reality like unto thy name—a heavenly luminary shining brilliantly above the horizon of the firmament of love;¹⁵ for a name alone is not sufficient in this day: rather what is requisite and fitting is a matching character, a reality that correspondeth to the name. How many are the souls who, though in name “Beloved”,¹⁶ are in reality detested of the Lord! Please God, thou wilt, both inwardly and outwardly, exemplify thy name.

I swear by the Day-Star of the heaven of Divine Unity! Were the sun of this physical heaven to be acquainted with the sorrows that have afflicted the Beauty of the All-Merciful, it would rise no more above its dawning-place, and would divest itself of the robe of its refulgency and light. Howbeit, We have concealed Our woes from all created things, lest they that are the embodiments of names in the kingdom of creation should be consumed away.

Be not then afflicted, and occupy thyself at all times with the remembrance of the Well-Beloved. Be not saddened by the sorrows of the world, nor gladdened by its joys, for with the swiftness of lightning both shall pass away and come to naught. Detach thy heart from all that perisheth, and enter thou the imperishable dominion. Render thanks unto the Well-Beloved that thou hast attained unto His love, a love that purifieth the soul of sickness and transgression, and

answereth one's wants and needs. Please God thou wilt remain constant in His love, and wilt not deviate from the straight path of His Cause. The sign of those that love Him, however, is that they should walk in the ways of His good-pleasure, and not in the pathway of their evil passions and desires. Abide thou ever neath the shadow of His mercy, and detach thyself from all save Him. Do thou convey Our salutation and blessing to all those handmaidens who are devoted unto Him. The Glory of God rest upon you.

* * *

As for thy mention of the Obligatory Prayer: In truth, anyone who readeth this with absolute sincerity will attract all created things, and confer new life upon the world of being. This servant beseecheth his Lord to assist His loved ones in that which will deliver them from this world's vicissitudes, its preoccupations, its frustrations, and its darkness, and will adorn them with that which shall under all conditions draw them nigh unto Him.¹⁷ He, verily, is the All-Possessing, the Most High.

This Obligatory Prayer is different from that revealed in the Kitáb-i-Aqdas. That prayer, together with the writings of the Primal Point—may the souls of all else but Him be offered up for His sake!—was for reasons of prudence sent to another place. Then, a few years later, another prayer was revealed, which is also not in hand. Finally, the three present prayers were revealed from the heaven of Him Who is the Desire of the world.

The intention is the use of one of these three prayers: In other words, if one is used, the other two are not obligatory. Likewise, with regard to communal and individual prayer, the rule regarding this will be despatched hereafter. In accordance with instructions, whatsoever hath been revealed with regard to the laws will be forwarded on the next occasion. These same particulars were communicated by Him to Jináb-i-‘Alí-Akbar—upon him be the Glory of God, the Most Glorious!

* * *

In the early days, when the Divine verses were revealed, absolutely no regard was given to the grammatical conventions of the people, whereas in these days, out of considerations of wisdom, regard is being paid to them. If, therefore, a previously revealed Tablet is read out before Our countenance, new wording is, in certain places, revealed to take the place of the old. Such modifications, however, concern only the outward aspects of the wording, for in reality it is correct in the form in which it was originally revealed.

* * *

By God! The Preserved Tablet hath appeared; it walketh amongst His servants and calleth out: “This is the Day promised unto you in the Holy Books of old.”

* * *

Concerning the question of language: In the Kitáb-i-Aqdas hath been revealed that which is sufficient unto all.... “O members of parliaments throughout the world! Select ye a single language for the use of all on earth....” And this categorical ordinance is revealed from the Ancient Realm of Glory for the people of the world in general and the members of parliaments in particular, inasmuch as the application of the laws and ordinances revealed in the Book hath been left to the men of divine Houses of Justice. This command is the greatest means of unity and the most powerful cause of fellowship and solidarity among the people of the world.

* * *

You asked about My sons.... And one of them will be manifested through the power of the true Faith, and God will cause signs of His might to flow from his tongue. He is among those that God hath singled out for His Cause. There is no God but Him.

* * *

He is the True, the Faithful.

O Abu'l-Hasan!¹⁸ God willing thou art sustained by His lordly favours and art occupied with such deeds as befit His Day. Regard faith as a tree: its fruits and leaves, its branches and boughs are, and ever have been, truthfulness, trustworthiness, rectitude of conduct, and forbearance. Be assured of God's sustaining grace, and engage thyself with service to His Faith. We have designated thee a trustee of

God, have bidden thee to observe that which shall exalt the Cause of Him Who is the Lord of the worlds, and have bestowed upon thee the right to receive Ḥuqúqu'lláh. Consort with the people in a spirit of amity and concord, and be unto them a loyal counsellor and a loving companion. Content thyself then with that which We have ordained for thee.

In this Day it is incumbent upon all to evince true resignation. The Primal Point Himself hath informed every soul and summoned them to this lofty and sublime station, that all may attain unto the good-pleasure of God, may forsake their own desires, of whose ultimate consequence they remain ignorant, and may fix their gaze upon the will of God. Nor is this fleeting life of such worth that it should distract any soul from the True One or deflect him from that which is pleasing unto Him.

Convey Our greetings to all Our loved ones and remind them of this station, which in truth is the loftiest of stations. Thus hath this Wronged One bidden thee, that thou mayest yield thanks to thy God, the Lord of utterance and bounty. My glory be upon thee and upon them that have acted as bidden by Him Who is the All-Knowing, the All-Wise.

* * *

Jináb-i-Áqá Muḥammad Ṣádiq

He is resplendent above His most exalted Horizon.

Give ear, O people of Bahá, to the counsel of the Most Exalted Pen: Renounce the promptings of your own will and fix your gaze upon the will of God, inasmuch as none is aware of that which can harm or profit him; whereas the one true God, magnified be His glory, knoweth and embraceth all things, and will of a certainty ordain that which is best. Occupy not the days of your lives with the betterment of your own affairs; arise, rather, for the betterment of the world. Such indeed is the station of the people of Bahá as recorded in the Crimson Book by the Pen of the Most High. Show forth the utmost love to all the peoples of the world and the diverse kindreds of the earth. The one true God, exalted be His glory, beareth Me witness! Whoso observeth this commandment is accounted among those who tread the path of Truth: In God doth he dwell and to God doth he turn.

* * *

Remember us to all those in thy land who have believed in God and in His signs, as well as those who journeyed towards God and gained admission into the precincts of the court of Him Who is the Almighty, the All-Bountiful. Among them is the letter Káf, who is the recipient of His unsurpassed mercy. Thus do We make mention of him in this Tablet with the sweet melodies of the pure in heart. Another is the letter Qáf, who journeyed unto the court of God in His days and is reckoned among the righteous. Likewise the letter Há', who embarked on this journey, hath returned home by Our leave, and is now immersed in the ocean of divine love. The letter Rá' is yet another one who hearkened to the wondrous melodies of the Nightingale and entered beneath the sheltering shadow of God, the

Gracious, the All Knowing. And among them are such as have left their homes and since returned. We have not mentioned their names, but all have attained a station of grace that is beyond the comprehension of all created things. Erelong will God reveal unto them the fruits of their noble deeds, as they soar into the blessed heaven of holiness on wings of ruby. There are still others who have made this journey in their hearts and whose names were inscribed with the Pen of power upon the spirits of transcendent glory. Soon will God open before their faces the portals of Paradise and they will enter therein in a state of peace and mercy from Our presence and abide there forever in bliss.

* * *

He is the Healer, the Almighty, the All-Wise.

O Most Great Branch! By God! Thine illness¹⁹ hath saddened Me, but God will heal Thee and protect Thee. He is the Most Generous, the Best of Helpers.

The glory of God rest upon Thee and upon whosoever serveth Thee and circleth around Thee. Woe, great woe, betide him that opposeth and injureth Thee. Well is it with him that sweareth fealty to Thee; the fire of hell torment him who is Thine enemy.

* * *

In recent days the Kitáb-i-Aqdas hath been revealed from the heaven of holiness. Blessed is the man who will read it and ponder the verses sent down in it by the omnipotent, self-subsisting Lord. The reason was this: Over the course of some years, questions concerning the laws of God were received from divers lands, but the Supreme Pen did not respond to them; then, in the Land of Mystery,²⁰ a brief tablet was revealed in the Persian language but was not sent out, and, as directed, it was kept in a safe place. Recently, once again petitions containing questions have reached the Most Holy Threshold. Thereupon this wondrous and sublime Book hath been sent down in the form of Divine verses. As Áqá J. M., upon him rest the glory of God, was on a visit here, that which was suitable for release at present was shared with him; namely, he was permitted to take a copy. God willing, you will receive the Text and act in accordance with wisdom.

* * *

Thou didst beg the Supreme Lord ... to bestow upon thee a station whereat in the path of His love thou wouldst give up everything: thy life, thy spirit, thy reputation, thine existence, all in all. All of these behests were submitted in the most sanctified, most exalted Presence of the Abhá Beauty. Thus did the Tongue of the Merciful speak in the Kingdom of Utterance: “God willing, he shall be seen in utmost purity and saintliness, as befitteth the Day of God, and attain the station of the most great martyrdom. Today, the greatest of all deeds is service to the Cause. Souls that are well assured should, with utmost discretion, teach the Faith, so that the sweet fragrances of the

Divine Garment will waft from all directions. This martyrdom is not confined to the destruction of life and the shedding of blood. A person enjoying the bounty of life may yet be recorded a martyr in the Book of the Sovereign Lord. Well is it with thee that thou hast wished to offer whatsoever is thine, and all that is of thee and with thee in My path.”

* * *

The one true God, exalted be He, loveth to witness handiworks of high craftsmanship produced by His loved ones. Blessed art thou, for what thy skill hath produced hath reached the presence of thy Lord, the Exiled, the Wronged. Please God every one of His friends may be enabled to acquire one of the crafts, and be confirmed in adhering to what hath been ordained in the Book of God, the All-Glorious, the All-Wise.

* * *

One of the names of God is the Fashioner. He loveth craftsmanship. Therefore any of His servants who manifesteth this attribute is acceptable in the sight of this Wronged One. Craftsmanship is a book among the books of divine sciences, and a treasure among the treasures of His heavenly wisdom. This is a knowledge with meaning, for some of the sciences are brought forth by words and come to an end with words.

* * *

The Sun of Truth is the Word of God, upon which dependeth the education of those who are endowed with the power of understanding and of utterance. It is the true spirit and the heavenly water, through whose aid and gracious providence all things have been and will be quickened. Its appearance in every mirror is conditioned by the colour of that mirror. For instance, when its light is cast upon the mirrors of the hearts of the wise, it bringeth forth wisdom. In like manner, when it manifesteth itself in the mirrors of the hearts of craftsmen, it unfoldeth new and unique arts, and when reflected in the hearts of those that apprehend the truth, it revealeth wondrous tokens of true knowledge and discloseth the verities of God's utterance.

* * *

Moderation is indeed highly desirable. Every person who in some degree turneth towards the truth can himself later comprehend most of what he seeketh. However, if at the outset a word is uttered beyond his capacity, he will refuse to hear it and will arise in opposition.

* * *

He is the Glory of Glories.

Hearken thou unto My call from the horizon of My prison in the midst of Mine adversaries: "Verily, there is none other God but Him, the Ever-Forgiving, the Most Bountiful." He hath truly hearkened unto the divine verses who ariseth to perform that which befitteth him. Many are the souls who have listened but are not accounted by

the Almighty as having heard. True listening consisteth in man's first perceiving with the ear of his spirit the call of the All-Merciful, and then remaining so steadfast in observing the divine precept and command that were he to witness from the peoples of the world naught save denial, enmity, and rejection he would in no wise be deflected from walking in the Straight Path of God. Well is it with them that attain!

O maidservant of God! Render thanks unto the One Beloved for having adorned thee with the wondrous ornament of His remembrance, and for having assisted thee to recognize the Supernal Beauty. Please God thou wilt, through His bestowal, be illumined in these days of the All-Glorious by the effulgence of His countenance, and rejoice at that to which thou hast attained. The Glory of God rest upon you, O ye My maidservants.

* * *

The mother-in-law of Salmán

He is the Peerless.

O maidservant of God! Occupy thyself with God's remembrance, and detach thy heart from all but Him. For His remembrance is the heart's consoler, the very life of all that long for Him. Be not saddened by the world, for in truth it is a lethal poison and a deadly bane. Its good and evil are as changeful and inconstant as the winds of heaven, or as the covenant of the people of the Bayán. Beware that thou exult not in

its joys, nor grieve at its afflictions. The heart is the seat of the revelation of the All-Merciful; defile it not with the dross of this world! Bind thy heart to the Well-Beloved, and be thou as steadfast as the mountain in His love. Such is the counsel of this Youth unto all the maidservants of God. Occupy yourselves at dawn in praise of your Beloved, and raise your heads each morning from your couch in His remembrance. The Spirit of God and His Glory rest upon thee, and upon all His maidservants.

* * *

The sister of Jináb-i-Haydar-‘Alí

He is the Peerless, the Sanctified, the Most Glorious.

Praise be unto the Best-Beloved, the cloud of whose mercy hath ever rained upon all beings, and the sun of whose bounty hath ever shed its radiance upon all created things. Truly destitute is he who hath deprived himself of the showers of God’s grace!

O maidservant of God! Strive that thou mayest not be deprived of the effulgent splendours of His lights, nor far removed from the shadow of His mercy. Take thou refuge in His shelter, and abide thou beneath the shadow of His gracious favour; for all that cometh not beneath His shadow hath ever been, and shall remain, within the realm of disbelief. In these days, the operation of two divine names may be witnessed with the utmost clarity, to wit, the names of “Quickener” and “Destroyer”. These cause on the one hand death, and on the

other, life. The one taketh life away from those that turn away from God; the other conferreth everlasting life upon those that turn towards Him. How great the power of Him Who at a single time hath made two seasons to appear: spring and autumn! How numerous the trees of human souls that have become fresh and verdant in this mystic, holy springtide, and richly laden with the fruits of divine knowledge! And how numerous the trees of human souls that have become parched and withered in this same season, deprived of all God's manifold bestowals! A single breeze blew forth from out His peerless Paradise: To the believers in the unity of God it was a balm of peace and mercy; to the infidels, a blast of wrath and chastisement. Such is the power of Him Who is the sovereign Lord of all!

O maidservant of God! Please God thou wilt not be deprived of the gently stirring breezes of this springtide of supernal holiness, nor remain without a portion of the overflowing bounties of these days of the divine spirit. Pass thou beyond the world and all its peoples, and set thy face towards the one true God. For all else but Him is in its essence poor and needy and, being so, is powerless to satisfy even its own needs, how much less the needs of others!

O maidservant of God! Whenever thou art seated in comfort and tranquillity, do thou call to mind this Captive and occupy thyself with His remembrance; and if thou beholdest an exile from his native land, do thou recount the banishment and anguish of this spiritual Youth. I swear by Him Who is the Mover of all beings! Heaven, earth, and mountains would be incapable of bearing a single atom of the tribulations that have come to pass. Nay, better were it that the

afflictions of this Youth remain concealed. He, verily, hath knowledge of all things. Do thou convey the salutation of Him Who is the Tongue of God unto all His devoted handmaidens.

* * *

He is the Peerless!

O maidservant of God! Render thanks unto the one true Beloved for having guided thee to recognize His own Self. Many are the daughters of kings and other notables who, through having been veiled from recognizing the beauty of the All-Merciful, are not remembered by the Lord. Thou, however, hast been remembered by Him, and thy name set down by the Pen of His Command. Regard not this, that in these days, to outward seeming, they live in luxury and honour. For I swear by Him Who hath made true honour the exclusive portion of His loved ones, that though they repose on jewelled couches, in the eyes of God they dwell upon the dust, and soon shall they all return, in the utmost poverty and abasement, to that place wherein is neither lamp nor couch, neither friend nor comforter.

Thou, however, and other maidservants of God like unto thee, though ye be seated on the dust, are, in the eyes of God, established upon the seats of honour; and when finally ye return unto your Lord, ye shall ascend with matchless glory unto the realms above. Then shall the whole sublime and holy company of the Maids of Heaven come forth to greet you and inhale from you the sweet savours of the love of

God. Ever hast thou had both wealth and honour, for the love of God hath been with thee, and—God willing—shall remain with thee for evermore; and naught that hath been created in the heaven or the earth is equal to a single atom of this love. Dirhams and dínárs are not the measure of true wealth; its measure, rather, is the love of Him Who is the Beauteous, the Unconstrained.

How many are they who, though rich in dínárs, are yet the poorest of God's creatures; for, even as is witnessed, each day their greed for gain increaseth and their avarice waxeth more intense.

O maidservant of God! Hold not cheap the precious gem of love, and remain thou steadfast in His love. Such is Our perspicuous and mighty counsel unto thee. The Glory of God rest upon thee and upon all His devoted maidservants.

* * *

Forsake wickedness and rebellion and hold fast unto the fear of God. Sanctify yourselves from satanic deeds and adorn your souls with the ornament of God. Strife and dissension have ever been, and shall ever remain, unworthy of the station of the exponents of truth.

* * *

Divest not yourselves of the robe of courtesy and fairmindedness, and speak not that which hath been forbidden you in the Tablets of your Lord, the Help in Peril, the Self-Subsisting. Whoso is deprived of

courtesy walketh naked among men, though he be clothed in all the world's silk. This is that which hath been revealed through the power of truth in His mighty and guarded Tablets. He who is devoid of courtesy is indeed bereft of faith.

* * *

Say: That justice which causeth the pillars of tyranny to quake and the foundations of misbelief to crumble is the recognition of this Revelation.... And whoso believeth not therein hath abandoned the stronghold of justice and his name is recorded among the oppressors in God's mighty and guarded Tablets.

* * *

It ill beseemeth the people of God to transgress the bounds of courtesy.

* * *

Courtesy is among the hallmarks of the human reality, an attribute whereby man is distinguished above all else. Whoso hath not attained thereunto, his non-existence is assuredly preferable to his existence.

* * *

Detachment is even as a sun, which, dawning above the horizon of the soul, overcometh the flame of wayward and covetous desires.

* * *

Alas, alas! May the souls of the Concourse on high be a ransom for the calamities thou didst sustain, O scion of the divine Lote Tree and the Mystery enshrined in the most exalted Word! Would that the decree of the Lord of the beginning and the end had remained unfulfilled! Would that mortal eyes had never beheld thy body fallen upon the dust! The calamities thou didst endure have withheld the billows of wisdom and knowledge from surging upon the ocean of divine utterance and stilled the breezes of the All-Glorious. Because of the sorrows thou didst suffer, the signs have been blotted out, and the fruits have fallen, and the cries of the righteous have been lifted up, and the tears of the pious have flowed down. Alas, alas! O thou Prince of Martyrs and their sovereign King! Alas, alas! O thou Pride of Martyrs and their Best-Beloved!

* * *

It ill beseemeth men to centre all their efforts on their own selves; rather must they ceaselessly strive for the betterment of the lives of one another.

* * *

Adorn thyself with My virtues, in such wise that should anyone stretch forth the hand of oppression against thee, thou wouldst neither take notice nor contend with him. Leave him to the judgement of thy Lord, the All-Powerful, the Almighty, the Self-Subsisting, and be

thou long-suffering under all conditions. By God! This is one of Mine attributes, though none but the sincere are apprised of it. Know thou then that the patient sighs of the oppressed are dearer to God than all deeds, could ye but comprehend it. Be patient in whatsoever may befall thee, and put thy trust in God, thy Lord, in all thine affairs. He, verily, doth suffice thee against the harm inflicted by all that have been and shall be, and doth protect thee within the shelter of His Cause and the stronghold of His custody.

* * *

The son of Naṣr Jím

In the name of God, the Most Mighty, the Most Powerful!

This is a Tablet from God unto him who hath been guided through the splendours of the Spirit and is of them that have believed and been led aright.

O servant! Say: “In the name of God, by God and in the name of our Lord, the Most Exalted, the Most Glorious!” Soar then upon the wings of true knowledge to the supreme Habitation, that thou mayest hear the melodies of God from the Divine Lote-Tree. Shouldst thou soar once more, thou wilt again hear that which the people of understanding have not heard. And shouldst thou find within thyself the power and the capacity, soar thou yet again, that thou mayest behold the revelations of thy Lord, and witness, shining upon thee,

the splendours of the Countenance of God, the Most Mighty, the Most Exalted.

Say, verily He is at this moment calling aloud from His seat of effulgent glory to all creation through His sweet and wondrous melodies; beware lest ye tarry in these days. Tread ye the Straight Path by the leave of your Lord, the Merciful, and be not of them that have erred and strayed. Say, verily He hath been sent down once again from the heaven of Divine Decree and reciteth unto you His mighty verses. This is indeed better for you than the dominion of this world and of the next.

Say, O people! Will ye dispute with the Spirit concerning what He hath seen and witnessed,²¹ after He hath proclaimed the truth in the heart of ‘Alí,²² and before Him in the heart of Muḥammad and in the hearts of all Who have related the verses revealed unto Them by God, the Exalted, the Most High? Say, O people of the Bayán! Should ye arise together with all the inhabitants of the earth to lead astray but one of the loved ones of God, ye would fail to do so. Die, therefore, in your wrath, O people of oppression and ignorance!

As for thee, do thou sanctify thy soul from corrupt desires; enter, then, the realms on high and follow not them that fly upon the wings of evil passions. Be firm in the Cause of God and His religion, remember that which He hath endured at the hands of His enemies, and be not of the heedless and forgetful. Spirit and glory rest upon thee and upon them that have held fast to the Handle of God and have been guided by the light of sanctity.

* * *

Gracious God! The people of God suffered themselves to be killed rather than kill. During the events that came to pass, they were the embodiments of utter meekness and even interceded on behalf of the murderers before the governor.²³ Yet the envy and hatred of the heedless only increased; this bountiful grace held no value in their eyes and brought forth no fruit or result. But on account of the meekness of the people of God and their lack of any aid or helper, he who is the possessor of armaments arose to redress the wrongs.²⁴ Absolute meekness yieldeth many a result and beareth many a fruit.

* * *

In the name of God, the All-Loving!

O Mihrábán! One of the friends hath evoked thy remembrance; thus have We remembered thee.

In this glorious Day, everything that can be seen is a witness and calleth all men unto the one true God. Say! This is the Day in which the sun of spiritual discernment is shining forth in the heaven of true understanding. Blessed is he that hath perceived and recognized it. Whatsoever was foretold in former times hath now been fulfilled.

Say, O friends! Suffer not yourselves to be far removed from the ocean of heavenly grace. He is come astonishingly near unto you. He Who had been concealed from men's eyes is now come. How good is

His coming! In one hand He is carrying the water of life, and in the other the charter of true liberty. Cast ye away one thing and take hold of another. Cast away whatsoever pertaineth to the world, and take firm hold of that which the hand of divine providence imparteth unto you. Lo, that which no eye hath ever beheld is now revealed. O friends! Hasten ye, hasten ye; hearken ye, hearken ye!

The deeds of the high priests have caused the people to be estranged from Almighty God. Instead of evincing self-denial, they have given themselves up to inordinate desires and strayed far from the path of the Lord God. They have grievously erred, yet fondly imagine themselves to be treading the right Path. We have, however, warned the leaders of religion and taken them to witness, that they might in this day solemnly affirm His truth and guide His creatures unto the Spirit of Purity.

Say, O high priests! Shake off your slumber, rouse yourselves from unconsciousness, incline your inner ears to the melody of the All-Sufficing, and conduct yourselves in a manner that beseemeth the Day of God Himself.

Great is the station of him who hath in this Day perceived and become aware of the truth, and wretched is he who hath failed to comprehend the utterances of the Lord of wisdom and to recognize the newly arrived Friend in His new attire.

Behold, the Ocean of true knowledge hath appeared, and the Day-Star of wisdom shineth resplendent. Incline your ears to the Voice of the Eternal Lord of Utterance and purge yourselves from whatsoever is deemed unseemly, that ye may become worthy to gain admittance into the court of your Creator. Say, in this Day the Almighty hath unloosed His tongue before the assemblage of men. It behoveth you to draw nigh unto Him and to grasp the truth of His weighty utterance. Indeed His utterance is a messenger that beareth the token of His presence. It delivereth you from darkness and guideth your steps unto the effulgent light of His glory.

Thy name was mentioned before Us, and We have remembered thee in Our Tablet. This remembrance is like unto a sapling that We have planted with the hand of loving-kindness. Erelong will it grow verdant and flourishing, laden with abundant fruits. Thus hath the Lord God ordained, and thus hath He shown the way. He is the Mighty, the Seeing, the Lord of Utterance and Wisdom.

—*Bahá'u'lláh*

* * *

They that have been faithful unto the Covenant of God are accounted among the most exalted of all creatures before Him Who is the Eternal Truth, the Most High. They that have turned away therefrom are reckoned among the inmates of the nethermost fire in the sight of thy Lord, the Almighty, the Unconstrained.

* * *

He is God. Glorified be He; Grandeur and Might are His.

On the morning of the blessed Friday, We proceeded from the Mansion and entered the Garden. Every tree uttered a word, and every leaf sang a melody. The trees proclaimed: “Behold the evidences of God’s Mercy”,²⁵ and the twin streams recited in the eloquent tongue the sacred verse “From us all things were made alive.” Glorified be God! Mysteries were voiced by them, which provoked wonderment: in which school were they educated, and from whose presence had they acquired their learning? Yea! This Wronged One knoweth and He saith: “From God, the All-Encompassing, the Self-Subsistent”.

Upon Our being seated, Ráđiyih—upon her be My glory—attained Our presence on thy behalf, laid the table of God’s bounty, and in thy name extended hospitality to all present. In truth, all that which stimulateth the appetite and pleaseth the eye was offered,²⁶ and indeed that which delighteth the ear could also be heard as the leaves were stirred by the Will of God, and from this movement a refreshing voice was raised, as if uttering a blissful call inviting the absent to this Feast. God’s power and the perfection of His handiwork could enjoyably be seen in the blossoms, the fruits, the trees, the leaves, and the streams. Praised be God, Who hath thus confirmed thee and her.

In brief, all in the Garden were recipients of the choicest bounties and in the end expressed their thanksgiving unto their Lord. O that all

God's beloved had been present on this day!

We beseech God, exalted be He, to cause to descend upon thee, at every moment, a blessing and a mercy and a measure of divine grace from His presence. He is the Forgiving, the All-Glorious.

We send greetings to His loved ones, and supplicate for each one of them that which is worthy of mention and is acceptable in His presence. Peace be upon thee, and upon God's sincere servants. Praise be to Him, the Lord of all mankind.[27](#)

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They tread the perilous paths of imitation and deprive themselves of the ways of true independence.

—*Bahá'u'lláh*

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For if God, glorified be His Name, should today speak a word that all people have spoken heretofore and shall speak hereafter, that word would still be new, were ye to reflect upon it. Consider the term “Divine Unity”, which the Manifestations of God have uttered in every Dispensation, a goodly term which all the divers peoples and kindreds of the world have spoken. Nevertheless, in each Dispensation, it hath been made new and hath in no wise been

divested of its novel character. Into every word that God doth speak a new spirit is breathed, and the breezes of life are wafted therefrom upon all things both outwardly and inwardly.

—*Bahá'u'lláh*

* * *

He is the All-Knowing, the All-Seeing.

Some of the peoples of the world have exerted the utmost effort to converse in their native tongues alone, considering this to be conducive to their exaltation and advancement, even as the people of Persia, who are adorned with the ornaments of talent and capacity, have sought to speak their ancient language and to purge it of all that is foreign. However, that which is pleasing in the sight of this Wronged One is that they should regard the whole earth as one country and strive, as hath been previously stated, to promote a single language or two so that the light of unity may envelop the whole earth and its inhabitants may receive their portion from the Sun of Knowledge and the Ocean of Wisdom.

That which is the cause of the unity of the world and its peoples hath flowed forth from the Pen of the Most High in divers Tablets. God grant that all men may be adorned with the ornament of fairness and enabled to observe justice that they may partake of the fruits of what hath been mentioned and bear witness unto that which hath been

ordained by the one true God, exalted be His Glory. He is the One Who guideth, the All-Knowing, the All-Seeing.

Render thanks unto the Beloved of the world for having graciously aided thee and guided thee to that which lieth concealed from the eyes of most of the people. He, verily, is the Truth, the Knower of things unseen. There is no God but Him, the Mighty, the Best-Beloved.

—*Bahá'u'lláh*

* * *

Praise be to God, Who hath enabled us to recognize His own Self, bestowed upon us the knowledge of His Cause, set forth before us the path of truth and certitude, and revealed unto all created things that which beseemeth His unfailing grace. We render thanks unto Him under all conditions—such thanks as He Himself hath uttered in His Book and hath taught us as a token of His bountiful favour and sovereign might. Salutation and glory rest upon them that have stood fast in His Cause, spoken forth His praise, been privileged to hearken to His Call, set their faces towards the horizon of His grace, and drawn nigh unto the ocean of His mighty Name.

—*Bahá'u'lláh*

* * *

Blessed is he who in the prime of his youth and the heyday of his life will arise to serve the Cause of the Lord of the beginning and of the end, and adorn his heart with His love. The manifestation of such a grace is greater than the creation of the heavens and of the earth. Blessed are the steadfast and well is it with those who are firm.

—*Bahá'u'lláh*

* * *

She was with this Servant for a time.²⁸ She would not barter one moment's meeting with this Youth for the sovereignty of this world and the next, nor for less than an instant did she wish for separation. However, that which hath been pre-ordained came to pass.

—*Bahá'u'lláh*

* * *

As to the question thou hast asked concerning the minimum amount of property on which Ḥuqúq is payable, this was mentioned in His exalted and glorious presence and the following is what the Tongue of Grandeur uttered in reply: This matter was revealed in the Most Holy Book in conformity with the pronouncement in the Bayán. Later, however, as a token of wisdom on Our part, We laid down the ruling whereby the minimum amount of property liable to the payment of Ḥuqúq is fixed at Nineteen. The purpose underlying this

law is to ensure that the General Treasury is strengthened in the future. Further details may be furnished later.

—*Bahá'u'lláh*

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By God! This is He Who hath at one time appeared in the name of the Spirit,²⁹ thereafter in the name of the Friend,³⁰ then in the name of ‘Alí,³¹ and afterwards in this blessed, lofty, self-subsisting, exalted, and beloved Name. In truth, this is Husayn, Who hath appeared through divine grace in the dominion of justice, against Whom have arisen the infidels, with what they possess of wickedness and iniquity. Thereupon they severed His head with the sword of malice, and lifted it upon a spear in the midst of earth and heaven. Verily, that head is speaking from atop that spear, saying: “O assemblage of shadows! Stand ashamed before My beauty, My might, My sovereignty, and My grandeur. Turn your gaze to the countenance of your Lord, the Unconstrained, so that ye may find Me crying out among you with holy and cherished melodies.”

—*Bahá'u'lláh*

* * *

Let someone say to Hádí:³² “If thou hadst been possessed of but a jot of understanding, thou wouldst testify that the references to that deceptive soul³³ were but a token of wisdom and in the interests of

the Faith. Consider thou for a moment the beginning of these events, that haply thou mayest become aware of things veiled from the eyes of men, and be certain that, from the beginning, that soul had been as naught. It was with due regard for the good of the Cause and because of divine wisdom that there occurred what did transpire and was noised abroad.”

—*Bahá'u'lláh*

* * *

In My previous Dispensation, the matter of successorship was totally obliterated from the Book of God. As all are aware, all that was revealed from the Pen of the All-Merciful was confined to the Letters and the Mirrors of the Bayán. Also, the number of Mirrors was not fixed.

—*Bahá'u'lláh*

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It is the concern of the True One to reveal, and the concern of men to spread what hath been revealed. He will, verily, promulgate His Cause by the hands of His scattering and well-favoured angels. Spiritual souls will assuredly emerge from behind the veil of divine protection who will gather together the tokens and verses of God and put them into the most excellent order. This is His sure and irrevocable decree.

—*Bahá'u'lláh*

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O thou who art the manifestation of My truth!

If thou art slumbering upon thy couch, lift up thy head; and if thou art seated, by the power of My name, arise; and if thou art standing, in thy yearning for My beauty, take flight; and if thou art in flight, through My sovereign might, ascend; and if thou art in ascent, by the majesty of My Cause, halt in the firmament of the Spirit. Open then thy lips in My name, the Opener. Move then thy tongue in My name, the Mover. Intone then My melodies and proclaim: O denizens of earth and heaven! By the one true God, verily, He Who is the Lord of Eternity hath appeared and shone forth above the horizon of creation through the power of His most lofty, His most exalted sovereignty.

—*Bahá'u'lláh*

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He is.

O thou who wert struck by the pain of separation after having attained thy goal! I am He Who doth not hesitate to create parting. I am He Who doth not fear to cause separation.

If thou wishest to know Me, know thou that I am He Who preventeth those who yearn after Me from attaining My holy presence and debarreth them from access to the seat of My throne. I am He Who consumeth the hearts of ardent lovers in the fire of separation and abandoneth them in the wilderness of the world. I am He Who answereth not when He is invoked and heedeth not when He is called to remembrance. I am He Who in His wealth heareth not the lamentations of the poor and in His glory regardeth not the weak and the wretched. Thus it is when I am seated on the throne of My name the All-Subduing.

But when I am established on the throne of My name the All-Merciful, I guide the wayward to the living waters of My presence and cause them to enter the paradise of reunion with Me, whence I shall never banish them. I am He Who admitteth the poor to the paradise of My wealth, and the weak beneath the tabernacle of My might, and the wretched to the city of Mine ancient glory. I am He Who answereth when He is invoked and remembereth when He is called to remembrance. From all eternity I have been the answerer of the prayers of the needy. I am He Who replieth ere He is petitioned and bestoweth gifts regardless of merit.

Such is My nature. I am He Who weepeth by reason of the tears of those who love Him, and Who draweth near unto those who approach Him. I have opened the portals of My grace unto all who are in heaven and on earth. Blessed are they that enter therein!

He is.

O thou who art present before My throne! I have heard thy cry and thy lamentation in thy separation from Me, and have grieved over what hath befallen thee in accordance with God's inscrutable decree. We beseech God to enable thee to reach thy home. Verily, more merciful is He than all who show mercy.

Prayers Revealed by ‘Abdu’l-Bahá

O Lord! Bless this family and grant it happiness in both this world and the world to come. Confirm this distinguished person in the greatest service to the human world, which is the unity of all mankind, that he may attain to Thy good-pleasure in this world and obtain a bounteous portion from the surging ocean of divine outpourings in this luminous age.

—‘Abdu’l-Bahá

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He is God.

O Thou kind Lord! Illumine the hearts with the light of Thy most great guidance. Revive the souls through Thy most joyful glad-tidings. Illumine the eyes by granting them to behold Thy lights. Make the ears attentive by causing them to hear Thy call. Enable us to enter the Kingdom of Thy holiness and quicken us with the breaths of the Holy Spirit. Give us everlasting life and grant us heavenly perfections. O Lord! Make our lives to be a ransom for Thy sake and bestow upon us a new spirit. Confer upon us heavenly power and bestow upon us everlasting joy. Confirm us in service to the world of humanity. Make us instruments of concord, binding together the

hearts. O Lord! Awaken us from our slumber and grant us wisdom and understanding, that we may unravel the secrets of Thy Book and discover the mysteries that lie hid in Thy Words. Thou art the Almighty. Thou art the Giver. Thou art the Ever-Loving.

—‘Abdu’l-Bahá

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He is God.

O Divine Providence! Bestow happiness and blessings upon Washington. Illumine that land with the rays beaming from the faces of the friends, turn that region into an exalted paradise, and make that place of dust the envy of every verdant rose-garden. Assist Thou the friends and increase their number. Make the hearts to be recipients of inspiration and the souls to be daysprings of light. Thus may that region become a delectable paradise and that land be perfumed with the sweet fragrance of musk.

—‘Abdu’l-Bahá

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He is God.

O ye children of the Kingdom! Give thanks unto God that, at this tender age, ye have entered into the Divine Kingdom. The bounty and bestowal of God have surrounded you. While ye were yet children, He chose you and elected you. Ye became the intimates of His mysteries, whilst those of riper age remained deprived. This is naught but a divine bestowal. Therefore give ye thanks unto God, saying:

O Compassionate God! O Lord of Hosts! Praise be unto Thee that Thou hast preferred these little children over the full-grown and mature, and bestowed upon them Thy special favours. Thou hast guided them. Thou hast been kind to them. Thou hast conferred upon them illumination and spirituality. Grant us Thy confirmation so that, when we grow up, we may engage in service to Thy Kingdom, become the cause of educating others, burn like radiant candles and shine like brilliant stars. Thou art the Giver, the Bestower, the Compassionate.

—‘Abdu’l-Bahá

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He is God!

Praise be unto Thee, O my Lord, O my Lord! I cry unto Thee from within the depths of my heart, within mine inmost being, the reality of mine essence, the very core of my life. I call Thee to mind from mine outward and mine inward self, from out my very bones and flesh and blood, from my soul and heart and tongue and pen—aflame

with the fire of my love for Thy chosen ones, frenzied with yearning over Thy greatly favoured ones, those who have cast away their lives upon Thy pathway and given up their own selves for love of Thee, and their own blood for desire of Thee. They are the ones who have made themselves the arrow's target, who have found sweet the lance-head's biting steel, who craved that, for the upraising of Thy Word, their heads be raised upon the spear-point, and that their hearts be torn apart—out of adoration for Thy beauty, and yearning for Thy presence, and longing for Thy love, and in ardently seeking to extol Thy glory, to be drawn unto Thy heaven, and to be drowned in the sea of devotion unto Thee.

Among these was this youth, comely and sweet, he whom Thou didst call 'Alí the Less³⁴ in the kingdom of names, he whom Thou hast made, in the kingdom of attributes, to be 'Alí the Great.³⁵ For he, O my Lord, when he did drink from the cup of bestowals at the hands of the cupbearer of Thy grace, became drunken with the red wine of love for Thee, and there rose, over the horizon of his heart, the bright rays of knowing Thee. Then was he enraptured with the wine of desire for Thee, and out of longing for Thee he sped to the martyr's field, and following Thy path, he quit the bridal chamber on his wedding night, he left his cushioned ease and joy for a place of affliction and pain, and from his rank of honour and esteem was cast down to the depths of humiliation and abasement.

And then, at the decree of the worst among Thy creatures, did he redden his smooth and delicate cheek with the blush of his spilled-out blood, and with his life-blood dyed his clustered locks. Then did he exchange the fine embroidered garment, put on for his wedding night, for clothing dark with gouts of blood, and laid himself down in the bed of the scorned and despised, down in the dust of misery and loss, in exchange for his safe couch of bliss. This he did in his yearning for Thy realm, the all-glorious, and Thine Abhá Company. Then they rent his breast that had rejoiced in the tokens of Thy love, and they ripped at his heart, flaming with desire for Thee; and on Thy path, they shot their arrows of hate at his fair, open bosom and, because of his love for Thee, with their cruel blade struck off the noble head.

Then they set his head on the point of their tyrant's lance, and they carried it to his tender-hearted and grievously wronged mother and to his honourable, his sorrowing bride. And to terrify their hearts and threaten them with more—so as to make them waver in their faith and cause their feet to stumble on Thy highway of truth, Thy path that runneth straight—they flung it into the courtyard of their spacious home.

Praise be unto Thee, O my Lord, that Thou didst keep their hearts firmly grounded in Thy love. They took that noble head and set it down outside the house, returning that precious substance to the merciless among Thy creatures, and told them: “God forbid! The head that we have offered up on the path of God, we will not take back. We will not ask for it again, the hidden gem, the treasured and well-guarded pearl that we have given up in love for God. O, may

this comely head but vanish under the galloping horses' hooves! May the steeds of the obdurate trample it to dust!"

O my Lord! Make Thou this martyr a hero of Thy Kingdom, make him a mighty pillar in Thy supernal realms, a blazing star in Thy resplendent heaven.

—‘Abdu’l-Bahá

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O Lord, my Lord! I praise Thee and thank Thee for the favour Thou hast bestowed upon this feeble handmaiden of Thine, Thy maidservant who is supplicating and praying fervently to Thee, inasmuch as Thou hast guided her unto Thy Straight Path, led her to Thy luminous Kingdom, inclined her ears to Thy most sublime Call in the midmost heart of the world, and unveiled to her eyes Thy signs which testify to the revelation of Thy supreme dominion over all things.

O my Lord! I dedicate that which is in my womb to Thee. Grant that this child may be praised in Thy Kingdom, may be blessed by Thy grace and bounty, and may grow and develop within the stronghold of Thine education. Verily, Thou art the Most Generous, the Lord of grace abounding.

—‘Abdu’l-Bahá

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O Lord! Thou didst bestow and Thou didst summon back unto Thyself. Everything Thou dost purpose is to be obeyed, and all that Thou ordainest is the very essence of wisdom. I am content with Thy decree, yearning for Thy trials, and assured of Thy trust.

O God, my God! Cheer my heart through seemly patience and endurance under every grievous affliction. Bestow upon me fortitude, O Lord, and grant that I may be reckoned among Thy servants who have surrendered their will to Thy decree, who endure patiently every trial sent by Thee, who tread no path but that of resignation, and whom no grief, however great, can ever sadden. Thou art, in truth, the All-Bountiful, the Compassionate, the All-Merciful.³⁶

—‘Abdu’l-Bahá

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O my God! Verily, the tabernacle of justice hath been pitched in the east and the west of this Holy Land. We yield Thee praise and thanksgiving for the arrival of this just authority and triumphant government, which exerciseth its power for the comfort of its subjects and the well-being of all people. O God! Assist Thou the great emperor George V, the King of England, through Thine eternal grace and Thy divine confirmations. Maintain then its sheltering shade over this venerable land through Thine aid, protection, and preservation.

Verily, Thou art the Almighty, the Most Exalted, the All-Glorious, the Most Bountiful.

—‘Abdu’l-Bahá

O Lord!

Plant this tender seedling in the garden of Thy manifold bounties, water it from the fountains of Thy loving-kindness and grant that it may grow into a goodly plant through the outpourings of Thy favour and grace.

Thou art the Mighty and the Powerful.

— ‘Abdu’l-Bahá

He is the Most Glorious!

O my merciful Lord! This is a hyacinth which hath grown in the garden of Thy good pleasure and a twig which hath appeared in the orchard of true knowledge. Cause it, O Lord of bounty, to be refreshed continually and at all times through Thy vitalizing breezes,

and make it verdant, fresh and flourishing through the outpourings of the clouds of Thy favours, O Thou kind Lord!

Verily Thou art the All-Glorious.

—'Abdu'l-Bahá

He is God!

O Thou kind Lord! We are poor children, needy and insignificant, yet we are plants which have sprouted by Thy heavenly stream and saplings bursting into bloom in Thy divine springtime. Make us fresh and verdant by the outpourings of the clouds of Thy mercy; help us to grow and develop through the rays of the sun of Thy goodly gifts and cause us to be refreshed by the quickening breeze wafting from the meadows of Truth. Grant that we may become flourishing trees laden with fruit in the orchard of knowledge, brilliant stars shining above the horizon of eternal happiness and radiant lamps shedding light upon the assemblage of mankind.

O Lord! Should Thy tender care be vouchsafed unto us, each one of us would, even as an eagle, soar to the pinnacle of knowledge, but were we left to ourselves we would be consumed away and would fall into loss and frustration. Whatever we are, from Thee do we proceed and before Thy threshold do we seek refuge.

Thou art the Bestower, the Bountiful, the All-Loving.

—‘Abdu’l-Bahá

He is God!

O Thou pure God! Let these saplings which have sprouted by the stream of Thy guidance become fresh and verdant through the outpourings of the clouds of Thy tender mercy; cause them to be stirred by the gentle winds wafting from the meads of Thy oneness and suffer them to be revived through the rays of the Sun of Reality, that they may continually grow and flourish, and burst into blossoms and fruit.

O Lord God! Bestow upon each one understanding; give them power and strength and cause them to mirror forth Thy divine aid and confirmation, so that they may become highly distinguished among the people.

Thou art the Mighty and the Powerful.

—‘Abdu’l-Bahá

O Lord!

Help this daughter of the Kingdom to be exalted in both worlds; cause her to turn away from this mortal world of dust and from those who have set their hearts thereon and enable her to have communion and close association with the world of immortality. Give her heavenly power and strengthen her through the breaths of the Holy Spirit that she may arise to serve Thee.

Thou art the Mighty One.

—‘Abdu’l-Bahá

O Thou kind Lord!

Grant that these trees may become the adornment of the Abhá Paradise. Cause them to grow through Thy celestial bounty. Make them fresh and verdant and besprinkle them with heavenly dewdrops. Attire them with robes of radiant beauty and crown their heads with gorgeous blossoms. Adorn them with goodly fruit and waft over them Thy sweet savours.

Thou art the Bestower, the All-Loving, the Most Radiant, the Most Resplendent.

—‘Abdu’l-Bahá

He is God!

O God, my God! We are children who have sucked the milk of divine knowledge from the breast of Thy love and have been admitted into Thy Kingdom while of tender age. We implore Thee in the daytime and in the night season saying: O Lord! Make firm our steps in Thy Faith, guard us within the stronghold of Thy protection, nourish us from Thy heavenly table, enable us to become signs of divine guidance and lamps aglow with upright conduct and aid us through the potency of the angels of Thy kingdom, O Thou Who art the Lord of glory and majesty!

Verily Thou art the Bestower, the Merciful, the Compassionate.

—‘Abdu’l-Bahá

O Thou Lord of wondrous grace!

Bestow upon us new blessings. Give to us the freshness of the spring. We are saplings which have been planted by the fingers of Thy bounty and have been formed out of the water and clay of Thy tender

affection. We thirst for the living waters of Thy favours and are dependent upon the outpourings of the clouds of Thy generosity. Abandon not to itself this grove wherein our hopes aspire, nor withhold therefrom the showers of Thy loving-kindness. Grant that from the clouds of Thy mercy may fall copious rain so that the trees of our lives may bring forth fruit and we may attain the most cherished desire of our hearts.

—‘Abdu’l-Bahá

O Thou pure God! I am a little child; grant that the breast of Thy loving-kindness be the breast that I cherish; suffer me to be nourished with the honey and the milk of Thy love; rear me in the bosom of Thy knowledge, and bestow upon me nobility and wisdom while I am still a child.

O Thou the Self-Sufficing God! Make me a confidant of the Kingdom of the Unseen. Verily, Thou art the Mighty, the Powerful.

—‘Abdu’l-Bahá

O Lord! Guard Thou the children that are born in Thy day, are nurtured at the breast of Thy love, and fostered in the bosom of Thy

grace.

O Lord, they are verily young branches growing in the gardens of Thy knowledge, they are boughs budding in Thy groves of grace. Grant them a share of Thy generous gifts, make them to thrive and flourish in the rain that raineth from the clouds of Thy bestowal.

Thou art verily the Generous, the Clement, the Compassionate!

—‘Abdu’l-Bahá

O God! Grant Thy favour, and bestow Thy blessing. Vouchsafe Thy grace, and give a portion of Thy bounty. Enable these men to witness during this year the fulfilment of their hopes.

Send down Thy heavenly rain, and provide Thy plenteousness and abundance. Thou art the Powerful, the Mighty.

—‘Abdu’l-Bahá

He is God!

O peerless Lord! Praised be Thou for having kindled that light in the glass of the Concourse on high, for having guided that bird of faithfulness to the nest of the Abhá Kingdom. Thou hast joined that precious river to the mighty sea, Thou hast returned that spreading ray of light to the Sun of Truth. Thou hast welcomed that captive of remoteness into the garden of reunion, and led him who longed to look upon Thee to Thy presence in Thy bright place of lights.

Thou art the Lord of tender love, Thou art the last goal of the yearning heart, Thou art the dearest wish of the martyr's soul.

—‘Abdu’l-Bahá

O my God, O my God! Verily this plant hath yielded its fruit and standeth upright upon its stalk. Verily it hath astounded the farmers and perturbed the envious. O God, water it with showers from the cloud of Thy favours and cause it to yield great harvests heaped up like unto mighty hills in Thy land. Enlighten the hearts with a ray shining forth from Thy Kingdom of Oneness, illumine the eyes by beholding the signs of Thy grace, and gratify the ears by hearing the melodies of the birds of Thy confirmations singing in Thy heavenly gardens, so that these souls may become like thirsty fish swimming in the pools of Thy guidance and like tawny lions roaming in the forests of Thy bounty. Verily Thou art the Generous, the Merciful, the Glorious and the Bestower.

—‘Abdu’l-Bahá

O Compassionate God! O Lord of Hosts! Praise be unto Thee that Thou hast preferred these little children over the full-grown and mature, and bestowed upon them Thy special favours. Thou hast guided them. Thou hast been kind to them. Thou hast conferred upon them illumination and spirituality. Grant us Thy confirmation so that, when we grow up, we may engage in service to Thy Kingdom, become the cause of educating others, burn like radiant candles and shine like brilliant stars. Thou art the Giver, the Bestower, the Compassionate.

—‘Abdu’l-Bahá

O Thou beloved of my heart and soul! I have no refuge save Thee. I raise no voice at dawn save in Thy commemoration and praise. Thy love encompasseth me and Thy grace is perfect. My hope is in Thee.

O God, give me a new life at every instant and bestow upon me the breaths of the Holy Spirit at every moment, in order that I may remain steadfast in Thy love, attain unto great felicity, perceive the manifest light and be in the state of utmost tranquillity and submissiveness.

Verily, Thou art the Giver, the Forgiver, the Compassionate.

—‘Abdu’l-Bahá

O God, my God! Give me to drink from the cup of Thy bestowal and illumine my face with the light of guidance. Make me firm in the path of faithfulness, assist me to be steadfast in Thy mighty Covenant, and suffer me to be numbered with Thy chosen servants. Unlock before my face the doors of abundance, grant me deliverance, and sustain me, through means I cannot reckon, from the treasuries of heaven. Suffer me to turn my face toward the countenance of Thy generosity and to be entirely devoted to Thee, O Thou Who art merciful and compassionate! To those that stand fast and firm in Thy Covenant Thou, verily, art gracious and generous. All praise be to God, the Lord of the worlds!

—‘Abdu’l-Bahá

O my God! O Thou Who endowest every just power and equitable dominion with abiding glory and everlasting might, with permanence and stability, with constancy and honour! Aid Thou by Thy heavenly grace every government that acteth justly towards its subjects and every sovereign authority, derived from Thee, that shieldeth the poor and the weak under the banner of its protection.

I beseech Thee, by Thy divine grace and surpassing bounty, to aid this just government, the canopy of whose authority is spread over vast and mighty lands and the evidences of whose justice are apparent in its prosperous and flourishing regions. Assist, O my God, its hosts, raise aloft its ensigns, bestow influence upon its word and its utterance, protect its lands, increase its honour, spread its fame, reveal its signs, and unfurl its banner through Thine all-subduing power and Thy resplendent might in the kingdom of creation.

Thou, verily, aidest whomsoever Thou willest, and Thou, verily, art the Almighty, the Most Powerful.

—‘Abdu’l-Bahá

O Thou kind God!

From America, that distant country, we hastened to the Holy Land and directed our steps toward this blessed Spot. We attained unto the two blessed and sacred Thresholds and obtained boundless grace therefrom. We have now come to Mount Carmel, which is Thy sacred garden. Most of the Prophets turned to Thee in prayer upon this holy mountain, communing with Thee in the utmost humility at the midnight hour.

O Lord! We are now in this blessed place. We beseech Thine infinite bounties and long for a joyous and tranquil conscience. We desire firmness in the Covenant and seek Thy good-pleasure to our last breath.

O Lord! Forgive our sins and bestow upon us Thy manifold favours. Shield us within the shelter of Thy protection. Guard and preserve these two little children and nurture them in the embrace of Thy Love.

Thou art the Forgiver, the Resplendent, the Ever-Loving.

—‘Abdu’l-Bahá

O Thou forgiving God! Forgive the sins of my loving mother, pardon her shortcomings, cast upon her the glance of Thy gracious providence, and enable her to gain admittance into Thy Kingdom.

O God! From the earliest days of my life she educated and nurtured me, yet I did not recompense her for her toil and labours. Do Thou reward her by granting her eternal life and making her exalted in Thy Kingdom.

Verily, Thou art the Forgiver, the Bestower, and the Kind.

—‘Abdu’l-Bahá

Tablets, Extracts and Talks of ‘Abdu’l-Bahá

Extract from a Tablet of ‘Abdu’l-Bahá

O thou steadfast in the Covenant! Your letter hath come and imparted great delight, with its word that, praised be God, the youth of the Abhá paradise are verdant and tender from showers scattered out of clouds of heavenly grace, that they thrive and flourish in the April rains of heavenly guidance and are progressing day by day.

It is certain that each and every one of them will grow to be as a banner of guidance, a symbol of the bestowals that come from the realm of the All-Glorious. They will be sweet-singing nightingales in the gardens of knowledge, gazelles delicate and comely, roaming the plains of the love of God. You must attach the greatest importance to the education of children, for this is the foundation of the Law of God and the bedrock of the edifice of His Faith.

If it were known how much joy you have imparted through what hath been done for the children, the believers would surely educate all their children in the same way.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

When a speaker’s brow shineth with the radiance of the love of God, at the time of his exposition of a subject, and he is exhilarated with the wine of true understanding, he becometh the centre of a potent force which, like unto a magnet, will attract the hearts. This is why the expounder must be in the utmost enkindlement.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

Each of these revered souls, who are the servants of the world of humanity and the promulgators of universal peace, shall ere long shine like unto a brilliant star from the horizon of humankind and illuminate the whole earth.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

We have previously written and sent out a detailed letter regarding the education of children in faith, certitude, learning, and spiritual

knowledge, and their being taught to call upon the Heavenly Kingdom with suppliant hearts.

It is certain that ye will exert every effort toward this end.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

He is God.

O thou handmaid of God! Do thou establish a heavenly school and be thou a teacher in that house of learning. Educate the children in the things of God and, even as pearls, rear them in the heart of the shell of divine guidance.

Strive thou with heart and soul; see to it that the children are raised up to embody the highest perfections of humankind, to such a degree that every one of them will be trained in the use of the mind, in acquiring knowledge, in humility and lowliness, in dignity, in ardour and love.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

The greatness and honour of man reside in purity, truthfulness, benevolence, virtue, and constancy, not in earthly wealth and riches. Should a soul succeed in rendering a signal service to world of humanity, and in particular to the land of Persia, he will be a leader among leaders, and among those of preeminent rank he will be held most dear. This indeed is abounding wealth! This indeed is abundant prosperity! This indeed is everlasting riches!

—‘*Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

Wherefore thou shouldst seek to impart the Message to influential persons and become a cause of guidance to the learned and distinguished, that perchance there may be raised up in Iran wise, sagacious souls who shall be solicitous for both the good of the state and the welfare of the populace; who shall labour diligently night and day to the end that their great nation may retrieve its former glory and restore, for all the world to see, the splendour of the Kíyáníyán kings, and that its illustrious people may shine out amongst mankind with an extraordinary brilliance and attain to lasting happiness and contentment.

—‘*Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

... when spiritual perfections and virtues and the splendours of the All-Merciful are manifested in the vesture of women, and shine in the lamp of handmaidens, their reflection is more resplendent.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

The obligatory prayers are binding inasmuch as they are conducive to humility and submissiveness, to setting one’s face towards God and expressing devotion to Him. Through such prayer man holdeth communion with God, seeketh to draw near unto Him, converseth with the true Beloved of his heart, and attaineth spiritual stations.

As for Green Acre, if this become a centre for the Bahá’ís—with attendance granted to other groups—the divine call will reach all who wish to hearken unto it. If on the other hand it become a focal centre and rallying point for a host of empty-headed enthusiasts, each purveying his own fantastic creed, they will take up everyone’s time to no purpose propounding this or that outlandish notion.... Certainly we shall not deny access to members of other religions, but at the same time we have no wish that Green Acre should become a

breeding ground for superstitions. Indeed, our ardent hope is that the cry of the Kingdom may be raised in that spot, and that the Bahá'í character of the school may become sufficiently evident for it to attract the notice of other groups.

—*'Abdu'l-Bahá*

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Extract from a Tablet of 'Abdu'l-Bahá

In the beginning of his life man was in the world of the womb, wherein he developed the capacity and worthiness to advance to this world. The powers necessary for this world he acquired in that world. He needed eyes in this world; he obtained them in the world of the womb. He needed ears in this world; he obtained them there. All the powers that were needed in this world he acquired in the world of the womb. In that world he became prepared for this world, and when he entered this world he saw that he possessed all the requisite powers and had acquired all the limbs and organs necessary for this life, in that world. It followeth that in this world too he must prepare for the world beyond. That which he needeth in the world of the Kingdom he must obtain and prepare here. Just as he acquired the powers necessary for this world in the world of the womb, so, likewise, he must obtain that which he will need in the world of the Kingdom—that is to say, all the heavenly powers—in this world.

—*'Abdu'l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

In short, O ye beloved of the Lord! Regard ye not the tyranny and iniquity of the ignorant. Resist oppression with justice, oppose tyranny with equity, and respond to bloodthirstiness with loving-kindness. Be the well-wishers of the advancement of Persia and its people, and strive to promote civilization for all humanity.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

The “true and radiant morn” is the dawn of the Covenant and the first light of the Testament of the Day-Star of the world. The “Tree of Anísá” is the blessed tree which hath flourished in the Most Great Paradise and casteth its shadow upon all regions.

—*‘Abdu’l-Bahá*

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Extract from a Tablet of ‘Abdu’l-Bahá

As to the Nineteen Day festivity, it is of the utmost importance that the friends should gather at a meeting where, in complete attunement and love, they should engage in the remembrance of God and His praise, and converse as to the glad-tidings of God, and proofs of the advent of Bahá'u'lláh, and should recount the high deeds and sacrifices of the lovers of God in Persia, and tell of the martyrs' detachment from the world, and their ecstasy, and of how the believers there stood by one another and gave up everything they had.

The Nineteen Day festivity is, therefore, of very great importance.

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A Tablet of 'Abdu'l-Bahá

He is God.

O servant of the Blessed Beauty! Blessed art thou, since thou art engaged in rendering a service which will make thy face to shine in the Abhá Kingdom, and that is the education and training of children. If one should, in the right way, teach and train the children, one would be performing a service than which none is greater at the sacred Threshold. According to what we have heard, thou art succeeding in this. Thou must, however, strive unceasingly to win ever higher achievements.

At all times, I implore Almighty God to make thee the means of illuminating the minds of those children, of bringing their hearts to life and sanctifying their souls. Greetings be unto thee, and praise.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O young trees and plants, matchless and tender, that grow in the meadows of guidance! O ye newcomers to the Fraternity of Truth! Although now ye be learners, the hope is that through showerings from the clouds of grace, ye will become teachers; that ye will flourish even as flowers and fragrant herbs in the garden of that knowledge which is both of the mind and of the heart; that each one of you will grow as a tree rich in yield, fair, fresh, and strong, heavy with sweet fruit.

May the hidden confirmations of God make each one of you to become a well-spring of knowledge. May your hearts ever receive inspiration from the denizens of the Concourse on high. May the drop become as the great sea; may the mote dazzle as the shining sun.

His Holiness the Báb hath said: “Should a tiny ant desire in this day to be possessed of such power as to be able to unravel the abstrusest and most bewildering passages of the Qur’án, its wish will no doubt

be fulfilled, inasmuch as the mystery of eternal might vibrates within the innermost being of all created things.” If so helpless a creature can be endowed with so subtle a capacity, how much more efficacious must be the power released through the liberal effusions of the grace of Bahá’u’lláh! What confirmations will be garnered, what influxes of the heart!

Wherefore, O ye illumined youth, strive by night and by day to unravel the mysteries of the mind and spirit, and to grasp the secrets of the Day of God. Inform yourselves of the evidences that the Most Great Name hath dawned. Open your lips in praise. Adduce convincing arguments and proofs. Lead those who thirst to the fountain of life; grant ye true health to the ailing. Be ye apprentices of God; be ye physicians directed by God and heal ye the sick among humankind. Bring those who have been excluded into the circle of intimate friends. Make the despairing to be filled with hope. Waken them that slumber; make the heedless mindful.

Such are the fruits of this earthly life. Such is the station of resplendent glory. Upon you be Bahá’u’l-Abhá.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O thou steadfast in the Covenant! In reply to thy letter, I am obliged to be brief. Praise thou God that thou hast succeeded in becoming a teacher of young Bahá'ís—young trees of the Abhá Paradise—and at the same time art able to benefit the other children as well.

According to the explicit divine Text, teaching the children is indispensable and obligatory. It followeth that teachers are servants of the Lord God, since they have arisen to perform this task, which is the same as worship. You must therefore offer praise with every breath, for you are educating your spiritual children.

The spiritual father is greater than the physical one, for the latter bestoweth but this world's life, whereas the former endoweth his child with life everlasting. This is why, in the Law of God, teachers are listed among the heirs.

Now you, in reality, have acquired all these spiritual children free and gratis, and that is better than having physical children; for such children are not grateful to their fathers, since they feel that the father serveth them because he must—and therefore no matter what he doeth for them, they pay it no mind. Spiritual children, however, are always appreciative of their father's loving-kindness. This, verily, is out of the grace of thy Lord, the Beneficent.

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A Tablet of 'Abdu'l-Bahá

O thou servant of God! Thou didst ask as to the education of children. Those children who, sheltered by the Blessed Tree, have set foot upon the world—those who are cradled in the Faith and are nurtured at the breast of grace—such must from the beginning receive spiritual training directly from their mothers. That is, the mother must continually call God to mind and make mention of Him, and tell of His greatness, and instill the fear of Him in the child, and rear the child gently, in the way of tenderness, and in extreme cleanliness. Thus from the very beginning of life every child will be refreshed by the gentle wafting of the love of God and will tremble with joy at the sweet scent of heavenly guidance. In this lieth the beginning of the process; it is the essential basis of all the rest.

And when the child hath reached the age where he can make distinctions, let him be placed in a Bahá'í school, in which, at the beginning, the Holy Texts are recited and religious concepts are taught. At this school the child is to study reading and writing as well as some fundamentals of the various branches of knowledge, such as can be learned by children.

At the start, the teacher must place a pen in the child's hand, arrange the children in groups, and instruct each group according to its capacity. When the children have, in a given place, been seated in rows, and each holdeth a pen, and each hath a paper before him, and the teacher hath suspended a blackboard in front of the children, let him write thereon with his chalk and have the children copy what he hath written. For example, let the teacher write an alif (a) and say, "This is an alif." Let the children then copy it and repeat: "This is an

alif.” And so on, till the end of the alphabet. As soon as they properly recognize the letters, let the teacher make combinations of the letters, while the children follow his lead, writing the combinations on their paper, until, by this method, they come to recognize all the letters, singly and combined in words. Let the teacher then proceed to writing sentences, while the children copy what he hath written, each on his own sheet of paper. Let the teacher then explain the meaning of the sentence to the children.

And once they have become skilled in the Persian tongue, let the teacher first translate and write out single words and ask the students the meaning of those words. If a pupil hath grasped a little of this, and hath translated the word, let the teacher praise him; if all the students are unable to accomplish this, let the teacher write the foreign language translation beneath the given word. For example, let him write *samá* (heaven) in Arabic, and ask: “How do we say this in Persian?” If one of the children replieth, “The Persian translation of this word is *ásimán*”, let the teacher praise and encourage him. If they are unable to answer, let the teacher himself give the translation and write it down, and let the children copy it.

Later, let the teacher ask: “How do they say this in Russian, or French, or Turkish?” If they know the answer, excellent. If not, let the teacher say, “In Russian, or French, the translation is thus and so”, write the word on the board, and have the children copy it down. When the children have become skilled in translating single words, let the teacher combine the words into a sentence, write this on the board, and ask the children to translate it. If they are unable, let the

teacher himself translate the sentence and write down the translation. It would of course be preferable for him to make use of several languages.

In this way, over a short period—that is, three years—the children will, as a result of writing the words down, become fully proficient in a number of languages, and will be able to translate a passage from one language to another. Once they have become skilled in these fundamentals, let them go on to learning the elements of the other branches of knowledge, and once they have completed this study, let each one who is able and hath a keen desire for it, enrol in higher institutions of learning and study advanced courses in the sciences and arts.

Not all, however, will be able to engage in these advanced studies. Therefore, such children must be sent to industrial schools where they can also acquire technical skills, and once the child becomes proficient in such a skill, then let consideration be given to the child's own preference and inclinations. If a child hath a liking for commerce, then let him choose commerce; if industry, then industry; if for higher education, then the advancement of knowledge; if for some other of the responsibilities of humankind, then that. Let him be placed in the field for which he hath an inclination, a desire, and a talent.

But the indispensable basis of all is that he should develop spiritual characteristics and the praiseworthy virtues of humankind. This is the primary consideration. If a person be unlettered, and yet clothed with

divine excellence, and alive in the breaths of the Spirit, that individual will contribute to the welfare of society, and his inability to read and write will do him no harm. And if a person be versed in the arts and every branch of knowledge, and not live a religious life, and not take on the characteristics of God, and not be directed by a pure intent, and be engrossed in the life of the flesh—then he is harm personified, and nothing will come of all his learning and intellectual accomplishments but scandal and torment.

If, however, an individual hath spiritual characteristics, and virtues that shine out, and his purpose in life be spiritual and his inclinations be directed toward God, and he also study other branches of knowledge—then we have light upon light: his outer being luminous, his private character radiant, his heart sound, his thought elevated, his understanding swift, his rank noble. Blessed is he who attaineth this exalted station. Greetings be unto thee, and praise.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O ye handmaids of the Merciful! The school for girls taketh precedence over the school for boys, for it is incumbent upon the girls of this glorious era to be fully versed in the various branches of knowledge, in sciences and the arts and all the wonders of this pre-

eminent time, that they may then educate their children and train them from their earliest days in the ways of perfection.

If, as she ought, the mother possesseth the learning and accomplishments of humankind, her children, like unto angels, will be fostered in all excellence, in right conduct and beauty. Therefore the School for Girls that hath been established in that place must be made the object of the deep concern and high endeavours of the friends. The teachers of that school are handmaids close to the Sacred Threshold, for they are of those who, obedient to the commandments of the Blessed Beauty, have arisen to educate the girl children.

The day will come when those children will be mothers, and each one of them in her deep gratitude will offer up prayers and supplications to Almighty God and ask that her teachers will be granted joy and well-being forever, and a high station in the Kingdom of God.

Name ye this school the Mawhibat School (The School of Bounty).

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A Tablet of ‘Abdu’l-Bahá

O ye daughters of the Kingdom! In past centuries the girl children of Persia were deprived of all instruction. They had neither school nor academy, no kindly tutor and no teacher. Now, in this greatest of centuries, the bounty of the All-Bountiful hath encompassed the girls

as well, and many schools have been founded in Persia for the education of girl children—but what is missing from them is character training, and this despite the fact that such training is more important than instruction, for it is the primary accomplishment of humankind.

Praised be God, a school for girls hath now been established in Hamadán. Ye who are the teachers thereof must devote more of your efforts to character training than instruction, and must raise up your girl children to be modest and chaste, of good character and conduct—and in addition must teach them the various branches of knowledge.

If ye follow this course, the confirmations of the All-Glorious Kingdom, in a great rolling swell, will rise and surge above that school.

My hope is that ye will succeed in this. Upon you be the Glory of the All-Glorious.

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A Tablet of ‘Abdu’l-Bahá

O maidservants of God! Now is the time to take hold of the viol of love, raise the melody of the Kingdom of God, eradicate war and lay the foundation for peace. The love of God will so overflow from the

hearts as to stream forth like unto a torrent, flooding the whole world with the outpourings of His incalculable favours. Ye are the exponents of this love and are enraptured by the beauty of the Lord of Oneness. When your hearts are wholly attracted to the one true God you will acquire divine knowledge, will become attentive to the proofs and testimonies and will commit to memory the glad-tidings concerning the Manifestation of the Beauty of the All-Merciful, as mentioned in the heavenly Scriptures. Then ye shall behold how wondrous are His confirmations and how gracious is His assistance. And upon ye be salutation and praise.

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A Tablet of ‘Abdu’l-Bahá

Praise be to God, within the sheltering grace of the Blessed Beauty, here in the lands of the West, a breeze hath blown from over the rose-gardens of His bestowals, and the hearts of many people have been drawn as by a magnet to the Abhá Realm.

Whatever hath come to pass is from the confirmations of the Beloved; for otherwise, what merit had we, or what capacity? We are as a helpless babe, but fed at the breast of heavenly grace. We are no more than weak plants, but we flourish in the spring rain of His bestowals.

Wherefore, as a thank-offering for these bounties, on a certain day don thy garb to visit the Shrine, the ka'bih of our heart's desire, turn

thyself toward Him on my behalf, lay down thy head on that sacred Threshold, and say:

O divine Providence! O Thou forgiving Lord! Sinner though I be, I have no refuge save Thyself. All praise be Thine, that in my wanderings over mountains and plains, my toils and troubles on the seas, Thou hast answered still my cries for help, and confirmed me, and favoured me, and honoured me with service at Thy Threshold.

To a feeble ant, Thou hast given Solomon's might. Thou hast made of a gnat a lion in the thicket of Thy Mercy. Thou hast bestowed on a drop the swelling waves of the sea, Thou hast carried up a mote to the pinnacles of grace. Whatever was achieved was made possible through Thee. Otherwise, what strength did the fragile dust possess, what power did this feeble being have?

O divine Providence! Do not seize us in our sins, but give us refuge. Do not look upon our evil ways, but grant forgiveness. Consider not our just deserts, but open wide Thy door of grace.

Thou art the Mighty, the Powerful! Thou art the Seer, the Knower!

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A Tablet of 'Abdu'l-Bahá

O thou divine Mishkín! A thousand praises be to the one true God, that for years thou didst suffer in the path of the Heavenly Beauty, enduring separation, affliction, and captivity, and no sooner was there some respite in restrictions, than thou didst hasten to the Most Great Prison, turned thy face away from all else but Him, melted away in the fire of His love, sought His good-pleasure, and recognized the Candle of the Covenant. Through the bountiful grace of the Blessed Beauty, mayest thou revive the gatherings of the friends and cause the hearts of His loved ones to be united. This, however, is on condition that at such meetings thou makest mention of naught but the soul-stirring remembrance of the Ancient Beauty....

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Extract from a Tablet of ‘Abdu’l-Bahá

... and this servant has, as a thing divinely ordained, been unwell for some time past, until I went to Beirut for a change of air. I have recently come back from there and at present I am staying at the village of Yarká, which lies on a hill some eighteen kilometres from ‘Akká, and I intend to remain here for a while.

Praise be to God, the Lord of mankind, that the illness is now remedied, though a state of infirmity still persists. Moreover, I am overshadowed by the bounties of God from every side.

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A Tablet of ‘Abdu’l-Bahá

The Lamp of the assemblage of the high-minded, the Prince of the enlightened, Shaykhu’r-Ra’ís,—may he be a ray of God and a dazzling moon!

O kind Friend! What thy musk-laden pen hath inscribed bestowed joy and brought delight. It was not a dew-drop but an ocean; not a lamp but a beam of sunlight. Praise and glory be to God, Who hath endowed creation with such beatitude and conferred such tranquillity upon the hearts, and by imparting heavenly knowledge made the friends stars of the East brilliant moons, so that they would enkindle the light of understanding, and with the showers of the rain of their utterance make human hearts the envy of meadows and rose-gardens. O kind Friend! The All-Bountiful God guided thee and led thee to traverse mountains and deserts, to reach the city of thine ancestors. That land stood in great need of one mighty soul like that loving friend to enter therein, engage in discussion, show the Way of God, embellish the assemblage of men with mysteries unveiled, and watch over their spiritual lives so that they might abide under the shade of the tree of hope. Thou shouldst speak forth, wax eloquent, divulge the hidden secrets, share the Word of God, inaugurate a school of the Kingdom and give instruction in heavenly Books, ignite a shining lamp, and burn down the veils of the imaginings of the ignorant. May thy soul be joined to the Beloved.

Extract from a Tablet of ‘Abdu’l-Bahá

As for your desire to publish a monthly magazine in the Arabic and Persian languages that would have a circulation in a number of countries—it would be unwise to embark on such a project at the present time, unless the magazine were to be devoted in its entirety to purely scientific and literary topics, and to contain no mention of political subjects, whether in the form of articles or news reports. My prayer is that God will enable thee to be divinely inspired, not politically motivated—this condition is what befitteth thee, for it is based upon a permanent foundation and its effects are lasting. The scientific matters discussed in your proposed journal should be limited to those that will be of profit to the people, and not such questions as do not go beyond empty verbiage and can have no other outcome, if pursued, than idle contention; rather, the journal should treat of such matters as divine philosophy, mathematics, natural sciences, arts and crafts—areas, in short, from which the people will derive benefit. By the same token, you should refrain for the time being from broaching subjects connected with religion, for such discourse is calculated to provoke an outcry from the ignorant; unaroused from their sleep of heedlessness, they will merely be confirmed in their stubborn adherence to their own wayward beliefs.

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A Tablet of ‘Abdu’l-Bahá

He is God.

The handmaid of God, Miss Barney, had asked a question as to the wisdom of burying the dead in the earth. She said, too, that scientists in Europe and America, after prolonged and wide-ranging research and debate on this subject, have concluded that according to the dictates of reason, the benefits of cremation have been fully established—and wherein, then, lies the wisdom of the Holy Religions requiring burial in the earth?

As thou art aware, this servant doth not have the time for a detailed explanation, and therefore can write only a brief reply. Where universal phenomena are concerned, no matter how long and hard the human intellect may struggle to find the right procedures or the perfect system, it can never discover the like of the divine creation and its order of transferences and journeyings within the chain of life. For the transferences, the compositions, the gatherings and scatterings of elements and of constituent parts and substances proceed in a chain that is mighty and without flaw. Observe the effective universal laws and see to what a degree they are solidly established, secure, and strong.

And just as the composition, the formation, and growth and development of the physical body have come about by degrees, so too must its decomposition and dispersal be gradual. If the disintegration be rapid, this will cause an overleaping and a slackening in the chain of transferences, and this discontinuity will impair the universal relationships within the chain of created things.

For example, this elemental human body hath come forth from the mineral, the vegetable, and the animal worlds, and after its death will be entirely changed into microscopic animal organisms; and according to the divine order and the driving forces of nature, these minute creatures will have an effect on the life of the universe, and will pass into other forms.

Now, if you consign this body to the flames, it will pass immediately into the mineral kingdom and will be kept back from its natural journey through the chain of all created things.

The elemental body, following death, and its release from its composite life, will be transformed into separate components and minuscule animals; and even though it will now be deprived of its composite life in human form, still the animal life is in it, and it is not entirely bereft of life. If, however, it be burned, it will turn into ashes and minerals, and once it has become mineral, it must inexorably journey onward to the vegetable kingdom, so that it may rise to the animal world. This is described as an overleap.

In short, the composition and decomposition, the gathering and scattering and journeying of all creatures must proceed according to the natural order, divine rule, and the most great law of God, so that no marring nor impairment may affect the essential relationships which arise out of the inner realities of created things. This is why, according to the law of God, we are bidden to bury the dead.

The peoples of ancient Persia believed that earth burial was not even permissible, that such burial, to a certain degree, would block the coursings and journeyings required by nature. For this reason they built Towers of Silence open to the sky, on the mountaintops, and lay the dead therein on the surface of the ground. But they failed to observe that burial in the earth doth not prevent the natural travellings and coursings which are an exigency of creation—that rather, earth burial, besides permitting the natural march of phenomena, offereth other benefits as well.

And briefly stated, beyond this, although the human soul hath severed its connection with the body, friends and lovers are still vehemently attached to what remaineth, and they cannot bear to have it instantly destroyed. They cannot, for example, see the pictured face of the departed blotted out and scattered, although a photograph is only his shadow and in the end it too must fade away. So far as they are able, they protect whatever reminder they have of him, be it only a fragment of clay, a tree, or a stone. Then how much more do they treasure his earthly form! Never can the heart agree to look on the cherished body of a friend, a father, a mother, a brother, a child, and see it instantly fall to nothing—and this is an exigency of love.

Thus the ancient Egyptians mummified the body that it might remain intact to the end of time, their belief being that the longer the dead endured, the nearer they would draw to the mercy of their gods. Yet the Hindus of India cremate the body without any concern, and indeed the burning is a solace to their hearts. This lack of concern, however, is fortuitous: it deriveth from religious beliefs and is not a

natural thing. For they suppose that the more rapidly the body is destroyed, the nearer it will come to divine compassion. This is the opposite of what the ancient Egyptians believed. The Hindus are even persuaded that, as soon as the body is with great rapidity disintegrated, forgiveness will be assured, and the dead will be blessed forevermore. It is this belief which reconcileth them to the cremation.

Greetings be unto thee, and praise. I did not have the time to write even a line, but out of regard for Miss Barney, this hath been set down.

He is God.

Another point remains, and it is this: that in case of contagious diseases, such as the plague and cholera, whether cremation of bodies with lime or other chemicals is allowable or not. In such cases, hygiene and preservation are necessarily more important; for according to the clear divine texts, medical commands are lawful, and “necessities make forbidden things lawful” is one of the certain rules. Upon thee be the glory of the All-Glorious!

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Extract from a Tablet of ‘Abdu’l-Bahá

The vegetable spirit, the animal spirit, and the human spirit—the rational soul, that is—do not return after death to this world of the “first creation”.³⁷ As for that spirit of faith by which is meant the light of guidance, and that Holy Spirit, the reality of divine revelation, these both return, in every dispensation and cycle, to this the realm of the “first creation”.

* * *

A Tablet of ‘Abdu’l-Bahá

Through the maidservant of God, Lua, to the maidservant of God,
Corinne True, upon her be the Glory of God

He is God.

O thou whose heart is turned to the Kingdom of God! I was informed of the contents of thy letter to the maidservant of God, Lua, and found it to be a most wondrous message, a call to the true path, and freed from all doubt and uncertainty. Indeed the day hath come whereon the divine edifice, the merciful sanctuary and the spiritual Temple must be raised in America.

I ask God to strengthen His faithful friends in a great service and enable them to exert endeavours adequate to the erection of this great edifice, for which there will be a resounding call in all countries. By it shall the Lord grant confirmation to His loved ones in that land.

How great is the endeavour! How sublime the undertaking! For this is the first House of Worship that shall be established in those regions for the commemoration of His praise—a praise which shall reach the Kingdom of divine mysteries. And from that Temple shall be heard the anthems of glorification throughout all regions.

Of those who arise in the service of this edifice there shall be no soul but shall be imbued by God with a power emanating from His mighty Kingdom, and upon him shall rain such spiritual, heavenly blessings as shall fill his heart with a wondrous light and illumine his eyes to behold the glory of the Ancient of Days.

Convey my greetings to thy revered husband and say to him: There shall appear in that great continent, a sign. Turn thy attention to it, so that thereby thy luminous heart may attain confidence. Verily, thy Lord is All-Powerful. Upon thee be salutation and praise.

* * *

A Tablet of ‘Abdu’l-Bahá

To the Members of the Spiritual Assembly, upon them be the Glory of God, the Most Glorious.

He is God.

O ye who are chosen! O ye who are firm! O ye who are calling! O ye who are sincere! Verily, I praise my supreme Lord for choosing you to call in His Name among the people, for attracting you to the beauty of the All-Glorious, and for strengthening you to render His Cause victorious.

I trust in Him to make your faces shine forth with a glorious light in that clime, radiant as the face of heaven at early dawn, casting its light upon all regions.

Verily, I announce the glad-tidings of the confirmations which will sustain you, by the mercy of your Lord. For ye have arisen with all your powers to serve God's Cause in that vast land. Ponder this great bounty, this wondrous attainment!

With all joy and great happiness I send you the good news of the beginning of the Mashriqu'l-Adhkár in 'Ishqábád. The friends of God assembled together with great rejoicing, and carried the stones themselves, upon their backs, attracted by the love of God and for the sake of the glory of God. Soon shall that great Temple be completed and the voice of prayer and praise ascend to the sublime Kingdom.

I rejoiced to hear of the momentous undertaking upon which ye have embarked with such joy, ardour, and manifest zeal. I beseech the Lord to aid you in the promotion of His Word, and to assist you, by His ancient grace and favour, to lay the foundation of the Mashriqu'l-Adhkár. Ye, who are the first in that great land to set about this

mighty task, shall see ere long how the renown of this undertaking will spread throughout all regions, and how the tidings of its fame will thrill the ears of the people in every land.

Exert your energy to accomplish what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein, that they may be constant in their supplication, their glorification and praise, and that they may pray and offer glory unto God for guiding them to His Kingdom.

Convey my greetings and praise to the beloved of God in that glorious country.

Upon you be salutation and praise.

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Extract from a Tablet of ‘Abdu’l-Bahá

Praised be God ye have adorned yourselves with devotion and love, and are engaged in serving the Cause of the Kingdom. Heavenly blessings will certainly descend upon you, and the Kingdom of God will surely be established in that country in the plenitude of its glory. Place your whole trust in divine confirmations. I cherish the hope that the tabernacle of the oneness of mankind will be reared in that land. I love you all with the full affection of my heart and my soul, and beseech true felicity and prosperity for every one of you.

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A Tablet of ‘Abdu’l-Bahá

Upon him be the Glory of the All-Glorious.

O thou who art serving at the Pilgrim House of the Lord! Thou art a servant, but in reality thou art ministered unto—a steward, but in truth master of all. The Spirit Jesus hath said:

“If any man desire to be first, the same shall be last of all and servant of all.”³⁸ “And whosoever will be chief among you, let him be your servant.”³⁹

To serve the beloved of God is truly the principal role of this grief-stricken Servant. However, I am deprived of this service, but now thou hast won the day and adorned thine head with this glorious crown. We shall know in future what God hath decreed.

Convey Abhá greetings to Áqá Jamál, thy mother, and all the pilgrims. Upon thee be His glory!

* * *

A Tablet of ‘Abdu’l-Bahá

O thou attracted maid-servant of God! The celebration of the Feast of Naw-Rúz made me glad. Consider how different this meeting was from that of last year. Consider the bounty and the blessing of God. Therefore, know that this Cause is progressive. No obstacles in the world can hinder it. Thou didst realize divine joy and happiness in that meeting. Is it possible for earthly gatherings to give such divine joy? This bounty is itself the greatest evidence of the appearance of the Kingdom. I beseech God that the flame of the love of God may be intensified in the hearts of the friends and their zeal may be increased with every passing day. Thus may that land become a veritable paradise and the heavenly attainments become manifest.

If thou knewest in what spiritual state I write this letter, thou wouldst surely become like a flame of fire and set aglow the hearts by the fire of the love of God.

Thou hast written concerning the Most Holy Book. [40](#) It is intended that in the future, God willing, means will be provided, and with the utmost care it will be translated and sent to those regions.

O thou dear maid-servant of God! The souls who bear the tests of God become the manifestations of great bounties; for the divine trials cause some souls to become entirely lifeless, while they cause the holy souls to ascend to the highest degree of love and solidity. They cause progress and they also cause retrogression.

Dr. ... hath well said. Surely this Cause is beyond imaginations and thoughts. Convey greetings of respect to him, to his revered wife, to his son and to his bride.

O thou maid-servant of God! Surely, if some holy souls appear and arise to befittingly carry out the commandments and precepts of God, and be engaged in His service, they will verily become centres of light; an illuminating ray will extend from their hearts to all regions and the continent will become radiant.

Surely, all must today be called to love, to unity and to kindness; to integrity, to friendship, to fellowship, and to divine worship. I hope that thou and thy dear husband may continue to serve in all spirit and fragrance and that in this world ye may remain two radiant candles and from the eternal horizon ye may glisten like unto two shining stars.

* * *

A Tablet of ‘Abdu’l-Bahá

According to ancient custom, every nation has general holidays when all the people rejoice and are glad. That is, they choose the day of the year whereon a great or glorious event had occurred. On that day they manifest great joy and happiness. They visit one another; if they have any feelings of bitterness towards one another, they become reconciled on that day; hard feelings pass away and they unite in love for each other. As great events occurred on the day of Naw-Rúz for

the Persians, that nation therefore made it a national feast and considered it a national holiday.

This is, indeed, a blessed day because it is the beginning of the temperate season and the commencement of springtime in the Northern Hemisphere. All earthly things, whether trees, animals, or humans, become refreshed; they receive power from the life-giving breeze and obtain new life; a resurrection takes place and, because it is the season of springtime, there is a general marvellous activity in all contingent beings.

There was a time when the Persian dynasty died out and no trace remained thereof. On such a day [Naw-Rúz] a new one was founded. Jamshíd⁴¹ ascended the throne. Persia became happy and at peace. Its power, which had been dissipated, once more returned. Hearts and souls became possessed of wonderful susceptibilities, to such a degree that Persia became more advanced than it had been in former days under the sovereignty of Kayumars and Húshang.⁴² The glory and greatness of the government and the nation of Persia rose higher. Likewise, a great many events occurred upon the day of Naw-Rúz that brought honour and glory to Persia and to the Persians. Therefore, the Persian nation, for the last five or six thousand years, has always considered the Feast of Naw-Rúz as a day of national happiness, and until now it is sanctified and recognized as a blessed day.

In brief, every nation has a day to mark as a holiday which they celebrate with joy. In the sacred laws of God, in every cycle and

Dispensation, there are blessed feasts, holidays, and workless days. On such days no kind of occupation, commerce, industry, agriculture, or the like is allowed. All work is unlawful. All must enjoy themselves, gather together, hold general meetings, become as one assembly, so that the oneness, unity, and harmony of the people may be demonstrated in the eyes of all. As it is a blessed day it should not be neglected or left without results by making it a day limited to the fruits of mere pleasure. During such blessed days institutions should be founded that may be of permanent benefit and value to the people so that in their conversations and in history it may become widely known that such a good work was inaugurated on such a feast day. Therefore, the intelligent must look searchingly into conditions to find out what important affair, what philanthropic institutions are most needed, and what foundations should be laid for the community on that particular day, so that they may be established. For example, if they find that the community needs morality, then they may lay down the foundation of good morals on that day. If the community be in need of spreading sciences and widening the circle of knowledge, on that day they should proceed in that direction, that is to say, direct the thoughts of all the people to that philanthropic cause. If, however, the community is in need of widening the circle of commerce or industry or agriculture, they should inaugurate the means of attaining the desired aim. If the community needs protection, proper support, and care of orphans, they should act upon the welfare of the orphans, and so forth. Such undertakings as are beneficial to the poor, the weak, and the helpless should be pursued in order that, on that day, through the unity of all and through great meetings, results may be

obtained, the glory and blessings of that day may be declared and manifest.

Likewise, in this wonderful Dispensation, this day [Naw-Rúz] is a blessed day. The friends of God should be confirmed in service and servitude. With one another they must be in the utmost harmony, love, and oneness; clasping hands; engaged in the commemoration of the Blessed Beauty; and thinking of the great results that may be obtained on such a blessed day.

Today, there is no result or fruit greater than guiding the people, because these helpless creatures, especially the Persians, have remained without a share in the bestowals of God. Undoubtedly, the friends of God, upon such a day, must leave tangible, philanthropic, or ideal traces that should reach all mankind and not only pertain to the Bahá'ís.

In all the prophetic Dispensations, philanthropic affairs were confined to their respective peoples only—with the exception of small matters, such as charity, which it was permissible to extend to others. But in this wonderful Dispensation, philanthropic undertakings are for all humanity, without any exception, because this is the manifestation of the mercifulness of God. Therefore, every universal matter—that is, one that belongs to all the world of humanity—is divine, and every matter that is sectarian and private is not universal in character—that is, it is limited. Therefore, my hope is that the friends of God, every one of them, may become as the mercy of God to all mankind.

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A Tablet of 'Abdu'l-Bahá

To the Spiritual Assembly of the Bahá'ís of Bombay

O ye friends of God! It is understood that a wall hath been put up around the Bombay Cemetery, and that water supply is now available. It is a source of joy to the hearts that the friends are busily engaged in important matters, especially in regard to the graves of Bahá'ís, which to outward appearance should look majestic.

It is understood that the land for the cemetery is twenty yards wide and sixty yards long. The design of all cemeteries should be as follows: four large avenues intersecting at the middle like a cross. Each avenue should be at least two yards wide, with a water pool in the centre of the four avenues. Thus the width of the land will be divided into four sections, and each section similarly divided in the form of a cross.

Each grave should have a one-yard-wide flower bed to its right, left, top, and bottom. In other words, the graves should not be joined together. Each grave must have its own flower bed, and if beautiful trees were planted all around the cemetery as well as the water pond, it would be pleasing indeed.

The main point is that the graves should be situated separately in proper order and should have borders of flowers. However, you may deal with this as you deem advisable.

* * *

A Tablet of ‘Abdu’l-Bahá

O Friends of God! Now is the time for joy and gladness, for acquiring the characteristics of the All-Merciful. This transitory world is passing even as a fleeting shadow, and the days of life are speeding by. When finally we hasten from this world to the next, we should do so with a candle in our hand, a brightness in our countenance, and a spirit in our heart. Observe how the exterior is the sign of the interior. All tombs and sepulchres, even of the world’s most celebrated monarchs, are dark and gloomy, whereas the holy resting-places of the chosen ones of the All-Merciful are radiant and luminous. Let us then exert ourselves with heart and soul, and lift up our voices in a gladsome chorus, that we may become acceptable at the Threshold of Oneness; be made alive by the fragrant breaths of holiness; detach ourselves from whatsoever is of the world; become devoted servants at the threshold of Him Who is the Ever-Living, the Self-Subsisting; be made recipients of His infinite bounty, and attain to everlasting life. Upon you be salutation and praise.

* * *

A Tablet of ‘Abdu’l-Bahá

O ye flock of the Lord of glory! Blessed are they who have observed the fast during its appointed month, who have gathered together in perfect unity and harmony, have freed themselves from the insinuations of doubt and stood firm in the Covenant, have been graciously enabled to promote the Cause of God, and have arisen with utter self-abnegation for love of Bahá'u'lláh.

O ye who are nigh unto the threshold of the Lord of grandeur! Render thanks unto God that in this age of the Covenant ye have been drawn together under the sheltering shadow of the Beloved of the worlds and that your faces have been illumined with the light of the most great guidance. I beseech God that ye may tread the path of truthfulness and rectitude, of fellowship and of devotion to God, that ye may gain everlasting life, be adorned with every human virtue, become the heavenly angels of the kingdom of universal peace and the conquering hosts of the realm of the oneness of humanity. Upon you be greetings and praise.

* * *

A Tablet of 'Abdu'l-Bahá

O friends of God! Every assembly is in need of seasoned members who are worthy of its membership and are endowed with innate capacities. Likewise, the members of the Spiritual Assembly must acquire the capacities and merits that are requisites of this lofty station, and through the power of the spirit become experienced members of that assemblage. Those capacities are faith, assurance,

insight, loving-kindness, spirituality, radiance, purity, detachment, sanctity, holiness, high endeavour, and nobility of character. My hope is that the members of that assembly shall be distinguished by these attributes and qualities, and shall each day prove anew the existence of these blessings within the reality of their own being. If it be so, Burma shall become even as the snow-white Spot, and those regions shall become the arenas of God's most great bestowals. Upon you be the Glory of the All-Glorious!

* * *

Extract from a Tablet of 'Abdu'l-Bahá

The followers of truth hold dear not only human beings but animals as well. Man should, therefore, be kind to both human beings and animals and try, to the extent possible, to protect animals and provide for their comfort.

As to surgical dissection, it is productive of scientific benefits and medical advantages that contribute to the welfare of all humankind. The dissection of one animal may perhaps lead to discoveries that would bring life to a thousand million souls.

Although this surgical operation does harm in the particular instance, it is of universal benefit. This exploratory dissection may even be of benefit to the animal world. From this viewpoint, that which is conducive to general advantage is acceptable, even should it bring

harm in the particular case. It is permissible because the dissection of that animal yieldeth very great results.

* * *

A Tablet of ‘Abdu’l-Bahá

He is the All-Glorious.

O thou who circlest in adoration round His hallowed Shrine! Render thou thanks unto God for having received so heavenly a bestowal and partaken of so limitless a bounty! Thou hast attained the Spot round which circleth the Concourse on high, the Cynosure of the inhabitants of the Kingdom of glory. The lights of the All-Merciful dawn from its horizon, and the stars of divine mysteries shine brightly in its heaven. Its soil is redolent with perfume and ambergris, and its very dust is even as the most fragrant musk to the spiritual. In all the sacred Books and Scriptures it is known as the Holy Land, and its precincts are referred to as the Blessed Spot.⁴³ It hath been called the Vale of Towa and the snow-white Spot. Its heights are Mount Sinai and its hills the place of the revelation of the Lord of the heavens on high.

Unto Him Who conversed with God⁴⁴ it is the haven of peace and security, and unto the Friend of God⁴⁵ a shelter and a refuge. For Lot it is “a mighty pillar”,⁴⁶ and for Jacob a glorious homeland. For David it is the altar of adoration, and for Solomon the throne alluded to thus: “My Lord, grant a kingdom unto me such as shall not befit anyone after me.”⁴⁷ Unto Zechariah it is the sanctuary of supplication

and servitude, and unto John the Baptist the vale of the Kingdom and the wilderness of glad-tidings. For the Spirit of God⁴⁸ it is the scene of effulgent splendours and for the Beloved of God⁴⁹ the Farthest Mosque referred to in the verse “Glory be to Him who by night carried His servant from the Sacred Mosque to the Farthest Mosque.”⁵⁰ It is the abode of the Prophets and the dawning-place of the lights of the mighty signs of the Lord. It is the dayspring of holiness and the niche wherein appear the splendours of the all-glorious Lord. It is the appointed place for attainment to the Divine Presence and the site of the night journey of the Prophet Muhammad. Every divine light or revelation hath originated from this blessed land, or its most excellent Luminary hath emigrated thereto, or it hath found its consummation therein.

These perspicuous proofs and conclusive evidences are as manifest as the sun and leave no room for any soul to hesitate or doubt, for they have been explicitly revealed in the Holy Books and heavenly Scriptures, and spread abroad amongst the peoples and kindreds of the earth. Yet until the one true God chooseth to manifest a matter, it remaineth hidden behind the veils of concealment, even were it to be as renowned as the sun and the moon. When once He lifteth the veil, however, it becometh clear and apparent. May His Spirit and His Glory rest upon thee.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O thou my companion! It appeareth that thou hast become a prisoner in the city of Haifa, for when travel is postponed, a place becometh like unto a prison for the traveller; but this, verily, is a token of the grace of thy Lord, the Merciful, the Compassionate. This delay in Haifa, too, hath been a divine gift, for it hath led thee to breathe the sweet savours of God and inhale the musk-laden fragrances. It is my hope that, by the favours of the Almighty, thou mayest be confirmed and assisted in all matters on this journey. May thou be graciously aided to serve the Cause of God, achieve triumph and victory over the hosts of self and passion, spread abroad the Divine Fragrances, and bind together the hearts of the beloved of the Lord.

Convey thou my greetings to Jináb-i-Raf‘at.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O Shoghi! I have no time to talk; leave me be! Thou didst say “Write”, and I have written. What else should I do? Now is not the time for thee to read and write; it is the time to jump about and to chant “O my God!” Memorize the prayers of the Blessed Beauty and

chant them for me, that I may hear them; there is no time for anything else.

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A Tablet of ‘Abdu’l-Bahá

He is the All-Glorious.

To the pilgrim Ḥájí Nabíl-i-Musáfír, upon him rest the glory of God, the Most Glorious.

He is the All-Glorious.

O thou pilgrim unto that Spot round which circle the embodiments of holiness! It is among the greatest of divine blessings that thou wert brought into existence in this wondrous century, wert numbered among those who worship God, didst hasten unto the holy court of the King of the seen and unseen, didst achieve the honour of attaining unto His Presence, and didst hearken unto the matchless words that proceeded from His sanctified lips. Thou hast now also attained unto the bounty of circumambulating the Spot round which circle the spiritually illumined ones. Thou art firm and steadfast in the Covenant, and hast clung to the hem of the All-Merciful. Wherefore, render thanks unto the one true God that thou hast attained unto all these bestowals and hast been confirmed therein. Now, with a blissful

heart and exalted soul, travel forth through every region and cheer and gladden the people of Hamadán with the divine tidings.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who hast attained unto the Threshold of that Shrine which is sacred unto all the world and the envy of the most exalted Paradise! Praised be God that thou hast, through the gracious favour of the Lord, attained the honour of pilgrimage to the Spot round which circle the denizens of the Abhá Kingdom. Thou hast illumined thy countenance, perfumed thy locks, and sweetened thy disposition. Thou hast encountered that which hath been the utmost desire of the loftiest angels. Thou hast offered thine all in the path of the Beloved, and hast hastened to attain His nearness. How fortunate art thou! Wherefore, unloose thy tongue in praise of the Abhá Beauty and occupy thyself with the remembrance of Him—may my soul and spirit be a sacrifice for His loved ones—that the divine confirmations may become all-encompassing, and Divine Unity, like unto a flame, may blaze in the chamber of thy heart and burn away all the veils. The Most Great Name beareth me witness! The very dust of the Threshold of His Beauty is the loftiest throne of the realities of existence, for it is there that His Beauty is revealed in the visible realm. And yet, alas! Where is the eye capable of discernment? Where is the ear fit to hear, and the heart worthy of comprehending?

Blessed are those who inhale the musk-laden fragrances wafting from that Holy Shrine. Glory be upon thee and upon all who are firm in the Covenant.

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A Tablet of ‘Abdu’l-Bahá

He is the All-Glorious.

O thou who circlest round the Holy Sanctuary! Render thanks unto God that thou hast soared unto the heaven of sanctity and hast attained unto the firmament of Divine Unity. Thou hast quaffed the choice wine of loving-kindness proffered by the Cup-Bearer of Divine bounties, and hast partaken of the bread of the All-Merciful from the banquet table of God. Thou hast anointed thine eyes with that sacred earth which is the collyrium of the chosen ones of God, and hast burnished thy sight with that musk-scented dust. Thou hast entered beneath the shade of the Divine Lote-Tree and hast partaken of the fruits of the blessed Tree that is “neither of the East nor of the West”.⁵¹ Thou hast joined the assemblage of the All-Merciful and hast hastened forth, with thine entire being, on the path of the love of God. Thou hast kindled and illuminated thy heart and soul with the effulgent lights emanating from the dayspring of Oneness. Thou hast perfumed thy nostrils with the sweet savours wafting from the Divine rose-garden. Well is it with thee! Blessed, doubly blessed art thou! By God, the True One! Wert thou to recognize and comprehend what God hath ordained for thee, thy heart would rejoice with exceeding

delight, thy breast would be filled with gladness, thine eyes would be cheered, and thy soul would be exhilarated. Glory be unto thee!

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A Tablet of ‘Abdu’l-Bahá

He is the All-Glorious.

To Jináb-i-Áqá Shaykh Kázim, upon him rest the glory of God, the Most-Glorious.

He is the All-Glorious.

O thou pilgrim to the Spot round which circle the Concourse on high! Unloose thy tongue and render thanks for the bounties, bestowals, and special favours that the heavenly Beauty hath conferred upon thee, for thou hast become a source of divine confirmations and a wellspring of divine assistance. Thou hast attained unto the bounty of kissing the ground of the sacred Precincts, and hast been invested with the honour of inhaling the life-giving fragrances and soul-stirring breezes that waft from that pure and holy Shrine. Thou hast blessed thy countenance and hair with the dust of that sacred Threshold, and hast brightened and illumined both thine outer and inner eye. Many a desert, mountain, wilderness, and sea didst thou traverse till thou didst reach thine ultimate goal, the habitation of the Beloved, and attain unto this immense bounty and abiding bliss. Were

the people of the world to become apprised of this bounty and of this Holy Spot and its Lord, they would assuredly regard the dust from the sandals of the devoted pilgrims as a collyrium of insight and would reckon it to be the greatest of gifts in the world of creation. Glory be unto thee and unto every firm and steadfast pilgrim.

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A Tablet of ‘Abdu’l-Bahá

He is God.

To the pilgrim Áqá Siyyid Yúsuf, upon him rest the glory of God, the All-Glorious.

He is God.

O thou who circlest round the Point of Adoration of all that dwell on earth! Though thou hast endured the toils of travel and traversed both land and sea, yet praise be unto the Ever-Abiding, the Ancient of Days, for thou hast reached a destination that is the utmost desire of those who worship God. It is the focal point of prayer and the seat of glory. It is the snow-white Spot, the holy vale of Towa, and Mount Sinai. It is the Holy Land and the luminous wilderness. It is the Spot round which circumambulate the saints. And it is the object of the invocation “Holy, holy, the Lord our God, the Lord of the angels and the spirit!”⁵² Wherefore, as a thank-offering for these inexhaustible

blessings, lift up thy hands and recite thou this prayer with devotion and fervour:

“O Thou who art the answerer of the cries of the needy! O Thou kind Lord! What merit did I possess, that Thou didst bestow upon me so priceless a gift and vouchsafe unto me so excellent a favour? Thou hast conferred upon me the privilege of kissing Thy sacred Threshold. Oh, what a Threshold! For the souls of the Concourse on high are its watchmen, and the hearts of the denizens of the Abhá Kingdom stand, kneel, and prostrate themselves before it, lowly and submissive, like unto righteous believers.”

Thou wert engaged for some time in rendering outstanding services in that most glorious spot⁵³ and wert responsible for essential tasks. Thy services were praiseworthy and thine efforts pleasing. Return, now, to that land, and resume thy former services. It is hoped that, through the bounties of the All-Glorious Lord, thou wilt achieve even greater success than before, wilt cheer all the friends through distinguished services, and wilt, at all times, arise as an obedient servant to render service to the loved ones of God, for service to the loved ones of God is service to God. Glory be upon all who stand firm in the Covenant of God.

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A Tablet of ‘Abdu’l-Bahá

He is God.

O thou musk-scented pilgrim! It is incumbent upon thee to pass through those lands like unto a fragrant breeze, delivering to them a message from the Sacred Threshold and perfuming the nostrils of the yearning souls. Say:

“O ye lovers! The breezes of dawn and the sweet savours of rose blossoms wafting from the Holy Shrine are reviving the senses, stirring up the enamoured souls, bestowing new life, nourishing the spirit, conferring delight, and granting vision to the eyes and hearing to the ears. Praise be unto God that ye have attained a portion from this ocean, and a share of these vernal showers. O friends! Only the ear of the spirit can hearken unto this call, not that of the impotent body. And only receptive and aspiring souls can be revived by this perfume, not those who, sick with rheum, are incapable of smell. The latter remain deprived, for inhaling the sweetness of these fragrances is the portion of those whose senses are clear and who soar in flight. My hope is that all may delight in this bounty and become the recipients of divine grace and favour. Upon you be the glory of the All-Glorious.”

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A Tablet of ‘Abdu’l-Bahá

To Jináb-i-Hájí Áqá Ján, upon him be the glory of God.

He is God.

O thou pilgrim to the land of the Beloved! Thou didst endure the toils of travel till at last thou didst arrive at the sanctuary of the court of the Almighty. Twice hast thou attained unto this supreme bounty and been singled out for this honour and distinction. Thou hast become the object of the praise of the Concourse on high and the recipient of the blessings of the Abhá Beauty. The glance of His loving-kindness is all-encompassing, and His favours and bestowals are unfailing. Rejoice thou with delight for having such good fortune! The dwellers of this ephemeral world, high and low alike, spend their days and nights in pursuit of worldly matters only to suffer, in the end, manifest loss. Praised be God that thou hast partaken of a fruit from the Tree of Life, and hast discovered a glimmer of the bounties of the Lord of manifest signs. Thou hast quaffed a cup of the wine of heaven, and hast left an enduring legacy in this transitory world, notwithstanding that those who have renounced the world seek neither name nor fame, and pursue neither ambition nor desire. They show no regard for this world and seek naught save the good-pleasure of God. They tread no path but His, and speak naught save His praise. Notwithstanding, the blessings of this world too are destined for the beloved of God, whereas the fate of the heedless is naught but loss and ruin in both this world and the world to come. Render thanks unto God that thou hast been attired with this vesture and adorned with this crown! Upon thee be greetings and praise.

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A Tablet of ‘Abdu’l-Bahá

He is God.

To the pilgrim Áqá Mírzá Ibráhím, upon him be the glory of God, the Most Glorious.

He is God.

O pilgrim unto that Spot round which circle the holy ones! Praise be unto God that thou didst travel vast distances and traverse mountain, desert, and sea, till at last thou didst reach the sanctuary of the Desired One and kiss the Threshold of the All-Merciful. This is that Consecrated Spot and Holy Land wherein all the Prophets prayed and unloosed their tongues to announce the divine glad-tidings. At times they groaned and wailed, tearfully lamenting the grievous wrongs that would be suffered by the Beloved of all the worlds. At other times they rejoiced with exceeding gladness at the bountiful favours of the Lord of Hosts. The time is now at hand for those promised favours to be fulfilled, for those lights to shine forth, and for that everlasting sovereignty to be made manifest. Announce, therefore, unto all the Israelites the auspicious and joyful tidings that they shall become the recipients of the bounty of the Lord.

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A Tablet of ‘Abdu’l-Bahá

He is the All Glorious.

To the pilgrim, Áqá Khudádád, upon him be the glory of God the Most Glorious.

He is the All Glorious.

O thou musk-scented pilgrim! The Holy Shrine is the quintessential musk, the ambergris and sweet fragrance that perfume the nostrils of the embodiments of divine mercy. Whilst the heedless perceive but mere dust, those endowed with insight behold a spotless jewel and luminous star. To the eye of a child, the pearl and its shell are of equal worth. And in the estimation of the ignorant, crude glass is indistinguishable from a resplendent gem, and base copper hath the same value as the purest gold. But whensoever the matchless pearl and the lustrous gold are brought under the scrutiny of the assayer in the jewellers' market, their value and quality become readily manifest and recognized. In like manner, the denizens of the Concourse on high perceive the sweet scents of the Most Holy Shrine, and the manifestations of sanctity within the Abhá Kingdom inhale the vivifying fragrances wafting from the Most Sacred Sepulchre, for its very dust is life-giving and its atmosphere reviveth the spirits of those endued with perception. Render thanks, therefore, that thou hast received this most precious bestowal and hast been strengthened through this supreme bounty. Return, now, in a state of utmost enkindlement, joy, and fervour, and convey greetings and affection on behalf of 'Abdu'l-Bahá to the loved ones of God. Say:

“O friends! This is the time for fellowship and harmony. This is the day of oneness and of being everywhere united in speech. For

disunity is tantamount to death and destruction, whilst harmony conferreth life and salvation. The glory of the Cause of God and of His loved ones dependeth upon unity and wisdom, whilst disunity, falsehood, and estrangement cannot but lead to the degradation and abasement of both. Wherefore, strive to the utmost of your ability to increase your unity and harmony, that ye may become the manifestations of divine mercy.”

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O physician of the body and the spirit! Thy letter dated 12 April 1919 was received and renewed our old covenant; that is, after an interruption in our communication for some time, we once again began to correspond.

Miss Stevens is in England.

Praised be God that thou art now in an important place, a place where there is great capacity for the propagation of the divine teachings. For some time it hath been my wish that the call of the Kingdom of God may be raised in that great land. Nowhere in the whole world may be found people as civilized and humanitarian as the inhabitants of that land. Therefore, it is my earnest hope that the Divine Spirit may rapidly bestow eternal life upon those receptive souls, and that thou mayest be one of the summoners to the Kingdom, for I think it will become evident on all sides that divine confirmations will be vouchsafed to those heavenly souls from every direction. I am

confident, and thou shouldst likewise be confident and engage in spreading the teachings of God.

Convey my greetings and love to all the friends, especially Mr. Schwarz,⁵⁴ Mr. Herrigel,⁵⁵ Mrs. Taereh,⁵⁶ who is truly radiant, and to others. Upon thee rest greetings and praise.

Haifa

7 May 1919

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Extract from a Tablet of ‘Abdu’l-Bahá

O handmaiden of the Most High! Thy letter was received. Thou hast written that thou seekest to establish a new hospital and art arranging and planning it together with five other Bahá’í doctors. Should such a matter be accomplished, it would be most beneficial.

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Extract from a Tablet of ‘Abdu’l-Bahá

When that essence of holiness and reality of sanctity, her honour the Virgin Mary—upon her be salutations and praise—became purified and sanctified from all else save God, she brought forth such a luminous fruit that she became the shell for that divine Pearl and the target for the darts of infinite malice.

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Extract from a Tablet of ‘Abdu’l-Bahá

The meaning is this: Although those ill-mannered ones offered thee insults and taunts, cursed and reviled thee, and at last dismissed thee with the greatest disrespect and banished thee from thy town, it doth not matter. It behoveth thee to offer thanksgiving and praise for having attained to so great a bestowal, so manifest a bounty. O servant of Bahá! The Ancient Beauty, may my life be sacrificed for His loved ones, was repeatedly exiled from one land to another and banished from one country to the next. Thou didst follow in the footsteps of the Blessed Beauty and didst drink a cup from the ocean of His tribulations. May it redound to your health! God willing, thou wilt drink again from this brimming, life-giving chalice of joy and wilt partake of this delectable sweetmeat. Delight therein!

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A Tablet of ‘Abdu’l-Bahá

Glad tidings! The light of the Sun of Truth hath shed its radiance from the East!

Glad tidings! The heavenly powers are set in motion!

Glad tidings! The powers of the earth are quaking!

Glad tidings! The sun of religious imitation is clouded!

Glad tidings! The moon of superstition is eclipsed!

Glad tidings! The stars of worldly glory have fallen!

Glad tidings! The Spirit of God and the hosts of the Kingdom are rushing in!

Glad tidings! The angels of heaven have scattered throughout all regions!

Glad tidings! The breaths of the Holy Spirit have been wafted!

Glad tidings! The morn of joyful tidings hath dawned!

Glad tidings! The Sun of Truth hath shone forth!

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Our hope is that the Spiritual Assembly of Rangoon may shine resplendent and become as delightful as the highest heaven, that eloquent words and sweet utterances may be voiced therein, that it may ever consult upon and determine the means of exalting the Word of God, and that it may resort to every possible measure so that the light of truth might shine forth in that country and the banner of divine guidance be unfurled therein.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

As regards the seven qualities which thou hadst requested be enumerated, they are as follows:

First is knowledge: man must attain to the knowledge of God.

Second is faith.

Third is steadfastness.

Fourth is truthfulness, for truthfulness is the foundation of all the virtues of the human world, and without it prosperity and salvation are unattainable to any soul in all the worlds of God. Whensoever this holy attribute becometh securely established in one's being, the acquisition of all heavenly virtues will be realized.

Fifth is trustworthiness, a quality which ranketh among the greatest of all divine bestowals.

Sixth is faithfulness, another quality which ranketh among the finest attributes of a spiritual man.

Seventh is utter self-effacement, by which is meant that man should so surrender his will to God, and become so oblivious of his own pursuits, that he may attain unto the station of living sacrifice: Thus, if he sleepeth, it should not be for the sake of bodily repose,

but solely to recuperate his strength in order that his discourse may be clearer, his utterance more pleasing, and that he may serve God's creatures and expound His proofs; and if he waketh, he should remain alert, engage in service to the Cause of God, and utterly submerge his own desires and inclinations in the will of God. When he attaineth unto this station, the confirmations of the Holy Spirit shall surround him, and, armed with such a power, he shall be capable of withstanding all the peoples of the earth.

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A Tablet of 'Abdu'l-Bahá

O thou whose heart hath been filled with love for the beauty of God! I have perused thy gracious letter and intoned thy words that testify to the intensity of thy love for God, to the strength of thine attachment to His Cause, and to the greatness of thine attraction to His Kingdom; truly, this befitteth such as thee. From this sublime retreat I greet thee, and bestow upon thee praise and salutation. Distant as thou art in that far region, yet with my heart's eye do I see thee here before me, and with my spirit's tongue do I address thee, saying, "Happiness, all happiness is thine! Do thou announce unto the beloved of God in those regions the joyful tidings of His Glory."

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A Tablet of 'Abdu'l-Bahá

He is God.

The Hand of the Cause of God, Jináb-i-Ibn-i-Abhar,
upon him be the Glory of God!

O thou who art steadfast in the Covenant! A few days ago I was glancing at some photographs of the friends. By chance I came across thy photograph. As I beheld thy person standing poised and in the utmost dignity with chains around thy neck, I was so affected that all sorrow was turned into joy and radiance, and I praised God that the world's Greatest Luminary hath nurtured and trained such servants who, while tied in chains and under the threat of the sword, shine forth in the utmost exultation and rapture. And this is but a token of the grace of thy Lord, the Merciful, the Compassionate.

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A Tablet of 'Abdu'l-Bahá

Tihrán

The Hand of the Cause of God Ibn-i-Abhar, upon him be the glory of
God, the All-Glorious

He is God.

O harbinger of the Covenant! Thou hast written concerning Khurásání, the Muslim divine of Najaf.⁵⁷ Thou shouldst assuredly write in confidence to Áqá Mírzá Asadu'lláh-i-Mázindarání, asking him, if possible, to make a journey to visit him. He should, with a resolve born of the Kingdom, with spiritual strength and holy aspirations, with the breathings of heaven, and assisted by the confirmations of the Holy Spirit proceed thereto and speak forth with proofs and evidences, that perchance the light of the Most Great Guidance may illuminate Khurásání's heart and soul, delivering him entirely from his self, and causing him to find peace within the shelter of divine bestowals.

He should, moreover, help him to understand, through proofs and evidences, that the institution of *ijtihád*,⁵⁸ the dominion of the 'ulamá, the pleading of cases before the mujtahids, the attachment of the masses to them and their congregating behind them, and the rule of the religious leaders—all these will ere long be rolled up. The people will all adopt the disposition of the Europeans and become preoccupied with the comforts of this world. The foundation of religion will be entirely shaken and undermined—indeed, behold how weak and feeble it hath already become within this short period of time!

It is thus evident that religion and faith will soon be swept away and forgotten, even as it hath already happened in Europe, unless the hearts are vivified and the souls freed from the world through the breaths of the Holy Spirit and a new Dispensation is inaugurated.

This matter is clear and manifest and requireth no further proof or evidence. The Glory of Glories rest upon thee!

Jináb-i-Áqá Mírzá Asadu'lláh must protect the confidentiality of this distinguished personage and speak to him with the utmost forbearance and wisdom. That is to say, he must not vehemently rend the veil asunder.

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Extract from a Tablet of 'Abdu'l-Bahá

Bahá'u'lláh hath proclaimed the universality of education, which is essential to the unity of mankind, that one and all may be equally educated, whether girls or boys, and receive the same education. When education is universalized in all schools, perfect communication between the members of the human race will be established. When all receive the same kind of education the foundations of war and contention will be utterly destroyed.

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Extract from a Tablet of 'Abdu'l-Bahá

My hope is that the Tarbíyat School may be under the protection of the one true God, and may achieve extraordinary progress.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

... if you seek immunity from the sway of the forces of the contingent world, hang the Most Great Name in your dwelling, wear the ring of the Most Great Name on your finger, place the picture of ‘Abdu’l-Bahá in your home, and always recite the prayers that I have written; then you will behold the marvellous effect they produce. Those so-called forces will prove but illusions and will be wiped out and exterminated.

* * *

A Tablet of ‘Abdu’l-Bahá

O thou spiritual teacher! In thy school, instruct thou God’s children in the customs of the Kingdom. Be thou a teacher of love, in a school of unity. Train thou the children of the friends of the Merciful in the rules and ways of His loving-kindness. Tend the young trees of the Abhá Paradise with the welling waters of His grace and peace and joy. Make them to flourish under the downpour of His bounty. Strive with all thy powers that the children may stand out and grow fresh, delicate, and sweet, like the ideal trees in the gardens of heaven.

All these gifts and bounties depend upon love for the Beauty of the All-Glorious, and on the blessings in the teachings of the Most High, and the spiritual instructions of the Supreme Concourse, and on ecstasy and ardour and diligent pursuit of whatsoever will redound to

the eternal honour of the community of man. Greetings be unto thee, and praise.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O ye friends of God! The All-Merciful hath created humankind for the adornment of this contingent world, so that men may array the earth with the manifold blessings of heaven; that the inner reality of the human being may, like unto a lamp of the spirit, cause the community of man to become as a mirror for the assemblage on high.

It is clear that learning is the greatest bestowal of God; that knowledge and the acquirement thereof is a blessing from heaven. Thus is it incumbent upon the friends of God to exert such an effort and strive with such eagerness to promote divine knowledge, culture and the sciences, that ere long those who are schoolchildren today will become the most erudite of all the fraternity of the wise. This is a service rendered unto God Himself, and it is one of His inescapable commandments.

Wherefore, O loving friends, strive with heart and soul and strength to make the Tarbíyat School a center of enlightenment, and a well-spring of truth, that the children of God may shine with the rays of

boundless learning, and that these tender plants of the divine garden may grow and flourish in the grace that showereth down from the clouds of knowledge and true understanding, and advance to such a degree as to astonish the company of those who know.

I swear by the bounty of God's wisdom that if they win this great prize, the members of the Tarbíyat School will be admitted to the assemblage of God, and that unto them, beyond a peradventure, the portals of His grace will open wide. Salutations to you, and praise.

* * *

A Tablet of 'Abdu'l-Bahá

He is God.

O handmaid of the Most High! Our hearts rejoiced at thy letter concerning a school for girls. Praised be God that there is now a school of this type in Tíhrán where young maidens can, through His bounty, receive an education and with all vigour acquire the accomplishments of humankind. Erelong will women in every field keep pace with the men.

Until now, in Persia, the means for women's advancement were non-existent. But now, God be thanked, ever since the dawning of the Morn of Salvation, they have been going forward day by day. The hope is that they will take the lead in virtues and attainments, in

closeness to the Court of Almighty God, in faith and certitude—and that the women of the East will become the envy of the women of the West.

Praised be God, thou art confirmed in thy service, art exerting every effort in this work and taking great pains, and so, too, the teacher in the school, Miss Lillian Kappes. Give her my most affectionate greetings. Upon thee be the glory of the All-Glorious.

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Extract from a Tablet of ‘Abdu’l-Bahá

It is incumbent upon the youth to walk in the footsteps of Ḥakím⁵⁹ and to be trained in his ways, for such important souls as he and his like have now ascended to the Kingdom of Abhá. The youth must grow and develop and take the place of their fathers, that this abundant grace, in the posterity of each one of the loved ones of God who bore great agonies, may day by day increase, until in the end it shall yield its fruit on earth and in Heaven.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

It behoveth the servant to pray to and seek assistance from God, and to supplicate and implore His aid. Such becometh the rank of

servitude, and the Lord will decree whatsoever He desireth, in accordance with His consummate wisdom.

* * *

A Tablet of ‘Abdu’l-Bahá

He is the Most Glorious.

O true servant of God! Gird up thy loins, set firm thy steps, exert a mighty effort, and enter the plane of sacrifice. Be swift in the path of God and seek an abode loftier than the heavens. The fleet-footed charger is at the ready, the vast arena is beckoning, the ball of good fortune is in play, and the mallet of divine confirmation is at hand. It is time to spur on thy steed and carry away the prize from the field of play. “I do as bidden and bring the message.”⁶⁰ Make haste, make haste, for time is short and the minstrel’s melody is nearing its end. If, at this feast, thou dost not clap thy hands, beat the drum, lift up thy voice, and sing out the songs of joy, when wilt thou then know blissful rapture and heavenly intoxication?

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Extract from a Tablet of ‘Abdu’l-Bahá

As to Mr. Robert,⁶¹ the news of his ascension saddened the hearts. He was in truth most devoted. Gracious God! What a shining candle was

lighted within that black-coloured lamp. Praise be to God that this candle ascended from its earthly lamp unto the immortal Kingdom, to gleam and shine in the assemblage of heaven. Praise be to God that ye adorned his blessed finger with the ring bearing the inscription “I came forth from God, and return unto Him”.⁶² This too is a proof of his devotion; with his last breath he was aided to say “Alláh-u-Abhá” and stir thereby the hearts of those present.

O Thou Provider, O Thou Forgiver! Exalt dearly loved Robert in Thy Kingdom and, in the garden of the Abhá Paradise, make him an intimate of the birds of the meadow. O All-Knowing God! While that innocent soul was black in colour, he was, like unto the black pupil of the eye, a source of radiant light.

O Thou Forgiving Lord! Enable that yearning soul to behold Thee and cause that thirsty one to drink his fill of the water of life. Thou art the Bestower, the Pardoner, the Loving.

* * *

A Tablet of ‘Abdu’l-Bahá

He is the all-Glorious.

O thou servant of the sacred Threshold! It is possible, nay most easy, to please God, for if only one is pure in heart, His good-pleasure is attained; but to please the people is of the utmost difficulty. God

Himself did not succeed in pleasing the people—how can thou and I hope to do it? Still, we should strive as far as possible, for “that which cannot be achieved in its entirety should not be discarded in its entirety”.⁶³

It is my hope that, through the infinite bounties of the Almighty Lord, thou mayest achieve both. I for one have not succeeded; God willing, thou mayest succeed and pray in turn for my success. For the good-pleasure of God and that of His servants are the greatest of divine bestowals; indeed God’s good-pleasure resideth in our being pleased with His servants.

O Lord! Graciously assist me and this servant of Thine to attain unto this supreme bounty, that we may be pleased with everyone and they may be pleased with us. I beseech God to grant that we both may be confirmed in service to His holy Threshold. The Glory of Glories rest upon thee.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

... every great Cause in this world of existence findeth visible expression through three means: first, intention; second, confirmation; third, action. Today, on this earth there are many souls who are promoters of peace and reconciliation and are longing for the realization of the oneness and unity of the world of humanity, but this intention needeth a dynamic power so that it may become manifest in

the world of being. In this day, the divine instructions and lordly exhortations promulgate this most great aim, and the confirmations of the Kingdom also support and aid the realization of this intention. Therefore, although the combined forces and thoughts of the nations of the world cannot by themselves achieve this exalted purpose, the power of the Word of God penetrateth all things and the assistance of the divine Kingdom is continuous. Erelong it will become evident and clear that the ensign of the Most Great Peace is the teachings of Bahá'u'lláh, and the tent of union and harmony among nations is the Tabernacle of the divine Kingdom; for therein the intention, the power, and the action, all three, are brought together. The realization of everything in the world of being dependeth upon these three elements.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

The aim of the Bahá'ís is to raise aloft the banner of the world's Great Peace, to eradicate the foundations of war and conflict throughout all regions, to gather together all the divers nations and peoples beneath the single-hued Tabernacle of God, and to eliminate prejudice—whether racial, national, religious, sectarian, or political—from the face of the earth, so that all countries may become as one country, all races as one race, and all nations as one nation. Thus may the world of creation attain unto peace and tranquillity.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Therefore, in this day the doors of contention must be barred and the causes of strife prevented, and this is not possible unless all follow the Interpreter and obey the appointed Centre of the Covenant. That is, they must cleave unto his explicit utterance and hold fast unto his clear testimony in such wise that their tongues may relate only the words spoken by his tongue and their pens recount only that which he hath uttered. They must not speak a single letter more or less than he hath, nor add a word of interpretation, exegesis, or explanation, that all may be gathered beneath the shadow of the word of Divine unity and assembled under the banner of the oneness of God. This matter is the most important of matters and this foundation the greatest of all foundations. If two souls contend with one another, both are wrong, for there is no fault or defect greater than discord. Perceptions differ; should the understanding of individuals be made the authority on matters, the Frequented Fane⁶⁴ would, in a moment, be laid waste, the Verse of Light⁶⁵ would be annulled, and darkest night would descend. Wherefore, O ye loved ones of God and spiritual friends, listen with heart and soul, content yourselves with the explicit statement of this servant, and transgress it not, even to the extent of a single letter.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

O friends of God! ‘Abdu’l-Bahá is the embodiment of servitude and is not Christ; He is the servant of the world of humanity and is not its

chief; He is utter nothingness and is not possessed of any existence; He is pure evanescence and is not ever-abiding. These discussions will yield no result or benefit: We must set all such debates and controversies entirely aside—nay, we must consign them to oblivion and arise to accomplish that which is enjoined and required in this Day. These are mere words bereft of inner meaning; they are mere superficialities devoid of all reality.

That which is true and real is this: that we become united and agreed in our purpose and arise to flood this darksome world with light, to banish all enmity and foreignness from among the children of men, to perfume and revive the world with the sanctified breezes of the character and conduct of the Abhá Beauty, to cast the light of divine guidance upon East and West, to raise the tabernacle of the love of God and gather all people under its sheltering shadow, to confer peace and composure upon every soul beneath the shade of the blessed Tree, to show forth such love as to astonish the enemy, to turn ravenous and bloodthirsty wolves into the gazelles of the meadows of the love of God, to cause the oppressor to taste the sweet savour of meekness, to teach them that kill the submission and acquiescence of those that suffer themselves to be killed, to spread abroad the verses of the one true God, to extol the virtues and perfections of the all-glorious Lord, to raise to the highest heaven the cry of “O Thou the Glory of Glories!”, and to cause the call of “The earth shall shine with the light of her Lord!”⁶⁶ to reach the ears of the denizens of His Kingdom. Herein is reality! Herein is guidance! Herein is service! Herein is the exaltation of the world of humanity!

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

O ye true friends! Day and night ‘Abdu’l-Bahá calleth his loved ones to mind, and with every breath he communeth with them and longeth to behold their blessed faces. I beseech the Lord of the worlds that they may all attain unto that which is meet and seemly and may succeed in wholly following the Law of God.

* * *

A Tablet of ‘Abdu’l-Bahá

Bátúm

The friends of God and the handmaids of the Merciful, upon them rest the Glory of the All-Glorious

He is God.

O ye who are sincere! O ye who are enraptured! O ye who are steadfast in the Covenant and Testament! Praised be God that the barred path hath been cleared and communication hath been reestablished. Joyful news hath been received from the friends in those lands, bearing the tidings that they are steadfast in the Cause of

the Ever-Living, Self-Subsisting Lord, and stand as firm as a lofty and immovable mountain in faith and certitude.

Until now, it was not possible to travel and pass through that port, but, praised be God, in these days some friends have arrived from those regions and brought with them joyful tidings. Henceforth, the movement of the friends to and from those lands shall continue unabated. It is my hope that that port city may become illumined, the number of the friends therein may increase with every passing day, and souls may gather beneath the shadow of the Word of God, chant the verses of His Divine Unity, make the preserved Tablet of the Covenant an adornment around their necks, and attire their heads with the crown of firmness and the diadem of steadfastness. May they kindle the fire of love and burn away the veils of doubt, so that the beauty of the Divine Teachings may be fully unveiled, may shine like a bright candle in every gathering, and may reveal its splendour in every assembly.

Owing to the recent war and the great convulsion that ensued, souls that were fast asleep have been awakened, the heedless have become mindful, and the fame of the Divine Teachings hath been diffused throughout all regions. After fifty years, that which was promised in the Kitáb-i-Aqdas and the Súriy-i-Haykal hath been fulfilled and realized, and the significance of the words addressed to Berlin hath become as apparent and manifest as the clear horizon. The mystery of the words of warning to Wilhelm hath been made evident, and the address to the “Spot situated between the two seas” hath become as manifest as the sun and moon in the heavens. The verse “the throne of

tyranny hath, verily, been established upon thee” and the great prophecies and momentous happenings foretold by the Pen of the Most High have all come to pass.

In brief, it hath become apparent to all that the spirit of the age and the well-being of this century are today dependent upon the Teachings revealed by the Pen of Glory. Even the President established fourteen points as the foundation of the League of Nations.⁶⁷ Twelve of these were, fifty years ago, explicitly revealed by the Pen of the Most High, were disseminated throughout the world by means of newspapers and epistles, and the prominent people of Europe and America were apprised thereof.

Our purpose is this, that the time hath come for the friends, one and all, to arise to guide the people, and to lead the souls aright by their conduct, their deeds, and their words. Should they arise to do so, confirmations from the Kingdom of Glory shall descend upon them continually and the sweet savours of holiness shall be spread abroad.

The Glory of the Glories rest upon you!

30 July 1919

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Extract from a Tablet of ‘Abdu’l-Bahá

He is the All-Glorious.

O ye friends of the Beloved! The candle of guidance is burning, and the light shining from the Supreme Horizon adorneth every assemblage. The showers of grace are pouring down, and the bestowals of the unseen Kingdom are abundant. The angelic voice is raised in song, and the birds of the garden warble the Psalms of David. The musk-scented breeze sheddeth its fragrance, and the gentle wind wafting from the garden of roses reviveth the souls of the righteous. Yet, the heedless are as dead and the ignorant fast asleep. The wavering souls are withered and the chilled hearts downcast. For the sun lighteth the eyes of the seeing, not of the blind; the songs of David transport the spirits of the hearing, not of the deaf; and the nectar of eternity is sweet in the mouths of those with taste, not of the dead.

Praise be to God that your vision is illumined and your hearts like unto a rose-garden. Your cups are filled with choice wine, and your assemblage adorned with the Cup-bearer's beauteous face. The eyes of the loving-kindness of the Ancient Beauty, the Most Great Name, are turned towards you, and the glances of the eye of mercy are cast upon you. Wherefore, in thanksgiving for such grace and bounty, strive ye to spread abroad His fragrances and drink deep from His refreshing cup. Burn brightly even as a candle, be ablaze as the Fire that was kindled in the right side of the Vale,⁶⁸ and illumine the whole world. Thus may the Caucasus become the nest of the immortal Phoenix and the people of Tiflis intimate companions of that cherished Bird; thus may the fowls of holiness sing and chant in its

gardens of reality and the gazelles of unity amble and stroll in its fields and mountains. When that land is quickened by the breezes of the Self-Subsisting Lord, it will become even as the Abhá Paradise.

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Extract from a Tablet of ‘Abdu’l-Bahá

O my friend! Render thou thanks unto God for having illumined thy sight with the effulgent rays shed from the Sun of Truth, and for having quickened thee and baptized thee with the water of life and the fire of the love of God.

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Extract from a talk of ‘Abdu’l-Bahá

The love of God is spoken of as fire, for it burneth away the veils, and as water, for it is the source of life. In short, the love of God is the inmost reality of the virtues of the world of humanity. Through it, human nature is purified. Through the love of God, one is delivered from the defects of the human world. Through the love of God, one maketh progress in the realm of virtues. The love of God is the cause of the illumination of the world.

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Extract from a Tablet of ‘Abdu’l-Bahá

O ye friends of ‘Abdu’l-Bahá! The tumult of the nations and the clamour of their peoples are certain and inevitable in the Day of the Manifestation of the Most Great Name. The wisdom of this irrevocable decree is clear and evident. For when the winds of tests blow, the frail trees are uprooted while the blessed trees are made firm and immovable. Torrents of rain distress and scatter the creeping things that walk upon the earth while the gardens are filled with anemones and bring forth roses and sweet herbs, and the nightingales warble their melodies, chanting a myriad songs at every moment. This is a bounty unto the righteous and a calamity unto those who are weak. Render thanks unto God that your feet are firm and your faces, like pure gold, are aglow in the fire of tests. I beseech the one true God that day by day ye may increase in firmness and steadfastness.

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Extract from a Tablet of ‘Abdu’l-Bahá

Thou hadst asked about the meaning of the statement “the transgressions of the parents will affect four generations of their descendants.” Know thou that spiritual diseases are like physical ones. Thou seest that if a person is afflicted with a chronic physical illness, traces of his ailment will linger in three or four generations of his offspring. Likewise, should he be afflicted with a spiritual disease, that of an immoral character, this will have a great influence on his progeny, for upbringing exerteth an astounding influence and that person’s character will be passed on to his descendants. A powerful force is thus needed to eliminate that influence. By this

“transgression” is meant immorality and heedlessness of God. In truth, this transgression is the breaking of the Covenant, the abasement resulting from which will linger in the descendants for four generations.

And now, I hope that thou shalt become the cause of the illumination of souls, so that they may acquire a heavenly nature, and that thy goodly character may exert its influence upon a vast number of people.

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Extract from a Tablet of ‘Abdu’l-Bahá

Seize thy chance, exert every effort, and pay no heed to matters that do not yield any fruit.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Every assembly held for the purpose of bringing about unity and concord will be conducive to turning strangers into friends and aliens into companions. ‘Abdu’l-Bahá will be present in heart and soul at that gathering.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Likewise, when the regiments of an army and the members of a legion stand together and are connected with one another, mighty victories will be won. However, if they gather together one day and disperse the next, no results will be produced.

Therefore, as ye are a heavenly host and have become the army of life, ye must remain firm and unshakeable in unity, steadfastness, and concord, that ye may win spiritual victories.

With tearful eyes, I supplicate at the Divine Threshold that ye may be confirmed in steadfastness and constancy and may become the cause of the guidance of the people of that land.

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Extract from a Tablet of ‘Abdu’l-Bahá

The highest wish of them that are filled with the Divine Spirit is unity and harmony amid the friends and spiritual connection among the hearts of the believers; that they may shine like unto brilliant stars in this darksome world, teach all the peoples of the world the mores of love, and show everyone kindness and friendship, sympathy and courtesy; that they may become as refreshing water to every thirsty one, the bread of heaven to every hungry one, a healing medicine to

every ailing one, and the cause of everlasting glory to every abased one.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

O thou who art firm in the Covenant! Thy letter was received and its purport was made plain and evident. Thou hadst written of the high endeavour, the exertion and the determination evinced by the loved ones of God, of their irrepressible enthusiasm for the construction of the Mashriqu’l-Adhkár, and of the engagement of their blessed persons in carrying its building stones. In truth, this news brought such joy to the hearts as is impossible to describe or recount, for it conjured the image of that noble assemblage bearing stones in the utmost humility and meekness and yet considering themselves exalted above the kings of the world. They serve as manual labourers in the Mashriqu’l-Adhkár, they carry the earth and mortar, and this they offer as a gift to the Threshold of Oneness, particularly Jináb-i-Hájí ‘Alí-Aşghar-i-Mílání, who in such a frail state moveth the rocks, and yet with such dignity. How I long with all my heart to see a photograph of those distinguished souls!

O Lord, my God! Confirm them in Thy service; strengthen their backs in bearing the stones for the erection of the Mashriqu’l-Adhkár. O Lord, my God! Illumine the faces of these righteous ones with the light that shineth from the dawning-place of Thy mysteries. Verily,

Thou art the Mighty and the Unconstrained, and verily Thou art the Merciful and the Compassionate.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Verily I say unto thee: I am with you in heart and in spirit. I delight in your joy and my spirit rejoiceth in your happiness. With mine inner ear I hear your call and with mine inner sense I inhale the sweet savours of the garden of your hearts.

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Extract from a Tablet of ‘Abdu’l-Bahá

Verily, I beseech God to cast upon you the glances of the eye of His mercy, to raise you up through His celestial power, to stir you into motion by His heavenly breeze, to aid you to declare the conclusive proofs and testimonies of His oneness, to sever you from the world and all that is therein, to purge and sanctify you from all that pertaineth to this earthly life, and to enable you to spread abroad the outpourings of the realm on high.

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Extract from a Tablet of ‘Abdu’l-Bahá

I beseech God to illumine thy sight with the light of hope, to enable thee to extol His praise among His handmaidens, and to make thee firm in this path whereon the feet of the people have slipped through the severity of trials.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Verily I say unto thee that if thou be steadfast in this Cause, and arise with all thy power to promote the Word of God in those regions, and exert thine utmost effort to breathe the spirit of life into the hearts of the righteous, thou wilt find thyself assisted by the angels of heaven and the hosts of the Concourse on high. Thou wilt raise the banner of peace and sound the clarion of love and unity throughout those lands, guide the souls unto the wellspring of life, lead them unto the arena of true understanding, grant them to drink from the cup of certitude, quicken them with the breaths of the All-Merciful, attire them with the robe of bounty, and give them to quaff of the wine of faithfulness through the love of Bahá. Thus will they be awakened from the slumber of selfish desire and behold the mighty signs of their Lord in this exalted creation. Better is this for thee than all the glory and dominion of the world.

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Extract from a Tablet of ‘Abdu’l-Bahá

Verily, I place my brow upon the dust, turn my face towards the Lord of Lords, and invoke Him with all fervour and attraction, that He may look upon you with the glances of the eye of His providence and watch over you with the gaze of His loving-kindness. May He unite your hearts, gladden your breasts, harmonize your souls, rejoice you with exceeding gladness, give you to drink from the cup of salvation, and make you firm in His Cause. May He enable you to hold fast to the hem of grandeur, to hasten towards the field of sacrifice, and to be sheltered beneath the shade of that blessed Tree whose roots are planted firm and whose branches reach unto heaven.

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Extract from a Tablet of ‘Abdu’l-Bahá

Striving meaneth this, that ye should live and move according to the divine counsels and admonitions and be filled with zeal and fervour, that ye should seek no rest and be engaged at all times in service.

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Extract from a Tablet of ‘Abdu’l-Bahá

Strive with the full fervour of thy soul that the wellspring of true understanding may flow within thy heart and bestow upon thee the outpourings of divine mysteries from the Kingdom of Lights. Thereupon wilt thou grasp such inner meanings as lay treasured and concealed in the Sacred Scriptures.

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Extract from a Tablet of ‘Abdu’l-Bahá

A soul is known through his conduct, manners, words, and deeds. We must therefore strive with heart and soul that, day by day, our deeds may become more worthy, our conduct more pleasing, and our association with others ever greater, that is, that we may love and deal kindly with all who are on earth.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

O ye true friends! Make ye a mighty effort, that this world may become another world, and this darksome earth may become shining and resplendent through the rays of the Sun of Truth.

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Extract from a Tablet of ‘Abdu’l-Bahá

In brief, though outwardly far away and remote, and burning with the fire of separation, yet, because we are inebriated with the same wine and rejoicing in the bounties of our Forgiving Lord, because we are immersed in one ocean, wanderers in one desert, birds of one rose-garden, and fishes of one sea, therefore are we close companions and intimates, attuned and in harmony. The power of the Abhá Kingdom

hath bound us together. The East and the West have embraced, distant lands have drawn near, and all on earth have become even as a single assemblage. Amongst us, therefore, no separation, remoteness, or deprivation can be conceived.

How sweet is the music that reacheth the ears of these eager ones from every corner of the world! It is the celebration of the praise and glory of the All-Forgiving Lord, the song bearing the glad-tidings of the Day of His manifestation.

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Extract from a Tablet of ‘Abdu’l-Bahá

In the Dispensation of Abraham, by “immolation” was meant attainment to the station of sacrifice, not butchery and the shedding of blood. This is the mystery of sacrifice, and inexhaustible are its meanings. Among them are freedom from passion and desire, laying down one’s life in the path of guidance, and detachment from all save God. Another meaning is the annihilation of the seed and its appearance in all respects in the tree and the fruit. The seed doth truly sacrifice itself for the tree, for were the seed not to disintegrate outwardly, that tree with its branches, fruits, leaves, and blossoms would not come into being in the world of existence. Yet another meaning of sacrifice is for the Point of Truth, with all His manifold tokens, signs, precepts, and acts, to appear and become evident in all manifestations, whether universal or particular. That is to say, souls would derive their grace from His splendours and hearts receive their

illumination from His rays. This mystery of sacrifice is clearly evident in the essence of every sanctified Reality, every celestial Being, and every effulgent Manifestation, in accordance with the rank and station of each. All have sacrificed Themselves, all have laid down Their lives in the path of God, and all have hastened to love's field of martyrdom. For this reason, Isaac and Ishmael are both sacrifices, as are indeed all the true servants of God. This station is one of the necessary attributes of the Stars of the heaven of Divine Unity.

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Extract from a Tablet of 'Abdu'l-Bahá

Hath the Blessed Beauty instituted this Covenant and Testament in order to exact obedience from all, or to bring about disobedience? If the latter is intended, then we have nothing to say; but if obedience and compliance are the goal, then wavering will lead to utter loss, and disobedience and waywardness are grievous error.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

Now one must either say that the Blessed Beauty erred and led the people astray, for He directed them to obey someone who ought not to have been obeyed, or else say that the least deviation from the Covenant and the Testament entaileth deprivation from the bounties

of Him Who is the Luminary of the world. Of these two alternatives, one must be true; there is no third.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Whosoever entereth the Kingdom of God is under the protection of Bahá’u’lláh. The changes and chances of the material world, whether good or bad, are like the waves of the sea, which pass away and are no more. They are not worthy of attention ... The denizens of the Kingdom derive their joy from the bounties of God and set their hopes on His infinite grace. They exult in the outpourings of divine bounty and are gladdened by the favours of the Lord of Hosts. In the fire of tribulations they remain fresh and verdant, and in the tempest of trials and afflictions tranquil and at peace, for they rest their backs against a mighty mountain and take refuge in a ship wrought of steel.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

The friends of God and the handmaids of the All-Merciful should know that in every movement of ‘Abdu’l-Bahá, in every word He uttereth, there lieth a great wisdom. If what He doeth appeareth to be strange, this is because the wisdom is not known to the friends.

* * *

Tablet of ‘Abdu’l-Bahá

O ye who thirst for the truth!

Iran is in ruins; indeed, all parties have taken an axe in hand and are striking at the root of this ancient edifice, utterly unaware that this axe is destroying the foundation and these blows are uprooting it. Each party imagineth that it is engaged in construction and yet, as is stated in the Qur’án, “by their own hands they demolish their houses”.⁶⁹

However, these homeless wanderers have no affiliation with any party and are not inclined towards any one of them. We labour instead for Iran’s vitality to be strengthened. And it is evident that such strengthening is impossible save through instituting divine virtues and morals. When virtues are established and characters refined, progress in all matters is assured. No nation can attain prosperity and success save through the refinement of morals. When characters are improved, sciences and arts flourish; minds become vastly enlightened; hearts are filled with truthfulness and trustworthiness, with zeal, devotion, and determination; statesmanship attaineth its highest degree; new industries become widespread; commerce is expanded; and courage and audacity raise aloft their banner. The nation passeth from one condition to another. It becometh a new creation, and the verse “Blessed, therefore, be God, the most excellent of Makers!”⁷⁰ is realized.

The Land of Hijáz was a sandy desert—arid, barren, and uncultivated. Yet through the dawning of the Sun of Truth, it became the Qiblih of the world and a land round which circle peoples from every region of the earth. Now that the Most Great Light hath risen above the horizon of Iran, consider what the future will hold for it. It is my hope that ye, too, will be among those who labour to establish this great edifice.

Upon you be the Glory of the All-Glorious.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Not a single morn did He find comfort; not a single night did He repose in peace. So intense did His tribulations become that, for three years ere His ascension, His blessed body burned with fever like unto a torch.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Thou didst ask about not combining incompatible foods at the table.⁷¹ By incompatible foods is meant those dishes that do not agree with one another. However, He hath not stipulated whether these are to be determined according to the ancient school of medicine or the modern

one. What is meant is that if two incompatible foods are served together at the table, it is not permissible to partake of both. And this dependeth on one's constitution and on whether the digestive system is weak or strong. For instance, to consume two heavy foods or two dishes whose ingredients are both either cold or hot by nature may not agree with a delicate constitution. Or perhaps one's natural disposition may not tolerate two different forms of a certain food or two foods each of which would impede the digesting of the other. Hence it is not permissible to combine these foods. This is a matter that must be determined by physicians. Whatever foods physicians forbid a person to combine would be regarded as incompatible.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

“This house of sorrows will become a rose-garden one day; grieve not!”⁷² Exert the utmost effort and sincerity in service to Iran and its people, and sorrow no more.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

The future of Iran is of the utmost greatness, majesty, and glory, for it is the native land of the Blessed Beauty. All the nations of the earth will turn to and regard Iran with high esteem. Know of a certainty

that it will make such progress as to dazzle the eyes of the mighty and the learned throughout the world.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O God, my God! Thou beholdest Thy servants who are sincere towards all humanity, even their enemies, and who, with pure hearts and sanctified breasts, serve the entire human race. They are in grave danger from the darts and arrows that rain down upon them and from the pointed spears and unsheathed swords that are drawn against them. O my Lord! They have fallen victim to oppression at the hands of the enemies, and are sore tried within the claws of the ravaging wolves and ferocious dogs from among the evil-doers. They have no refuge or haven except Thine unfailing protection. Keep them safe, O Lord, with the watchful eye of Thy loving-kindness under the sheltering shadow of Thy care, and guard them within the stronghold of Thy tender mercy against the wicked ones amongst Thy people. O God! They have none to help them but Thee, and no one to protect them except Thee. O Lord! Grant that all tribulations be the lot of ‘Abdu’l-Bahá, and make me a target for the shafts of the peoples of the world. Shield Thy sincere servants from the mischief of the evil plotters, and make me a sacrifice for all Thy loved ones, so that my heart may find peace, my soul may be assured, and mine eyes may be

solaced upon the field of a most glorious martyrdom. Thou art, verily, the Almighty, the All-Glorious, the Most Exalted.

O loved ones of God! Ye must be calm and composed.

* * *

A Tablet of ‘Abdu’l-Bahá

He is the All-Glorious.

O beloved physician! If thou art indeed a skilled and able healer, prescribe a healing medicine, for I am ailing; administer a soothing remedy, for I am sorely afflicted. Bring peace and tranquillity to my bereaved soul, and relieve the burning grief that consumeth my being. Lay a balm upon my wounded heart, and shed a sprinkling of healing waters upon my inflamed limbs and organs. This servant’s ailment is his separation from the Abhá Beauty. The wound in his heart is his remoteness from Him Who is the peerless Beloved. The illness afflicting his soul is want of beholding that world-adorning Countenance. The remedy he needeth is admission to the precincts of His transcendent mercy and ascension unto the Abhá Kingdom. Grant, O Lord, that I may attain thereunto! The Glory of Glories rest upon the people of Bahá in the world to come.

* * *

A Tablet of ‘Abdu’l-Bahá

Baku

Jináb-i-Áqá Siyyid Naşru'lláh, may the Glory of God be upon him!

He is God.

O thou who hast held fast unto the unbreakable Handle!⁷³ Render thanks unto God that thou hast quaffed from the cup of steadfastness and constancy and clung unto the sure handle of perseverance. Thou hast been inebriated with the wine of true knowledge; thou hast proceeded from the habitation of ruin to the abode of prosperity. Wherefore, seize the chalice of the Covenant, exhilarate the friends with the wine of the Divine Testament, and frustrate the purpose of those who waver. Tear off the robe of stillness, drink deep from the pure chalice, and hasten to embrace the true Friend. By the grace and bounty of God, souls have been raised that stand immovable as a mountain of iron in the Covenant and are as firm and strong as an impregnable foundation. They are like unto a steel barrier in the face of the Gog of vacillation, a strong wall before the Magog of confusion, a shelter amidst the whirlwind of sedition, and a safeguard against the tempest of trials. I fain would hope that through the bounties and bestowals of the Ancient Beauty—may My soul be a sacrifice for His faithful lovers—this exquisite robe may befittingly adorn the figure of that servant of the Abhá Beauty, and thou mayest be so firm and steadfast that all the friends in that land may too become steadfast and firm.

The Glory of God rest upon thee and upon all them that have held fast unto the Covenant!

With regard to the late King's assassin, His Excellency the Prime Minister⁷⁴ informed all the consuls in the surrounding regions that, after careful investigation and inquiry, it had become clear that the contemptible assassin was an anti-monarchist and an atheist who had no affiliation with other groups.⁷⁵ Indeed, the establishment of the truth of the matter was due to the competence, discernment, capacity, fairmindedness, and justice of the Prime Minister. Praised be God that the truth of this treason and the partisanship of that arrogant outcast were made clear and evident. This is for no other reason save the confirmations of the Kingdom. All the friends of God must pray continuously, by day and by night, for the glory of His Majesty, the new just king,⁷⁶ and should also value the fairness and justice of the Prime Minister and pray for his well-being.

The Glory of God rest upon thee.

Ibn-i-Abhar—upon him be the effulgent Glory of God—highly praised the steadfastness and constancy shown by thee and by all the friends in that land. Blessed, doubly blessed, are ye, O servants of the All-Merciful!

Deliver thou the enclosed letters. Among them is a letter to Nabíl-i-Musáfir, that is, Hájí Muḥammad-Báqir-i-Hamadání, which must be

delivered to his son Ḥájí Muḥammad-Taquí, who hath returned from the Holy Land. Be sure to deliver it.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou Divine youth! Thou hast ever been present in my mind, and at all times am I occupied with thy remembrance. The days of our meeting have not been forgotten. Thy countenance and character are ever before my gaze. From the Kingdom of Signs I entreat for thee Divine confirmations, that day by day thou mayest become happier and sweeter, and mayest delight thy palate with the sweetness of the love of God, becoming a cause of the constancy and steadfastness of the precious friends, so that the tree of life may bear a fruit, and the prayers of ‘Abdu’l-Bahá may produce an effect.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art attracted to the Beauty of God! On this blessed day, the birthday of the Day-Star of the world, the Resplendent Luminary,⁷⁷ I thought of thee, and penned this festive greeting in order that the heart and soul of that lover of the countenance of the True One, the Beloved of the world, might be cheered and gladdened.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O true friend! Thou art ever before mine eyes, and dearly cherished; before my gaze, and highly respected. There is no mightier bond in the world of being than the attachment of the heart. Even a chain of steel hath not the same degree of strength. Praise be to God, that bond between the friends is firm and solid; is binding, capturing, and concentrating the Perspicuous Light; and is day by day becoming firmer and stronger. Wherefore, be thou happy and assured that thou hast an attachment of heart and soul, and that, beneath the shadow of the Omnipotent One, thou art the object of illimitable favours.

Do thou deliver the enclosed letter to Áqá Músá.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou servant of the True One! Sulphur is the fire of the love of God, and mercury is the quicksilver of the ocean of the knowledge of God. Combine then these twin noble elements, and harmonize and unite these twin soundest pillars, and so obtain the Noblest Stone—that is, the Jewel of Jewels, the Ruby of the Mine of the Kingdom—so that thou mayest discover the Most Great Elixir and find the Alchemy of Truth, and, casting it upon the copper and iron of men's souls, transmute them into purest gold.

Seekest thou the Mystery of Alchemy? It is this! Seekest thou the Inestimable Elixir? It is this! Seekest thou the Philosopher's Stone? It is this! While all else besides this is devoid of fruit or consequence, of benefit or useful outcome.

Heed thou my words: Seek thou this Most Great Elixir of the Kingdom!

The Glory of God rest upon thee.

* * *

A Tablet of 'Abdu'l-Bahá

He is God.

O thou respected lady!⁷⁸ Thy letter hath arrived. Thou art right in what thou hast written: It is incumbent upon the Bahá'ís to assist thee, for thou wishest well, and thine intention is to promote the Cause of Bahá'u'lláh. At this time, however, the war and revolution have come to such a pass that it would be impossible, even in Europe, to make the Cause of Bahá'u'lláh the subject of a dramatic spectacle. All peoples and nations are occupied with bloodshed; nay, naught is to be seen but the flame of war, which hath ascended unto the very height of heaven! At such a time no one hath leisure for theatre-going. Should a certain figure be made the subject of a drama—even though he be among the world's most eminent personages—it would have no great attendance; and even should a few people attend it, their thoughts would be preoccupied with news of the war. For this reason, do thou for the time being set about publishing thy composition; the time for staging it will come. Although the Bahá'ís are distracted, and, for the most part, poorly circumstanced—except for a small number who are well endowed—yet assuredly they will lend thee assistance in the publication of thy book.

As for the dramatic representation of this book in the theatres of Europe, this will, in truth, have a considerable impact. In Iran, however, no representation of this kind will have any impact whatsoever. A prolonged period must pass ere Iran acquireth such readiness. For the moment no Bahá'í theatrical representation is possible, for most people are inimical to the Bahá'ís. Such is the frequency with which, night and day, passion plays and theatrical representations of the Imáms and Prophets of old have been staged, indulging in vast exaggeration—angels, for example, are shown

descending from heaven—and relating highly embellished tales, that such representations have been reduced to the level of a mere childish sport, and have in consequence absolutely no effect.

I am hopeful that thy book will be staged in Europe, but at a time when safety and security, peace and tranquillity, prevail.

As for the question of the fruit of thy works: The greatest fruit is the good-pleasure of the Almighty, which is the foundation of eternal glory; the second fruit is illumination of heart and soul, which is the greatest Divine bestowal; the third fruit is renown in both the East and the West, which shall shine forth effulgently in times to come; and the fourth fruit is that thy book shall in future be greatly in demand. I beseech for thee the exaltation of the Kingdom, as I entreat for thee likewise heavenly illumination, nearness to the Court of Grandeur, eternal life, and spiritual effulgence.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou servant of the Sacred Threshold! Thou knowest not what a convulsion there is in these parts! All the people are dismayed and

distraught, whilst the townsfolk wander without home or shelter in the mountains and villages; for they are fearful lest the ironclads should of a sudden burst into thunderous action, razing the cities to the ground. In brief, thou art well out of it, and free from all this grim clamour and commotion.

Although, inevitably, there are disturbances in those parts also, yet they cannot be of the same severity as those afflicting these parts; for thou art on the shores of the Caspian Sea, where no state but Russia hath warships, whereas we are on the shores of the Mediterranean Sea, where all states have host upon host of fire-scattering destroyers, and the people are fearful lest they should of a sudden launch an attack.

For our part, however—praise be to God!—we are, under the shadow of the loving providence of the Blessed Beauty, occupied day and night, in the utmost tranquillity and assurance, with the protection of the Sacred Threshold; engaged in the remembrance of God; and transported by the utmost fellowship and love.

I beseech for the beloved of God the help of His grace.

A letter hath been received from Isabella Grinevskaya; please find enclosed both the original and the reply, so that—once having perused them—thou mayest send on the latter. If the respected lady wisheth to print and disseminate her book, then, should the beloved of the Lord provide her with some measure of assistance, and extend

to her some degree of support, it would be a source of encouragement and stimulation to her.

People are not all on the same level: Some there are who perform their works solely for the sake of God, desiring for their endeavours no other recompense than to draw nigh unto the Threshold of Grandeur—and this is right and proper; yet others there are who belong to that party which is represented as entreating, “Render unto us on earth a favour, and in the world to come a favour likewise.”⁷⁹ One must deal with people compassionately, for otherwise matters will become fraught with difficulty.

The Glory of Glories rest upon thee.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! The news of the ascension of his honour Áqá Músá was a source of grief and sorrow, while the problems caused by his former spouse added further to the despondency thus engendered. That the late Áqá Músá was a Bahá’í is famed throughout the East and West, and known to the government. There is no doubt about the matter...

As for the letters of Áqá Músá that were in the possession of Áqá Mírzá Haydar-‘Alí, since a considerable time hath now elapsed, these have been lost.

The journey thou didst wish to undertake to the regions of the Caucasus, and other lands, in order to proclaim the Word of God is a most blessed enterprise. God willing, thou wilt undertake this journey with the utmost enthusiasm and rapture, joy and exhilaration, and become a cause of the exaltation of the Word of God.

The treatise thou hast composed relating the new ideas to the Divine teachings is very good. The “sharing” and “equality”, however, which are mentioned in the Divine Teachings denote measures that are undertaken voluntarily;⁸⁰ in other words, should anyone of his own free will have mercy on the poor, and with the utmost gladness bestow upon them his wealth, such a person is favoured in the Court of Grandeur. And indeed, many of the loved ones of God have with the utmost joy and gladness bestowed their wealth upon the poor, practising voluntary sharing in the fullest measure—but of their own free will. As for the new thoughts current in some European countries, these have to do with compulsory, not voluntary, dispositions, which are destructive of the body politic, and a cause of chaos and confusion in all lands. By equality and sharing, as set forth in the Divine Teachings, however, is intended those actions which one putteth into effect of his own free will and with a goodly grace; and this is a sign of magnanimity, and a cause of the good ordering of the human world. It would be good if, in the second edition, thou couldst make this point, that the difference lieth in this, that while no

one is entitled to covet, or dispose of, the property of others, yet souls who are detached from all save God, for the love of His Beauty have mercy on the poor and expend their substance on the destitute—nay more, with the utmost joy and pleasure bestow their whole wealth, or a part thereof, upon the poor. In other words, in their love for their fellow men they are self-sacrificial, preferring the interests and comfort of the generality of the people to those of a particular group; and this is voluntary, not compulsory, and a sign of magnanimity, not of coercion and violence.

Convey to the well-favoured handmaid of God, Fátimih Khánum,⁸¹ a most wondrous Abhá greeting....

The Glory of Glories rest upon thee.

4 July 1919

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A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! A letter was dispatched some days previously, containing a letter written to the spouse of Áqá Músá; a testimony was likewise composed, which was sent as an enclosure. God willing, they will arrive.

Thou didst write that even in times of hardship the friends are still engaged in teaching. Such indeed is the attribute of the well-favoured, and the characteristic of the sincere: that by no obstacle can they be obstructed, nor by any eventuality can they be deprived; nay rather, under the direst constraint and calamity, they continue to promote the teachings of the Kingdom on high, while under the threat of sword and fetter they raise the cry “How blessed are we!” and “How blissful is our lot!”

The vicissitudes of the age encompass friend and foe alike. It is not the fate of mortal man ever to attain unto tranquillity of heart and soul. For this reason, one must not attach importance to the changes and chances of the fleeting days of life; rather, he should arise to perform whatsoever it behoveth and beseemeth him to do, irrespective of whether he be reposing upon a couch of ease or threatened by the sword of his enemy.

Thou didst write concerning the progress of the friends of Bákú, reporting that in all worldly and heavenly respects they have charted a course of advancement and success, becoming one and all distinguished from all other communities.

As for the small number that have fallen a prey to the wicked-doers, this may be accounted for by the consideration that when the fire of sedition is kindled amid the dry jungle, it is inevitable that some verdant trees too will be consumed.

For this reason I wrote previously that the friends must hold aloof from all confessions in political affairs, and conduct themselves in an impartial manner. They should attend the gatherings of no party, nor seek fellowship with any faction. Praise be to God! Through the preservation of the teachings of the Blessed Beauty, in all parts of the world the friends have remained protected and preserved.

On behalf of these few souls who, by chance, have quaffed the cup of martyrdom—and likewise those souls who have suffered financial loss—fervent prayers and supplications were offered at the Threshold of Oneness, that the abundance of God's grace might encompass all, and those souls who chanced to be slain might, in the Court of Oneness, be accounted martyrs. Such is the highest hope of this servant.

Áqá Músá—upon whom be the mercy of God, and His Divine good-pleasure—was not successful, during his lifetime, in founding and instituting in Báku a Mashriqu'l-Adhkár; and I too, as thou knowest, accepted naught from him. If, however, he had erected this mighty structure, what an influence it would by now have exerted, alike in the kingdoms of earth and heaven!

Now the wealth is fallen into the hands of people who, as thou sayest, he would not have consented should enter his home, and whom he held in the utmost abhorrence. Take heed, then, O men of insight! Gracious God! The wealthy friends exert no endeavour, nor render any service, such is their attachment to these earthly riches. Yet then it chanceth that after death their wealth falleth into the hands of their

enemies! These latter feast thereon, and, as the common people say, “recite the Fátihih.”⁸²

Thou and some others had requested permission to come on a visit to the Holy Land. During these days, to come on such a visit would entail much trouble and many difficulties, such that ye might conceivably spend six months on the way. Do ye postpone the time of your visit to another occasion.

The Glory of Glories rest upon thee.

14 July 1919

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A Tablet of ‘Abdu’l-Bahá

He is God.

O thou my companion! I sent thee a letter written in mine own hand, which assuredly hath by now arrived. Since telegrams from here cannot be received in the Caucasus, the letter was sent care of the friends. Now I am writing again to say that thou art permitted to come hither, and we are awaiting thine arrival. Dr. Dīyá,⁸³ accompanied by the handmaid of God Zínat,⁸⁴ arrived here two weeks ago and await thy coming.

Advise all the friends that no one should ever utter any derogatory word with regard to the new faction, all should preserve silence. This is extremely important.

Upon thee rest the Glory of God.

Deliver a most wondrous Abhá greeting to the handmaid of God, Fátimih Khánum.⁸⁵

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A Tablet of ‘Abdu’l-Bahá

A prayer beseeching forgiveness for him recently ascended unto God, Áqá Mirzá ‘Alí-Akbar-i-Nakhjavání, upon him rest the Glory of God, the Most Glorious

He is God.

O my God! O Thou Remover of adversities and Dispeller of afflictions! I, verily, implore Thee, as one beset by trouble imploreth the Almighty and Most Exalted King; and I beseech Thee, as one burdened with sin beseecheth the Lord of pardon and forgiveness, Him Who revealeth Himself through heavenly mercy, saying:

O my beneficent Lord! Verily, Thy servant ‘Alí-Akbar hath believed in Thee and in Thy Signs; hath acknowledged Thine omnipotence and

Thy sovereignty; hath been attracted by the fragrance of Thy sweet savours; hath become enkindled by the fire of Thy love, even whilst in the flower of life and the flush of youth; hath proclaimed Thy Name amongst his fellows; hath supplicated unto Thee with a heart intensely ardent; and hath summoned the people unto the kingdom of Thy grace, both in the daytime and in the night season, with a goodly manner, a gracious disposition, and a radiant heart, and with a breast dilated through the contemplation of Thy most resplendent signs.

Never, night or day, did he weary of Thy remembrance: His tongue would sing Thy praise at both dawn and dusk, whilst he was directed towards Thee and turning his face unto the quarter of Thy grace; and he would call upon Thee alike with his heart and his tongue, entreating Thy blessings and confirmations, wishing to reach the door of Thy mercy, and seeking to attain the wellspring of Thy grace. Ever was he thrilled by Thy sweet savours, and his breast dilated by the sight of Thy signs; and he would recite Thy words, guide the people unto the way of guidance, summon them unto piety and righteousness, and nurture them through Thy teachings, which are a light unto the eyes, a spirit unto the hearts, a boon unto the righteous, and life unto the hearts of the godly.

O my Lord! Verily, this Thy servant ever besought Thee, both privily and openly, and called upon Thee, with heart and tongue alike, saying:

O Lord my God! Long hath been the term of separation, and hard upon me the effect of deprivation! I, verily, yearn for the meads of

Thy mercy even as a dove yearneth for a companion in its sylvan bower, wishing to behold Thy beauty in the World of Mysteries and to enjoy Thy pardon and Thy forgiveness in the Realm of Lights.

O Lord my God! I, verily, am athirst; give me then to drink from Twin Gushing Fountains, and cause me to enter the Twin Verdant Gardens.⁸⁶ Forgive me my sins and dispel from me my griefs, O Thou Who art the Knower of things unseen!

O my Lord! Lowly am I; ennoble me through admittance into the Kingdom. Poor am I; enrich me from an imperishable treasure in the Divine Realm. Sick am I; heal me of my grievous malady. Cause me to enter Thy Most Exalted Paradise, O my All-Glorious Lord, and leave me not forlorn and lonely. Shelter me within the shelter of Thy Most Great Mercy, and deliver me from these besetting darknesses. Destine for me all good in the world to come, and supply me with Thy gifts and bestowals. Forgive me my sins, and pardon me my trespasses. Purify me from all passions, and cause me to enter into the garden of Thy Oneness with a luminous countenance and a heavenly disposition.

O Lord my God! I, verily, long to meet Thee, and yearn to abide for ever among the Concourse on High.

O my Lord! Disappoint not my hopes, pardon me my misconduct, and make me a sign of Thy bounty in the midst of Paradise, that I

may burst into song like the birds upon the branches and, with a blissful conscience, celebrate Thy praise amidst the boughs.

Thou, verily, art the All-Bountiful; Thou, verily, art the Most Compassionate; and Thou, verily, art the Ever-Forgiving, the Ever-Pardoning, the All-Merciful.

25 Dhi'l-Qa'dih 1339⁸⁷

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A Tablet of 'Abdu'l-Bahá

*Bákú For the attention of the beloved of God, upon them rest the
Glory of God, the Most Glorious*

He is God.

O ye who have quaffed an intoxicating draught from the cup of fidelity to the Covenant! Thanks be to His Holiness the Self-Subsistent that ye are come beneath the shadow of the Mighty Tabernacle, and arrived within the Abhá Paradise, in the Illumined Garden. Ye are transported by the wine of fidelity to the Covenant, and stirred into a tumult by the heat of the fire of the love of God. My hope is that, through the grace and bounties of the Abhá Beauty, ye may become leaders of the free and commanders of the company of the righteous; become a focal centre of the traces of Him Who is the

Living, the Self-Subsisting, and a dawning-place of the effulgences of His Holiness, the Object of all knowledge; become signs of Divine Unity and manifestations of Heavenly Detachment; become shining stars and radiant lamps; and so kindle the fire of the love of God in the very summits of the earth and the midmost heart of the world that its flame may spread to all parts and regions, and the sweet savours of holiness may be wafted from the rose-garden of understanding throughout the whole of the Caucasus.

O my God! This is a city wherein the fire of Thy love hath blazed, and the lights of Thy knowledge have shone. Make then its precincts illumined, its environs fragrant, its courts spacious, and its happiness immense, through the light of Thy Divine Unity which shineth from that city in every direction of that region; and make Thou Thy loved ones therein the waves of the sea of Thy oneness, the troops of the hosts of Thy knowledge, the trees of the garden of Thy bestowal, and the fruits of the tree of Thy providence.

Thou, verily, art the All-Bounteous, the Most Exalted.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who hast believed in a Beauty that hath shone forth upon all regions! Although, to outward seeming, it is some while since correspondence and communication took place between us, yet mine inmost heart is thrilling with the remembrance of the loved ones of God, is stirring like unto the zephyr, and is surging like unto the mighty deep.

These days, the region of the Caucasus hath acquired an extraordinary receptivity. An effort must needs be exerted so that it may be proven that “Qáf, by the glorious Qur’án”⁸⁸ is the nest of the Divine Eastern Phoenix: Haply, the voice of the Símurgh⁸⁹ of the Cause of God may be raised from those territories and regions, and the reflection of this luminous mountain fall in effulgence and splendour upon this illimitable expanse.

He said:

Phoenix of Truth! For thee have I yearned!

Yet praised be God, from Mount Qáf thou’rt returned!⁹⁰

Let it be seen what the power of the outstretched arm of the friends may now accomplish!

The Glory of God rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

*Bákú The Beloved of God and the Handmaids of the Merciful, the
Glory of Glories rest upon them, men and women alike*

He is God.

O intimates of the court of the Beloved! O adorers of the countenance of the Beloved! The entire region of Caucasia is regarded as attached to the Araxes River, which in the Qur’án hath been alluded to by the expression “the companions of Ar-Rass.”⁹¹ A company of prophets, of whom all record hath been lost, were in ancient times raised up in that clime, and perfumed the world of humanity with the fragrant breaths of the All-Merciful.

Likewise, in more recent times, His Holiness the Exalted One—may my life be a sacrifice to Him—was banished to Chihríq and incarcerated within its confines. A savour thereof reached the nostrils of Háfiz of Shíráz, who recited this couplet:

O zephyr, shouldst thou pass by the banks of the Araxes,

Implant a kiss on the earth of that valley and make fragrant thy
breath.

His Holiness Zoroaster too travelled and ministered awhile in those surrounds. The “Kúh-i-Qáf” (Mount Qáf) which is mentioned in the

traditions and chronicles is this same Qafqáz (Caucasus). The Iranians believe it to be the shelter of the Símurgh, and the nest of the Eastern Phoenix. The hope is cherished, therefore, that this Phoenix, which hath spread the wings of sanctity over East and West—by which is meant none other but the wondrous Divine Cause—will make its nest and shelter in the Caucasus.

Praise be to God that the friends of Bákú were, throughout these years of war, at peace with all communities, and, in conformity with the Divine teachings, compassionate unto all. They evinced an ebullient enthusiasm in the Cause of God, and were intoxicated and transported by the wine of the Love of God. Now must they roar like the leviathan, make up for the years of war, and, with a rousing anthem and a rapturous refrain, stir that clime into an ecstasy of motion, in order that Divine illumination may so suffuse men's hearts that the rays of oneness may shine forth, the shades of estrangement may be banished, and all communities may mingle happily together—may, in love and amity, shed forth an ineffable sweetness and engender such a tumult of rapture and elation that surrounding countries too will be stirred into an ecstasy of motion.

The Glory of Glories rest upon you—men and women alike.

3 July 1919

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A Tablet of 'Abdu'l-Bahá

He is God.

O thou who art steadfast in the love of God! It is some time since I wrote a letter; yet at all times I have been fervently pleading at the Threshold of Oneness that thou mayest in all thine affairs become the embodiment of God's bountiful favours, mayest with heart and soul expend thyself in the path of the Omnipotent One, and mayest occupy thyself with rendering services to Áqá Músá,⁹² enabling his mind to be at rest.

Praise be to God, thou art assisted and confirmed, for he is to the utmost degree satisfied with thee, while his contentment is a source of happiness to the hearts of all, especially at this time when he hath been assailed by tests; yet praise be to God, despite such trials he remaineth patient and steadfast, and I fain would hope that, through the grace of the Almighty, his peace and composure may reach the point of perfection. For during the past year, Divine tests assailed everyone with the utmost severity and intensity; yet, through the help and favour of the True One, the friends all made firm their steps and evinced a prodigious steadfastness. Wherefore it is my hope that, by the leave of God, Áqá Músá will provide the friends with a goodly example, and one which, in occasions of adversity, they will all emulate.

A prayer hath been composed beseeching forgiveness for his late lamented son, who ascended unto a seat of truth:⁹³ thou must recite it, making clear and evident its purport.

Greeting and praise be upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou servant of the kindly Beloved, Bahá’u’lláh! I can find no nobler title than this wherewith to address thee. Only an hour ago I wrote thee a letter; and now, as I was sorting through my papers, the portrait of that loving friend fell out. When I beheld that adorable countenance, I bestirred myself again to write this present letter, in order that thou mightest know how dearly thou art cherished in these precincts. I fain would hope that at all times, through the grace and bestowals of the Blessed Beauty, that countenance may, through the lights of Divine confirmation, become the envy of the radiant moon, and be brightened and illumined by the rays of the Sun of Truth.

The Glory of Glories rest upon thee.

Shouldst thou be able to convince that Armenian gentleman⁹⁴ to write the truth, and himself repudiate what he hath written—which is utter falsehood and pure calumny—it would be most agreeable. Exert thou the utmost effort in this regard.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! Thou didst trace a design for a Bahá’í emblem. It is wondrously well done! Yet the badge of the Bahá’ís must be such conduct, deeds, and manners as are in conformity with the teachings of Bahá’u’lláh. This is the emblem of Him Who is the Traceless, the Brilliant Orb of the heavenly world.

Thou didst write concerning the Spiritual Assembly. Should I write aught, it would be a cause of sorrow to some. Wherefore do thou in an agreeable fashion endeavour that the Spiritual Assembly may be organized. This is the better way.

As for Count Tolstoy, when once that Armenian person⁹⁵ hath, thanks to thine endeavours, corrected his errors in his book, send thou a copy thereof to Count Tolstoy. It would be difficult, however, for Tolstoy to accept this Cause, for his aspiration is to be the unique and peerless figure of the age amongst men. In view of this prepossession and determination on his part, it would be most difficult for him to recognize the advent of a Universal Manifestation from the Dayspring of Divine Unity during his days. Rest thou assured, however, that ere long thousands like unto Count Tolstoy will be gathered beneath the shadow of the banner of the one true God.

Deliver to all the friends a most wondrous Abhá greeting.

The Glory of Glories rest upon thee.

Shouldst thou be successful in inducing that Armenian himself to repudiate his words, confessing that certain self-interested persons had misled him, it would be most agreeable, for, as thou hast observed, that which he hath written is utter calumny and sheer misrepresentation on the part of the Covenant-breakers.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou herald of the Covenant and Testament! Thy numerous letters have been received, and the contents of all were a cause of joy and gladness. Praise be to God that thou hast been thus aided and confirmed to render service, and hast arisen in such a manner to evince thy servitude to the Sacred Threshold. This is an abiding sovereignty, this is a perpetual bestowal! The response to thy missives hath been delayed, a delay occasioned by the severe disruptions, numerous preoccupations, and pressing concerns—among them the impending journey—leaving no opportunity to attend to the matter.

Now, since I have arrived from Haifa at Port Said—there being a surpassing wisdom in this journey, which shall be revealed hereafter

—I am writing a brief response; God willing, I shall respond more fully later.

Convey to all the beloved of God a most wondrous Abhá greeting, saying: “O friends! The time hath come for you to devote yourselves with all your powers to the service of the Cause of God, to arise to spread abroad the sweet savours of God, and to make such a joyful noise that Caucasia—nay the whole of Russia—will be stirred into motion.”

‘Abdu’l-Bahá hath with all his soul dedicated himself to sacrificial service: He cherisheth the hope of expending himself in this endeavour a hundred times more devotedly than heretofore, and each day longeth to hasten unto the field of martyrdom. The friends too must, in this service and endeavour, be my comrades and companions, my partners and peers: most especially Mírzá ‘Alí-Akbar, who, with a godly power and a heavenly resolve, must sacrifice himself in the path of the Lord.

The Glory of Glories rest upon thee.

Kindly deliver on my behalf to his honour Shaykh ‘Alí-Akbar⁹⁶ the following message: “Time and again we suffered exile and banishment; for thee too a draught from this cup is needful, and a share of this most great bestowal is requisite, for thou art deserving of this bestowal and bounty.” The Glory of Glories rest upon him.

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art dear to ‘Abdu’l-Bahá! Thy letter was received, and the report of Count Tolstoy was also perused. In truth, it is thanks to thine endeavours that the Count hath become more fair-minded, completely abandoning his former partiality. I hope that in all instances thou wilt be confirmed and assisted in rendering service to the Abhá Threshold—may my life be a sacrifice to His loved ones—and that thou wilt correspond with the aforesaid count. It would do no harm to send him the translation of certain Tablets that are appropriate to his circumstances and agreeable to his taste: yet not in such a manner that the Russian state would suspect that thou art in agreement and concert with him in all principles—even that of involvement in political affairs, for the aforesaid Count is extremely involved in political affairs.

Thou didst write concerning the Russian lady:⁹⁷ thou hast permission to come with her on a visit hither. I hope that in this journey thou wilt be blessed with the gracious favours and loving-kindness of Him Who is the All-Glorious, the Most Great.

When once thou hast rendered the Hidden Words into Russian, shouldst thou print this, it would be most acceptable; and shouldst thou also translate Some Answered Questions, that too would be agreeable.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O true friend! The letter thou didst send hath been perused. In these last few days we have returned from the territory of the Franks—lovely as a rose garden!—to Alexandria, the homeland of the Copts. Behold “the disparity of the way—from whence we departed, and whither we are come!”⁹⁸ The tidings of the steadfastness of the friends, and of their service to the Divine Threshold, was a source of joy and gladness.

Madame Isabella hath truly, in the composition of her book, exerted an extraordinary endeavour. Convey to her on my behalf the utmost good-pleasure and satisfaction. God willing, she will be successful in representing and enacting these two dramas.

Thou hadst requested a teacher of the Cause. None is available in these parts; a message will be sent to Tīhrán.

As for the Theosophical Society, shouldst thou attend their gatherings and speak of the oneness of humanity; of the contents of the Divine Tablets; of the spirituality born of heaven; and of equality, concord,

love, and harmony among the children of men; and consort with them with the utmost attraction, this will doubtless be beneficial.

Gulnár⁹⁹ is in Egypt: When I came to Alexandria, she sent a telegram of felicitation on my arrival, and I too wrote her a reply. The thoughts of this lady are slightly distracted.

In fine, in Báku there is freedom of faiths and religions: If the friends exert an effort, the Faith will be greatly propagated, and the Divine fragrances will stir the people into motion.

That true friend is in truth exerting the utmost industry and diligence that he may render a service to the Sacred Threshold. My hope is that, through the gracious favours of the True One, he may prosper in all his affairs.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! The letter which thou didst compose after thy return hath arrived. In this journey, the Russian lady was, through the diligent endeavours of that faithful friend, guided unto the pathway of the Beloved.

The first book, she should assuredly correct; if she be successful in this, the harbinger of Divine bounty shall reach her and make of her an illumined candle. Concerning the enactment of her piece, to the extent possible no effort will be spared; thereafter the matter is in the hands of God.

The news of the unity and concord of the friends, and of the fellowship and oneness of Áqá Kíshí¹⁰⁰ and Ustád Áqá Bálá,¹⁰¹ was a cause of the utmost joy and gladness. I hope that under all conditions thou wilt be assisted and confirmed.

Praise be to God, that Armenian gentleman¹⁰² hath, in the Petersburg newspaper, made good his oversight in respect of what he had written in his first treatise, become apprised of the reality of the matter, and corrected the tenor of his address; and this too is thanks to your diligent endeavours.

Praise be to God, after thine arrival public gatherings were arranged and properly organized in Bákú, and this is as a result of Divine confirmations.

The Glory of Glories rest upon thee.

O thou faithful stalwart! In truth, in the pathway of the Most Great Name, His Holiness the Glory of the heavens and of the earth, thou hast evinced—as thou dost still—the utmost degree of self-sacrificial devotion. Be thou assured of assistance and confirmation.

Praise be to God, thine honesty and trustworthiness are evident and proven in the eyes of Áqá Músá. In fine, in Bákú and Bálá-Khání—nay, throughout the whole of the Caucasus—some effective means must be adopted so that their inhabitants may benefit from the bounties of God and, having escaped from the darkness of waywardness and ignorance, become illumined beings.

If thou art able to establish a school for the youth, wherein, under the tuition of Áqá Shaykh ‘Alí-Akbar,¹⁰³ they may study how to teach the Cause and become informed of the Divine proofs and testimonies, it would be most agreeable.

Gulnár the Russian¹⁰⁴ arrived in Alexandria, where she met me and experienced some mild spiritual sensations; yet since she was intending to return to Kazan, her thoughts were much preoccupied. She had absolutely no leisure. Do thou communicate with her: Perchance through thy guidance and that of the Russian lady¹⁰⁵ she will little by little be fully awakened.

For the rest, deliver unto each of the friends a most wondrous Abhá greeting; cleave unto that which is the cause of enkindlement and attraction, and hold the Nineteen-Day Feast.

Convey on my behalf to the heavenly Shaykh ‘Alí-Akbar the utmost love, devotion, and kindness.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! The letter thou didst write hath been perused. Thou didst write concerning the diffusion of the Divine fragrances in that city. This was news such as to uplift the spirit. Assuredly thou hast by now brought together several of the friends, and been successful in dispatching teachers to outlying parts.

Convey to Madame Isabella the Russian my utmost love.

Should Mr. Browne¹⁰⁶ pass through Bákú, do thou assuredly extend to him the utmost love and kindness: Perchance he will forgo his present tendentious course and speak with fairness, for the Azalís have misrepresented the matter in his eyes.

With respect to Isabella’s book, I wrote a letter to Paris, but this apparently hath not arrived. I shall write again.

In fine, my hope is that, through God’s invisible assistance, thou mayest day by day render ever greater service, and conduct thyself with the utmost steadfastness, so that the Caucasus may become the nest of the phoenix of mystery,¹⁰⁷ Bákú may become redolent of musk, Tiflís may become a precious gem, Ganjih¹⁰⁸ may become a

store of riches, and Shíshih¹⁰⁹ may become a scintillating pure crystal.

The debt of Alexandria and Haifa hath been discharged, for the sum hath been received, and the receipts that thou hadst previously requested have been sent.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! Thy most recent letter hath arrived from Bákú. Likewise, a missive and accompanying printed composition have been received from Madame Isabella from Paris. From the contents of both letters it became evident that her intention is to stage in Paris a dramatic representation of the Cause of His Holiness the Exalted One. I have written her a letter, which is enclosed. After translating it, kindly send it on to her.

Do thou accord importance to the study of English; and should it be necessary to travel to London, that too is permitted.

Thou didst enquire concerning the deputies to the members of the consultative assembly. The deputies too must be elected by the people; that is, those persons who, after the elected members, have acquired the most number of votes must, with the cognizance of the consultative assembly, be appointed deputies. These matters are at the discretion of the consultative assembly. No one should directly, of his own accord, carry out any matter, even should it be in conformity with the approved constitution of the people and state; rather, it should for the present be carried out with the permission of the Spiritual Assembly, and thereafter through the intermediary of the government.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

Bákú

He is God.

O thou who art firm in the Covenant! I am on the verge of setting out towards the West. For this reason I have not leisure to write at length. The speeches delivered in Europe have been collected and corrected —nay more, are in the process of being printed. Shouldst thou translate and publish whichever of these are suitable for the

Theosophists, it would do no harm. I shall embark in two days' time. Shouldst thou have an intense yearning to be in attendance, permission is granted thee. Convey to all the beloved of God a most wondrous Abhá greeting.

The Glory of Glories rest upon thee.

* * *

A Tablet of 'Abdu'l-Bahá

He is God.

O dear friends of 'Abdu'l-Bahá! A message hath been sent verbally with Áqá Mírzá 'Alí-Akbar-i-Nak^hjavání in a particular regard, which since it is involved, this pen hath not the opportunity to set it all down in writing. In question is the matter of confining the teaching work to Muslims. Ye should by all means treat this matter as important, and conduct yourselves accordingly, inasmuch as there is an all-embracing wisdom in such a course. Otherwise, those territories will become intractable—nay, more inimical than Iran. Ye must act with extreme caution: This is necessary and essential.

The Glory of Glories rest upon you.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou mine intimate and my confidant! In Montreal I could not be more busily occupied. The interactions and discussions during the day, and the nightly conversations, are extensive. Of all places, this is the best. There is a great deal to see, a small glimpse of which may be obtained from the newspapers. With respect to thyself, do thou carry out what I instructed thee. There is no opportunity to write more than this. Send thou the letter of Ahmadov,¹¹⁰ together with the details of the events that transpired.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! Thy letter hath arrived, and, for want of opportunity, I am now replying to it in brief.

The formation of a teaching council is most acceptable and beneficial. It is hoped that in days to come the desired outcome will become apparent.

The name of his Holiness the Purest Branch was Mihdí, and at the time of his ascension he was in his eighteenth year. The Leaves, or daughters, of the Blessed Beauty were three in number: the Greatest Holy Leaf, Furúghíyyih Khánum,¹¹¹ and Şamadíyyih Khánum.¹¹² The Greatest Holy Leaf was continually engaged in service to His blessed Person; nor had she an hour's respite from her devoted labours. In the inner quarters, the Leaves were occupied with the remembrance of God, and with the exposition of questions relating to the Cause of God. Thus did the hours pass. The mother of 'Abdu'l-Bahá¹¹³ was throughout her life, both night and day, engaged in fervent supplication and remembrance, and occupied with the mention of God and the exposition of religious questions and of proofs in vindication of the True One.

The difference between Bahá'í and other women is that, among the other communities of the East, the women are occupied either with the management of the life of the household, or with the pursuit of pleasure and diversion. Bahá'í women, however, while concerning themselves as far as possible with the ordering of the affairs of life, devote the rest of their time to the exposition of Divine truths and mysteries.

As for the miracles that took place in the war of the children of Israel with the unbelievers, and are recorded in the Holy Bible, these have a figurative meaning and metaphorical interpretations; and yet withal the Bahá'ís do not hold the miracles of the Prophets to have been impossible of performance.

Concerning those souls who were formerly in the circle of Áqá Músá, and have now left it, this was as a result of the coercion and insistence of others. For this reason, allow no unseemly word about Áqá Músá to pass thy lips, but maintain towards him a respectful attitude. Almighty Providence will provide for those souls a source of livelihood, while they for their part must abide by the counsels of the True One and, with respect to Áqá Músá, by no means allow any word expressive of dissatisfaction to pass their lips.

Thou didst request that the questions of Áqá Mírzá Haydar-‘Alí be printed and disseminated. To print and circulate them among the Bahá’ís is permissible; but to do so outside the community is by no means permissible, for this would give rise to universal rancour and enmity. Should the friends, however, commit to memory these facts, verses, and traditions, and, in gatherings, question the ‘ulamá about them, then, the latter being unable to deliver a response, the people would become aware.

The friends must not—either with the people in general, or with the ‘ulamá—speak in a contentious fashion, but rather they should express themselves with the utmost consideration, kindness, and propriety. Nor must they allow any topic to lead to conflict and altercation, for contentious and polemical speech will never be productive of any useful result, but will rather engender rancour and enmity. Wherefore they should speak with the utmost kindness, self-effacement, humility, and lowliness, nor ever let a harsh word pass their lips, saying instead: “We have no quarrel or dispute with any group of people, nor hold them in contempt, but regard both

ourselves and them as servants of the one true God. We are all the fruits of one tree, and grown from the same bough. The only difference is that some are searching for the truth, while others are calm and silent, and occupied with themselves and their own interests.”

Do thou have the *Narrative*¹¹⁴ translated into German.

It is not at present permissible to publish the treatise to the Shaykh.¹¹⁵

Permission is granted thee to travel with Áqá Shaykh ‘Alí-Akbar¹¹⁶ to Iran.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! Thy numerous letters have arrived. God willing, replies will be written to each one of them.

Thou didst write concerning the Russian official. It is evident that, thanks to thine endeavours, he hath become somewhat attracted to the Cause; God willing, he will come little by little to believe in it

entirely. Shouldst thou have in thy possession a copy of the *Narrative*, send him thereof however much he wisheth, and write to him that Mírzá Abu'l-Faḍl hath composed a treatise concerning this Cause, which hath been translated, and printed in America.¹¹⁷ Let him request it of the friends in Paris, and likewise the book *Some Answered Questions*, which hath been rendered into the French and English tongues. If he is able, let him render the *Narrative* into the German tongue and likewise the translation of the Tablets Ṭarázát, Tajallíyát, Kalimát, Bishárát, and Ishráqát. In fine, whatever books there are about this Cause may be found with Mr. Dreyfus¹¹⁸ in Paris: Let him obtain them from him.

Convey to the Russian lady¹¹⁹ the utmost loving-kindness on the part of 'Abdu'l-Bahá, and, so far as thou art able, strive to attract that respected personage to the Divine fragrances; for if once that virtuous matron becometh attracted and assured in faith and certitude, then, through the power of the confirmations of the Blessed Beauty, she will become in Western lands a brilliant candle.

Thou didst write concerning the disturbances in Báku. Do thou have recourse to the government so that preventive measures may be taken; yet not in any adversarial fashion: rather, in a moderate manner state thou that such is contrary to justice and inimical to fellowship and love among all the subjects of the respected state.

In brief, I found myself exceedingly happy and satisfied with thee for thou hast arisen to serve the Cause of God. My hope is that thou wilt

be assisted to perform outstanding services and become a means of exalting the Word of God.

Always extend to Count Tolstoy loving and heartfelt greetings and treat him with the utmost courtesy, as we are indeed commanded to behave in this way. Perchance he may become fair-minded. There are signs that his attitude hath improved and moderated. It is hoped that, God willing, it may improve further and that he may speak with justice about this Cause. It might be beneficial if thou wert to despatch to him, and others like him, the letter of this servant addressed to the believers of the East and the West¹²⁰ which is translated and published in Russian.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! Thy letter hath arrived, and likewise the power of attorney which thou hadst sent for Áqá Mírzá Muḥsin.¹²¹ He hath gone to Jerusalem. God willing, he will return to ‘Akká and take measures to purchase the land for thee.¹²²

Should Áqá Músá intend to travel to America, he must assuredly come to the Holy Land, and from here proceed to his destination.

Thou didst write concerning the arrival of Shaykh ‘Alí-Akbar,¹²³ saying that this had been instrumental in generating a spirit of attraction. The hope of ‘Abdu’l-Bahá is that, through the grace and bounty of the Blessed Beauty, he will raise aloft in that region the banner of “Yá Bahá’u’l-Abhá!”, becoming the cause alike of the greater enkindlement of the friends, and the guidance of others. Thou didst write that three Russian persons had accepted the Faith. Erelong shalt thou witness all peoples and kindreds entering beneath the shadow of the tabernacle of the oneness of humanity.

Proceed nevertheless with rendering into Russian, and publishing and disseminating, the *Narrative* only if there is no harm in doing so. Yet shouldst thou translate the Epistle of East and West, and send it to Tolstoy, that would be most agreeable.

Convey to the beloved of God a most wondrous Abhá greeting.

The Glory of Glories rest upon thee.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou who art steadfast in the Covenant! The letter dated the last day of the month of Dhi'l-Qa'dih hath arrived, its contents charged with firmness and steadfastness in the Covenant of the Wronged One.

Concerning the correction of the book of that Christian person,¹²⁴ shouldst thou be successful in this matter, it would be a great achievement, and a most necessary one. If and when he writeth the book he now hath in mind, let him then bring it with him. Pictures of the sites of 'Akká have been drawn in America, and printed and disseminated there. We will send thee a copy thereof, so that thou mayest give it to him.

We beseech God graciously to grant a cure to Áqá Músá.

For the rest, convey to all the friends a most wondrous Abhá greeting.

The Glory of Glories rest upon thee.

* * *

A Tablet of 'Abdu'l-Bahá

He is God.

O thou who art steadfast in the Covenant! During the days when thou wast present here, and honoured to visit the Sacred Tomb, thou didst

raise several questions. No opportunity was found at the time to reply to them; now a brief reply is set forth in writing.

The Mashriqu'l-Adhkár¹²⁵ must be sanctified from such matters as fund box and treasury; but if, for the sake of poor relief, a box be set in a special place, there is no objection. This decision resteth with the Universal House of Justice, and the receipts of the poor-box must be expended at the discretion of the House of Justice.

As regards the matter of the “Mahallu'l-Barakih,”¹²⁶ this is similar to other companies and is also subject to the decision of the House of Justice. A portion of the accruing interest should be expended upon charitable objects.

The term of service of the members of a consultative assembly, ere the convening of the House of Justice, is five years. When the House of Justice is convened, whatsoever its members deem fit must be obeyed by all.

For the present, members of consultative assemblies are at liberty to resign. When more than half the members of a consultative assembly gather together, they may take counsel together and arrive at a resolution.

The chairman of the consultative assembly enjoyeth the prerogative associated with this position, being entitled to cast two votes.

These matters are according to the principles and standards observed today. When, however, the Universal House of Justice is established, it will deliberate upon all these matters, both large and small, and, according to the exigencies of the time, issue a binding resolution.

Whatever hath been set forth in this sheet is not mandatory: At the present time, the course indicated is merely recommended.

A special letter hath been written to the members of the service council¹²⁷ through the intermediary of Áqá ‘Abdu’l-Kháliq.¹²⁸

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O spiritual friends! When Jináb-i-Nak^hjavání was in this Divine Abode, he requested that letters be written to each one of you. Having now faithfully discharged his commission, he hath freed himself from reproach; yet I for my part am abashed, since, having no leisure, I am unable to write to each of you a separate letter. “Whoever is constrained by circumstances is excused, and exempt from the imputation of neglect.”¹²⁹ I have accordingly composed a single letter, in which I have mentioned all the spiritual friends.

Ye are all the waves of one sea, the rays of one sun, the flowers of one garden, the lions of one thicket, the birds of one meadow, and the fragrant blossoms of one rose garden: wherefore ye are even as a single soul, and this letter is in reality written to each one of you.

Render thanks unto the grace and bounty of the Abhá Beauty for having lighted such a resplendent candle of unity whereby the human world hath been illumined. Whatsoever flaw there be in our unity and concord proceedeth from our own shortcoming; for otherwise, the outpouring of grace eternal hath gathered all beneath the shadow of a single tabernacle, breathing the breath of life eternal, and causing the fragrance of the oneness of the human world to perfume the nostrils of humankind.

Now, exert ye night and day a mighty effort that ye may become dawning-places of the lights of oneness, and daysprings of the splendours of detachment; and, with unsurpassed affection, so mingle together that the cloud of God's loving providence may rain down its bounties, and the lights of His divine favour may shine forth refulgent. Each night and day, each dusk and dawn, I offer fervent supplications to the Kingdom of Mysteries, entreating Almighty God that ye may under all conditions show forth constancy and steadfastness, fellowship and love.

The Glory of Glories rest upon you.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

In this day, no greater manifestation of love and kindness can be conceived in the world of existence than this, that, at the Shrine of Bahá’u’lláh, one should call to mind a loved one, make mention of him, and offer prayers for his well-being. This is God’s mightiest favour, His greatest bounty, His highest gift, and the sign of His consummate bestowal.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Convey warmest, most loving greetings to Mark Tobey on my behalf, and heartfelt affection to Marguerite Bull.¹³⁰ What a sacred task is hers, serving helpless children! I ask God to assist her.

As for thee, obey the Convention,¹³¹ travel for a time, and teach. After that, work to perfect thine art. For it is incumbent upon thee both to obey the Convention, and to perfect thine art.

I rejoice to hear that thou takest pains with thine art, for in this wonderful new age, art is worship. The more thou strivest to perfect it, the closer wilt thou come to God. What bestowal could be greater than this, that one’s art should be even as the act of worshipping the Lord? That is to say, when thy fingers grasp the paintbrush, it is as if thou wert at prayer in the Temple.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Shouldst thou recite any of the revealed prayers, and seek assistance from God with thy face turned towards Him, and implore Him with devotion and fervour, thy need will be answered.

* * *

A Tablet of ‘Abdu’l-Bahá

He is God.

O thou dear handmaid of God! Thy letter dated 6 April 1906 hath been received. Thou hast written that Mrs. Mann hath regained her health. God be praised, this daughter of the Kingdom hath attained unto spiritual health. A disaster to the body, when spiritual health is present, is of no importance. That is the main thing. God be thanked, she hath attained that great bestowal; she hath taken on immortal life.

It is to be regretted, however, that her husband is still wrapped in the veils of his idle imaginings. If her dear daughter Margaret be trained according to the instructions of God, she will grow to be a peerless plant in the garden of the heart. It is incumbent upon the father to choose for his daughter the glory that dieth not. Nevertheless, this is up to him; he may educate her in any way he desireth.

As to what thou didst ask regarding the history of the philosophers: history, prior to Alexander of Greece, is extremely confused, for it is a fact that only after Alexander did history become an orderly and systematized discipline. One cannot, for this reason, rely upon traditions and reported historical events that have come down from before the days of Alexander. This is a matter thoroughly established, in the view of all authoritative historians. How many a historical account was taken as fact in the eighteenth century, yet the opposite was proved true in the nineteenth. No reliance, then, can be placed upon the traditions and reports of historians which antedate Alexander, not even with regard to ascertaining the lifetimes of leading individuals.

Wherefore ye should not be surprised that the Tablet of Wisdom is in conflict with the historical accounts. It behoveth one to reflect a while on the great diversity of opinion among the historians, and their contradictory accounts; for the historians of East and West are much at odds, and the Tablet of Wisdom was written in accordance with certain histories of the East.

Furthermore, the Torah, held to be the most ancient of histories, existeth today in three separate versions: the Hebrew, considered authentic by the Jews and the Protestant clergy; the Greek Septuagint, which is used as authoritative in the Greek and other Eastern churches; and the Samaritan Torah, the standard authority for that people. These three versions differ greatly, one from another, even with regard to the lifetimes of the most celebrated figures.

In the Hebrew Torah, it is recorded that from Noah's flood until the birth of Abraham there was an interval of two hundred and ninety-two years. In the Greek, that time-span is given as one thousand and seventy-two years, while in the Samaritan, the recorded span is nine hundred and forty-two years. Refer to the commentary by Henry and Scott,¹³² for tables are supplied therein which show the discrepancies among the three Torahs as to the birthdates of a number of the descendants of Shem, and thou wilt see how greatly the versions differ one from another.

Moreover, according to the text of the Hebrew Torah, from the creation of Adam until Noah's flood the elapsed time is recorded as one thousand six hundred and fifty-six years, while in the Greek Torah the interval is given as two thousand two hundred and sixty-two years, and in the Samaritan text, the same period is said to have lasted one thousand three hundred and seven years.

Reflect thou now over the discrepancies among these three Torahs. The case is indeed surprising. The Jews and Protestants belittle the Greek Torah, while to the Greeks, the Hebrew version is spurious, and the Samaritans deny both the Hebrew and the Greek versions.

Our purpose is to show that even in Scriptural history, the most outstanding of all histories, there are contradictions as to the time when the great ones lived, let alone as to dates related to others. And furthermore, learned societies in Europe are continually revising the existing records, both of East and West. In spite of this, how can the confused accounts of peoples dating from before Alexander be

compared with the Holy Text of God? If any scholar expresses astonishment, let him be surprised at the discrepancies in Scriptural history.

Nevertheless, Holy Writ is authoritative, and with it no history of the world can compare, for experience hath shown that after investigation of the facts and a thorough study of ancient records and corroborative evidence, all have referred back to the Holy Scriptures. The most important thing is to establish the validity of God's universal Manifestation; once His claim proveth true, then whatsoever He may choose to say is right and correct.

The histories prior to Alexander, which were based on oral accounts current among the people, were put together later on. There are great discrepancies among them, and certainly they can never hold their own against Holy Writ. It is an accepted fact among historians themselves that these histories were compiled after Alexander, and that prior to his time history was transmitted by word of mouth. Note how extremely confused was the history of Greece, so much so that to this day there is no agreement on the dates related to the life of Homer, Greece's far-famed poet. Some even maintain that Homer never existed at all, and that the name is a fabrication.

A letter hath been addressed to Mr. Sprague, thou wilt find it enclosed.

It is my hope that through the favour and grace of the Abhá Beauty, thou wilt fully recover thy health, and engage in serving the Cause with all thy might. I am aware that thou art much afflicted, and in extreme distress; but if we taste a drop from affliction's cup, the Blessed Beauty drank down a sea of anguish, and once we call this to mind, then every hardship turneth into peaceful rest, and toil into merciful bliss. Then will a draught of agony be but refreshing wine, and the tyrant's wound only a friend's most gentle balm. Greetings be unto thee, and praise.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

Know thou that before maturity man liveth from day to day and comprehendeth only such matters as are superficial and outwardly obvious. However, when he cometh of age he understandeth the realities of things and the inner truths. Indeed, in his comprehension, his feelings, his deductions and his discoveries, every day of his life after maturity is equal to a year before it.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

As to that which hath been mentioned in the Torah and the Scriptures regarding Lot and his daughters and the apostatizing of some of the Prophets, these are but a medley of dreams for which God hath sent

down no warrant. These are only the sayings of the chroniclers among the people of the Book. Know ye that the Torah is what was revealed in the Tablets unto Moses, may peace be upon Him, or that which He was commanded to do. But the stories are historical narratives and were written after Moses, may peace be upon Him. The evidence of this is that in the last Book¹³³, there is mention of events that transpired after the passing of Moses, and this is a clear and manifest proof that these stories were recorded after Moses, may peace be upon Him. These narratives are not reliable; they are stories and accounts concerning which God hath sent down no warrant. For the noble Book and mighty Decree is the Tablets which Moses, upon Him be peace, brought from Mount Sinai, and the laws which He proclaimed unto the children of Israel, in accordance with the explicit text of those Tablets. Therefore, be not astonished by the accounts penned by the chroniclers after Moses, as these accounts are not amongst the firm and conclusive verses of the Scriptures and Tablets.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

It is the wish of my heart and soul that the Sun of the divine heavens will shine with such splendour and beauty in that country that India will become a rose-garden.... India will sweeten the palates with delectable sweetness, will mingle ambergris and musk, and mix milk with honey.

* * *

A Tablet of ‘Abdu’l-Bahá

Paris

The Friends of God,

Upon them rest the glory of God, the All-Glorious!

He is God!

O loved ones of ‘Abdu’l-Bahá!

Praise be to God! The fragrances of holiness are spread abroad. The pearls of bounty are scattered everywhere. The light of guidance is resplendent. The morning-star of the Concourse on High ascendeth. The cloud of mercy raineth down. The sun of bestowal blazeth and dazzleth. The wind of providence bloweth, and the fragrances of the Abhá Paradise nourish souls in the North and South. The East is illumined, and the West scented with roses. The world is perfumed with musk. Blessed is he who hath illumined his eyes by beholding these splendours and whose soul hath become a garden through inhaling this musk-scented breeze.

O loved ones of God! Now is the time to be drunk with the cup of the Covenant. Rend your garments in love for the beauty of the All-Merciful. In the banquet of the Covenant seize ye the chalice of divine knowledge. Drunk and yearning, raise up a song of the purity

and sanctity of the Living, the Almighty God, till East and West are bewitched, and North and South set ablaze.

* * *

A Tablet of ‘Abdu’l-Bahá

O flame of the love of God! The ray must shed light and the sun must rise; the full moon must shine and the star must gleam. Since thou art a ray, beseech thou the Lord to enable thee to give illumination and enlightenment, to brighten the horizons and to consume the world with the fire of the love of God. I hope that thou mayest attain such a station, nay, surpass it. Upon thee be His glory.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

It may be that letters addressed to the women believers do indeed contain certain passages written by way of encouragement, but the purpose of such passages is to show that, in this wondrous Dispensation, certain women have outshone certain men—not that all women have excelled all men! The members of the Spiritual Assembly should do all they can to give encouragement to the women. In this Dispensation one should not think in terms of “men” and “women”: all are under the shadow of the Word of God and, as they strive more diligently, so shall their reward be greater—be they men or women or the frailest of people.... As for the large number of

Tablets addressed to women enjoining them to teach the Cause: since the letters arriving in the Holy Land come for the most part from women, and only rarely from men, it is natural that women should be written to more frequently than men....

As to thy question: “To whom should we turn?”—turn thou to the Ancient Beauty. God willing, a copy of His blessed portrait will in due course be despatched to thee so that when offering prayer thou mayest turn thyself in spirit towards that Holy Likeness, and not towards some mere figment of the imagination. Know thou, however, that at no time should His blessed portrait be hung in the Mashriqu’l-Adhkár.

As regards the question of young children and of weak, defenseless souls who are afflicted at the hands of the oppressor, in this a great wisdom is concealed. The question is one of cardinal importance, but briefly it may be stated that in the world to come a mighty recompense awaiteth such souls. Much, indeed, might be said upon this theme, and upon how the afflictions that they bear in life become a cause for them of such an outpouring of Divine mercy and bestowal as is preferable to a hundred thousand earthly comforts and to a world of growth and development in this transitory abode; but, if possible, God willing, all this will be explained to thee in detail and by word of mouth when thou arrivest here.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

Know thou that the distinction between male and female is an exigency of the physical world and hath no connection with the spirit; for the spirit and the world of the spirit are sanctified above such exigencies, and wholly beyond the reach of such changes as befall the physical body in the contingent world. In former ages, men enjoyed ascendancy over women because bodily might reigned supreme and the spirit was subject to its dominion. In this radiant age, however, since the power of the spirit hath transcended that of the body and assumed its ascendancy, authority and dominion over the human world, this physical distinction hath ceased to be of consequence; and, as the sway and influence of the spirit have become apparent, women have come to be the full equals of men. Today, therefore, there is no respect or circumstance in which a person's sex provideth grounds for the exercise of either discrimination or favour.

* * *

A Tablet of 'Abdu'l-Bahá

O ye sons and daughters of the Kingdom!

Your letter dated September 30 of this year hath been received, and from the contents it became clear and evident that the fire of the love of God hath burst into a flame in that region—a flame that can illumine the whole world and transform the East and the West into a field for the knights of the Kingdom.

Consider how all the peoples of the world are slumbering upon the couch of negligence, but praise be to God, ye have been awakened. All men remain sunk in heedlessness, but ye have become quick of apprehension. They are deprived of the blessings of the Kingdom, but ye are among the well-favoured. Neither the crow nor the raven can take part in the delights of a sparkling rose-garden; the charm and perfection of the rose are as nourishment to the impassioned nightingale endowed with a melodious voice. The realm of the Kingdom is like the fountain of life and ye are as the fish, sore athirst and restless.

Render ye thanks unto God, inasmuch as in the Day of the advent of the Kingdom ye have drawn so nigh unto His court and are so greatly favoured at the Threshold of the loving Lord. Therefore it behoveth you to strive with heart and soul so that the human world may shine resplendent, that the basis of hatred and antagonism may be wiped out from the earth and that all mankind may live together in unity and harmony, with the utmost love and fellowship.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.

As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur'án it hath been revealed: "We will not chastise them if they had not been sent a Messenger."¹³⁴

Undoubtedly in those regions the Call of God must have been raised in ancient times, but it hath been forgotten now.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

The Bayán hath been superseded by the Kitáb-i-Aqdas, except in respect of such laws as have been confirmed and mentioned in the Kitáb-i-Aqdas. The Book to which the Bahá'ís turn is the Kitáb-i-Aqdas, not the Bayán.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

I eagerly anticipate the day when New York will become a blessed spot from which the call to steadfastness in the Covenant of God will go forth to every part of the world, thus making that city outstanding from every point of view.

Bless Thou, O King of Kings, the city of New York! Cause the friends there to be kind to one another. Purify their souls and make their hearts to be free and detached. Illumine the world of their consciousness. Exhilarate their spirits and bestow celestial power and confirmation upon them. Establish there a heavenly realm, so that the City of Bahá may prosper and New York be favoured with blessings from the Abhá Kingdom, that this region may become like the all-highest Paradise, may develop into a vineyard of God and be transformed into a heavenly orchard and a spiritual rose-garden.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is far greater than all other classes. Therefore, it is fitting to begin with the farmer in matters related to economics for the farmer is the first active agent in human society. In brief, from among the wise men in every village a board should be set up and the affairs of that village should be under the control of that board. Likewise a general storehouse should be founded with the appointment of a secretary. At the time of the harvest, under the direction of that board, a certain percentage of the entire harvest should be appropriated for the storehouse.

The storehouse has seven revenues: Tithes, taxes on animals, property without an heir, all lost objects found whose owners cannot be traced,

one third of all treasure-trove, one third of the produce of all mines, and voluntary contributions.

This storehouse also has seven expenditures:

1. General running expenses of the storehouse, such as the salary of the secretary and the administration of public health.
2. Tithes to the government.
3. Taxes on animals to the government.
4. Costs of running an orphanage.
5. Costs of running a home for the incapacitated.
6. Costs of running a school.
7. Payment of subsidies to provide needed support of the poor.

The first revenue is the tithe. It should be collected as follows: If, for instance, the income of a person is five hundred dollars and his necessary expenses are the same, no tithes will be collected from him. If another's expenses are five hundred dollars while his income is one thousand dollars, one tenth will be taken from him, for he hath more than his needs; if he giveth one tenth of the surplus, his livelihood will not be adversely affected. If another's expenses are one thousand

dollars, and his income is five thousand dollars, as he hath four thousand dollars surplus he will be required to give one and a half tenths. If another person hath necessary expenses of one thousand dollars, but his income is ten thousand dollars, from him two tenths will be required for his surplus represents a large sum. But if the necessary expenses of another person are four or five thousand dollars, and his income one hundred thousand, one fourth will be required from him. On the other hand, should a person's income be two hundred, but his needs absolutely essential for his livelihood be five hundred dollars, and provided he hath not been remiss in his work or his farm hath not been blessed with a harvest, such a one must receive help from the general storehouse so that he may not remain in need and may live in comfort.

A certain amount must be put aside from the general storehouse for the orphans of the village and a certain sum for the incapacitated. A certain amount must be provided from this storehouse for those who are needy and incapable of earning a livelihood, and a certain amount for the village's system of education. And, a certain amount must be set aside for the administration of public health. If anything is left in the storehouse, that must be transferred to the general treasury of the nation for national expenditures.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

O ye beloved friends of God and handmaids of the Merciful!

Call ye to mind the blessed Name of our peerless Beloved, the Abhá Beauty, in an uplifting spirit of unbounded ecstasy and delight, then unloose your tongues in His praise in such wise that the realm of the heart may be purged from the woes and sorrows of the world of water and clay, that the great heights of spiritual perception may be unveiled before your eyes, that the glorious signs of His Divine Unity may shine resplendent, a fresh outpouring of His grace may stream forth, and a liberal effusion of celestial confirmations may be vouchsafed unto you.

His Name is indeed the healing medicine for every illness, and imparteth warmth unto those chilled with cold. It is the sovereign remedy and the supreme talisman. It is the source of life in both worlds, and of salvation unto such as have gone astray. Today this hallowed Name serveth as a shield for all mankind, and as a veritable refuge for the children of men. It is the wondrous accent of the Lord of Mercy, and His celestial melody.

Wherefore, O faithful friends, raise ye the triumphal cry of Yá-Bahá'u'l-Abhá! O ye who yearn after the Beauty of the Almighty! Lift up your faces toward the Supreme Horizon. Rest not, even for a moment. Breathe not a single breath save in remembrance of His love and in recognition of His grace, in the promulgation of His Utterances and the vindication of His Testimonies.

Verily, this is the Magnet of divine confirmations. This is the mighty Force which will surely attract heavenly assistance.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

The Ancient Beauty¹³⁵—may my life be offered up for His loved ones—did not to outward seeming meet His Holiness, the Exalted One¹³⁶—may my life be a sacrifice unto Him.

* * *

A Tablet of ‘Abdu’l-Bahá

Praise be to God that ye are present in this radiant assemblage and have turned your faces toward the Kingdom of Abhá! That which ye behold is from the grace and bounty of the Blessed Perfection. We are as atoms and He is the Sun of Truth. We are as drops and He is the Most Great Ocean. Poor are we, yet the outpouring of the treasury of the Kingdom is boundless. Weak are we, yet the confirmation of the Supreme Concourse is abundant. Helpless are we, yet our refuge and shelter is Bahá’u’lláh.

Praise be to God! His signs are evident.

Praise be to God! His light is shining.

Praise be to God! His ocean is surging.

Praise be to God! His radiance is intense.

Praise be to God! His bestowals are abundant.

Praise be to God! His favours are manifest.

Glad tidings! Glad tidings! The Morn of Guidance hath dawned.

Glad tidings! Glad tidings! The Sun of Truth hath shone forth.

Glad tidings! Glad tidings! The breeze of favour hath wafted.

Glad tidings! Glad tidings! The showers of the clouds of divine bounty have poured down.

Glad tidings! Glad tidings! The Sun of the supreme horizon hath shed its radiance upon all the world with boundless effulgence.

Glad tidings! Glad tidings! The hearts of all are in the utmost purity.

Glad tidings! Glad tidings! His all-encompassing splendour hath been revealed.

Glad tidings! Glad tidings! The celestial concourse is astir.

Glad tidings! Glad tidings! Zion is rapt in ecstasy.

Glad tidings! Glad tidings! The Kingdom of God is filled with exultation and joy.¹³⁷

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

As for thy question concerning those righteous souls who passed away ere they heard the Call of this Revelation, know thou that those who ascended unto God ere they heard this Call, but who followed the precepts of Christ and walked in the Straight Path—these verily attained, after ascending to the Divine Kingdom, unto the Refulgent Light.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

The residence is under all conditions the property of the first-born son, irrespective of whether or not the deceased should have left behind him other property as well. The first-born son receiveth, moreover, his share of the remainder of the estate. This is that which God hath prescribed. The testator is, however, at liberty while still alive to dispose of his property in whatsoever manner he seeth fit. Likewise, the first-born son must himself, for the sake of God, take into consideration the other heirs, and be just and fair to them. In truth, it is obligatory for everyone, by the express requirement of the divine text, to draw up a will, so that it may be implemented after he

hath passed away. This, verily, is the perspicuous truth. If, God forbid, he disobeyeth the divine command—faileth, that is, to draw up a will—then his estate must be divided up in the stipulated manner.

* * *

Extract from a Tablet of ‘Abdu’l-Bahá

As for the story of Adam, the Father of Mankind, which is recorded in the Sacred Scriptures, this requireth explanation and interpretation. By “genesis” is intended a spiritual creation and heavenly existence; for otherwise the most cursory reflection would be sufficient to convince even a child that this boundless universe, the world of being—this infinite cosmos, this prodigious system, this mighty and primordial workshop—is far more than six thousand years old, as hath in fact been realized in this illumined age by scientists and men of learning, on the basis of decisive proofs and evidences founded on both reason and discovery. In recent times remains have come to light which have been definitely and conclusively established to be more than ten thousand years old. Through the science of geology this hidden secret hath been grasped—that the age of the world surpasseth man’s conception. The one true God hath ever been the Possessor of all Names and Attributes, and the necessary concomitants of these Names and Attributes have likewise ever existed and shall continue to exist throughout eternity. He Who is the “Creator” requireth a creation, while He Who is the “Provider” requireth some object to provide for. A king, to be a king, must have a realm, an army, the

insignia of sovereignty, the retinue and entourage of kingship. The sovereignty of God is everlasting; from time immemorial it hath existed, and at no time hath it been suspended. For a king bereft of troops and territory is a person of no consequence; and were One Who is the 'All-Possessing' to be entirely destitute, know then that no richer harvest would be reaped from His existence than from a fruitless cypress tree.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

O pilgrim of the Sacred Dust!

Render a myriad thanks unto the All-Glorious, Who hath guided thee on this path and enabled thee to attain the threshold of the Omniscient Lord, to find refuge within the stronghold of His favours, and to obtain that which is the ultimate hope and desire of all His chosen ones.

Now, as thou returnest to 'Ishqábád, thou must take with thee armfuls of flowers as a gift from the heavenly rose-garden that their sweet scent may perfume the nostrils and stir the senses of the youth. For these lovely youth are the children of the realms above and the tender plants of the all-highest Paradise. They are flowers and fragrant herbs in the garden of certitude, the jasmine and eglantine of the All-Merciful Lord. They have been nursed at the breast of Divine unity and nurtured in the bosom of the wondrous Cause of God. They have

become fresh and verdant through the outpourings of the clouds of loving-kindness.

O youth of this century of God! In this new age, this century of the Glorious Lord, ye must be so attracted to the Blessed Beauty and so enthralled by the Beloved of the World that ye may become the embodiments of the truth of this verse:

I am lost, O Love, possessed and dazed,

Love's fool am I, in all the earth.[138](#)

* * *

A Tablet of ‘Abdu’l-Bahá

O ye two pilgrims of the Holy Shrine!

The news of your safe arrival in Paris was received and rejoiced my heart, as did the description of the love and devotion of the friends in Paris, who met you with exceeding joy and radiance, and who show forth the utmost love, faithfulness, and sincerity.

Speak openly of all the signs of the Kingdom of God that ye have witnessed with your own eyes and share with the utmost happiness and exultation all that ye have heard of the divine teachings. I fervently supplicate God to bring assurance to your souls and to raise

you up with such steadfastness that each of you may withstand an entire nation. May you become so inebriated with the wine of the love of God that ye may cause your hearers to dance with blissful rapture to the song and melody of the love of God.

This is the time for gladness, the day of joy and exhilaration, for, praised be God, all doors are opened wide through the bounty of the Abhá Beauty. But high endeavour and self-sacrifice are needed and the concentration of one's thoughts is required for the tree of hope to yield its fruit and results to be achieved.

* * *

Extract from a Tablet of 'Abdu'l-Bahá

Concerning the question of marriage and the stipulated period between the time of the engagement and the marriage, this is the decisive text of the Book of God and may not be interpreted. In the past, serious difficulties and problems arose when a long period of time elapsed between the engagement and the marriage. Now, according to the text of the Book, when marriage between the parties is arranged, i.e., when the parties become engaged, and it is certain that they will be married, not more than ninety-five days should elapse before the marriage takes place, during which period preparations for the dowry and other affairs may be made. The marriage ceremony must take place on the same night as its consummation, that is, there should be no interval of time between the ceremony and consummation. This is a clear text and is not

subject to interpretation, so that the difficulties that arose in the past may not recur on account of interpretation.

* * *

A Tablet of ‘Abdu’l-Bahá

O ye two honourable souls!

Your letter was received and its contents noted. My heart was saddened to learn that those two respected persons, who were even as one soul, should now be separated and their affection turned into estrangement.

Although divorce is permissible, yet it is strongly abhorred and condemned in the sight of God. Divorce may only take place when no alternative is left, when the two parties feel aversion for each other and are in torment. Now, if such is the case, perform the divorce. However, after divorce is decided upon, ye must wait for one year for it to be effected. Should affection be renewed during this year of separation, it would be highly pleasing.

The Glory of Glories rest upon you both!

If divorce taketh place, the spiritual love and affection between you should increase, and ye should become like a brother and sister.

**A Selection of Prayers of ‘Abdu’l-Bahá
released by the Universal House of Justice
in Commemoration of the
One Hundredth Anniversary of ‘Abdu’l-Bahá's Passing**

He is God.

O thou who circlest in adoration about the Spot round which circle the Concourse on high! Raise thou thy hands in gratitude at the Threshold of the one true God, and say: O Thou the highest aspiration of every ardent lover! O Thou the Guide of every wandering soul! Thou hast favoured this feeble servant with Thine infinite blessings, and led this hapless and lowly one unto the Threshold of Thy oneness. Thou hast lifted to these parched lips the living waters of Thy loving-kindness and revived this weary and withered soul with the breezes of divine mercy. I yield Thee thanks for having bestowed upon me a full portion from Thy most gracious favour and invested me with the honour of attaining unto Thy sacred Threshold. I beseech an infinite share from the bounties of Thy Kingdom on high. Grant Thine assistance. Confer Thy gracious favour.

[1]

O Thou unseen Friend! O Desire of all in this world and the world to come! O Thou compassionate Beloved! These helpless souls are

captivated by Thy love, and these feeble ones seek shelter at Thy Threshold. Every night they sigh and moan in their remoteness from Thee, and every morn they lament and weep by reason of the onslaught of the people of malice. They are afflicted at every moment with a fresh anguish, and are sore tried at each breath by the tyranny of every wicked oppressor. Praise be to Thee that, notwithstanding this, they are ablaze as a temple of fire and shine resplendent as the sun and the moon. They stand tall, like upraised banners, in the Cause of God, and hasten, like valiant horsemen, into the arena. They have bloomed like sweet blossoms and are filled with joy like the laughing rose. Wherefore, O Thou loving Provider, graciously assist these holy souls by Thy heavenly grace which is vouchsafed from Thy Kingdom, and grant that these sanctified beings may manifest the signs of the Most High. Thou art the All-Bountiful, the Pitiful, the All-Merciful, the Compassionate.

[2]

O Thou peerless and loving Lord! Though capacity and worthiness are lacking, and it is infinitely hard to withstand tribulations, yet worthiness and capacity are gifts vouchsafed by Thee. O Lord! Give us capacity and make us worthy, that we may evince the most great steadfastness, renounce this world and all its people, kindle the fire of Thy love, and even as candles, burn bright with a consuming flame and shed abroad our radiance.

O Lord of the Kingdom! Deliver us from this world of vain illusions, and lead us unto the realm of the infinite. Suffer us to be wholly freed

from this nether life, and cause us to be blessed with the bountiful gifts of the Kingdom. Release us from this world of nothingness that beareth the semblance of reality, and confer upon us life everlasting. Bestow on us joy and delight, and favour us with gladness and contentment. Comfort our hearts, and grant peace and tranquillity to our souls, so that upon ascending unto Thy Kingdom we may attain Thy presence and may rejoice in the realms above. Thou art the Giver, the Bestower, the Almighty!

[3]

O my eternal Beloved and my adored Friend! How long shall I remain bereft of Thy presence and sorely afflicted by remoteness from Thee? To the retreats of Thy heavenly Kingdom lead me, and at the scene of the appearance of Thy supernal Realm cast upon me the glance of Thy loving-kindness.

O Thou Omnipotent Lord! Number me among the denizens of the Kingdom. This mortal world is my abode; grant me a habitation in the realms of the Placeless. To this earthly plane I pertain; shed upon me the effulgence of Thy glorious light. In this world of dust I dwell; make me an inmate of Thy heavenly realm, so that I may lay down my life in Thy path and attain to my heart's desire, may crown my head with the diadem of divine favour and raise the triumphal cry of "O Glory of God, the Most Glorious!"

[4]

O Thou kind Lord! These souls are Thy friends who are gathered together and are carried away by Thy love. They are transported by the rays of Thy beauty and captivated by Thy musk-laden locks. They have surrendered their hearts to Thee and, lowly and helpless, wander in Thy path. They have forsaken friend and stranger alike and have laid hold of Thy unity, bowing in adoration before Thee.

They belonged to this nether world; Thou didst welcome them into Thy Kingdom. They were as withered plants in the wilderness of deprivation and loss; Thou didst make them the saplings of the garden of knowledge and understanding. Their voices were stilled; Thou didst cause them to speak forth. They were dispirited; Thou didst shed illumination upon them. They were as parched and barren soil; Thou didst turn them into a rose-garden of inner meanings. They were as children in the world of humanity; Thou didst enable them to attain heavenly maturity.

O Thou kind One! Grant them a haven and a refuge within the shelter of Thy protection, and shield them from tests and trials. Lend them Thine invisible assistance, and confer upon them Thine infallible grace.

O Thou kind and beloved Lord! They are as the body, and Thou art the Spirit of life. The body is dependent for its freshness and beauty upon the grace of the spirit. They stand, therefore, in need of Thy confirmations and yearn for the sustaining power of the Holy Spirit in this new Revelation. Thou art the Mighty. Thou art the Giver, the

Provider, the Bestower, and the Forgiver. Thou art the One Who shineth brightly from the invisible Realm.

[5]

O Divine Providence! Perplexing difficulties have arisen and formidable obstacles have appeared. O Lord! Remove these difficulties and show forth the evidences of Thy might and power. Ease these hardships and smooth our way along this arduous path. O Divine Providence! The obstacles are unyielding, and our toil and hardship are conjoined with a myriad adversities. There is no helper save Thee, and no succourer except Thyself. We set all our hopes on Thee, and commit all our affairs unto Thy care. Thou art the Guide and the Remover of every difficulty, and Thou art the Wise, the Seeing, and the Hearing.

[6]

O God of Mercy! O Thou Omnipotent One! I am but a feeble servant, weak and helpless, but I have been nurtured within the shelter of Thy grace and favour, nourished from the breast of Thy mercy, and reared in the bosom of Thy loving-kindness. O Lord! Poor and needy though I be, yet every needy one is made prosperous through Thy bounty, while every wealthy one, if bereft of Thy favours, is indeed poor and desolate.

O Divine Providence! Grant me the strength to bear this heavy burden, and enable me to safeguard this supreme bestowal, for so strong is the force of tests and so grievous the onslaught of trials that every mountain is scattered in dust, and the highest peak reduced to nothing. Thou knowest full well that in my heart I seek naught but Thy remembrance, and in my soul I desire nothing save Thy love. Raise me up to serve Thy loved ones, and let me abide forever in servitude at Thy Threshold. Thou art the Loving. Thou art the Lord of manifold bounties.

[7]

O Divine Providence! Awaken me and make me conscious. Cause me to be detached from all else save Thee, and captivate me by the love of Thy beauty. Waft upon me the breath of the Holy Spirit, and suffer me to hearken to the call of the Abhá Kingdom. Bestow upon me heavenly power, and kindle the lamp of the spirit within the innermost chamber of my heart. Release me from every bond, and deliver me from every attachment, that I may cherish no desire except Thy good-pleasure, seek naught besides Thy Countenance, and tread no path other than Thy path. Grant that I may enable the heedless to become mindful and the slumberers to awaken, that I may proffer the water of life to those who are sore athirst and bring divine healing to those who are sick and ailing.

Though I am lowly, abased, and poor, yet Thou art my haven and my refuge, my supporter and my helper. Send down Thine aid in such wise that all may be astounded. O God! Thou art, verily, the

Almighty, the Most Powerful, the Giver, the Bestower, and the All-Seeing.

[8]

He is God.

O God, my God! I have set my face towards Thee, and supplicate the outpourings of the ocean of Thy healing. Graciously assist me, O Lord, to serve Thy people and to heal Thy servants. If Thou dost aid me, the remedy I offer will become a healing medicine for every ailment, a draught of life-giving waters for every burning thirst, and a soothing balm for every yearning heart. If Thou dost not aid me, it will be naught but affliction itself, and I will scarcely bring healing to any soul.

O God, my God! Aid and assist me through Thy power to heal the sick. Thou art, verily, the Healer, the Sufficer, He Who is the remover of every pain and sickness, He Who hath dominion over all things.

[9]

O Lord! Grant me a measure of Thy grace and loving-kindness, Thy care and protection, Thy shelter and bounty, that the end of my days may be distinguished above their beginning, and the close of my life may open the portals to Thy manifold blessings. May Thy loving-kindness and bounty descend upon me at every moment, and Thy

forgiveness and mercy be vouchsafed with every breath, until, beneath the sheltering shadow of Thine upraised Standard, I may at last repair to the Kingdom of the All-Praised. Thou art the Bestower and the Ever-Loving, and Thou art, verily, the Lord of grace and bounty.

[10]

O Thou Provider, O Thou Forgiver! A noble soul hath ascended unto the Kingdom of reality, and hastened from the mortal world of dust to the realm of everlasting glory. Exalt the station of this recently arrived guest, and attire this long-standing servant with a new and wondrous robe.

O Thou Peerless Lord! Grant Thy forgiveness and tender care so that this soul may be admitted into the retreats of Thy mysteries and may become an intimate companion in the assemblage of splendours. Thou art the Giver, the Bestower, the Ever-Loving. Thou art the Pardoner, the Tender, the Most Powerful.

[11]

He is God.

O Thou forgiving Lord! These servants were noble souls, and these radiant hearts were made illumined and resplendent through the light of Thy guidance. They drank a brimming cup of the wine of Thy

love, and gave ear to eternal mysteries imparted by the melodies of Thy knowledge. They bound their hearts to Thee, broke free from the snare of estrangement, and laid hold of Thy unity. Make these precious souls companions of the inmates of Heaven, and admit them into the circle of Thy chosen ones. Make them intimates of Thy mysteries in the retreats of the realm above, and immerse them in the sea of lights. Thou art the Bestower, the Luminous, and the Kind.

[12]

O Divine Providence! Immerse the father and mother of this servant of Thy Threshold in the ocean of Thy forgiveness, and purge and sanctify them from every sin and transgression. Grant them Thy forgiveness and mercy, and bestow upon them Thy gracious pardon. Thou, verily, art the Pardoner, the Ever-Forgiving, the Bestower of abundant grace. O Thou forgiving Lord! Though we are sinners, yet our hopes are fixed upon Thy promise and assurance. Though we are enveloped by the darkness of error, yet we have at all times turned our faces to the morn of Thy bountiful favours. Deal with us as beseemeth Thy Threshold, and confer upon us that which is worthy of Thy Court. Thou art the Ever-Forgiving, the Pardoner, He Who overlooketh every shortcoming.

[13]

O Thou kind Lord! Sanctify my heart from all attachment, and gladden my soul with tidings of joy. Free me from attachment to

friend and stranger alike, and captivate me with Thy love, that I may become wholly devoted to Thee and be filled with fervid rapture; that I may desire naught but Thee, seek no one except Thyself, tread no other path besides Thine, and commune only with Thee; that I may, even as a nightingale, be spellbound by Thy love and, by day and night, sigh and wail and weep and cry out, “Yá Bahá’u’l-Abhá!”

[14]

O Lord! What an outpouring of bounty Thou hast vouchsafed, and what a flood of abounding grace Thou hast granted! Thou didst make all the hearts to become even as a single heart, and all the souls to be bound together as one soul. Thou didst endow inert bodies with life and feeling, and didst bestow upon lifeless frames the consciousness of the spirit. Through the effulgent rays shed from the Day-Star of the All-Merciful, Thou didst invest these atoms of dust with visible existence, and through the billows of the ocean of oneness, Thou didst enable these evanescent drops to surge and roar.

O Almighty One Who endowest a blade of straw with the might of a mountain and enablest a speck of dust to mirror forth the glory of the resplendent sun! Grant us Thy tender grace and favour, so that we may arise to serve Thy Cause and not be shamefaced before the peoples of the earth.

[15]

O Thou Omnipotent Lord! We are all held within the mighty grasp of Thy power. Thou art our Supporter and our Helper. Grant us Thy tender mercy, bestow upon us Thy bounty, open the portals of grace, and cast upon us the glance of Thy favours. Let a vivifying breeze waft over us, and quicken Thou our yearning hearts. Illumine our eyes and make the sanctuary of our hearts the envy of every blossoming bower. Rejoice every soul and gladden every spirit. Reveal Thine ancient power and make manifest Thy great might. Cause the birds of human souls to soar to new heights, and let Thy confidants in this nether world fathom the mysteries of Thy Kingdom. Set firm our steps and bestow upon us unwavering hearts. We are sinners, and Thou art the Ever-Forgiving. We are Thy servants, and Thou art the Sovereign Lord. We are homeless wanderers, and Thou art our haven and refuge. Graciously aid and assist us to diffuse Thy sweet savours and to exalt Thy Word. Elevate the station of the dispossessed, and bestow Thine inexhaustible treasure upon the destitute. Vouchsafe Thy strength unto the weak, and confer heavenly power upon the feeble. Thou art the Provider, Thou art the Gracious, Thou art the Lord Who ruleth over all things.

[16]

He is the Most Holy, the Most Glorious.

In the name of God, the Compassionate, the Merciful! Praise be to God, the Lord of all worlds!

O Lord my God, my Haven and my Refuge! How can I befittingly make mention of Thee, even with the most wondrous words of glorification or the most eloquent odes of praise, O Thou Almighty and Forgiving One, aware as I am that the tongue of every eloquent speaker doth falter, and every expression of praise from either human pen or tongue is confounded in its attempt to glorify but one of the signs of Thine omnipotent power or to extol a single Word that hath been created by Thee. Indeed, the wings of the birds of human minds are broken in their attempt to soar up to the atmosphere of Thy divine holiness, and the spiders of idle fancy are powerless to weave their frail webs upon the loftiest summits of the canopy of Thy knowledge. No recourse is there for me, then, but to acknowledge my powerlessness and shortcomings, and no habitation is there for me but in the depths of poverty and privation. Verily, powerlessness to comprehend Thee is the essence of understanding, confession of shortcomings is the only means of attaining Thy presence, and admission of poverty is the source of true wealth.

O Lord! Graciously assist me and Thy sincere servants in our servitude to Thine exalted Threshold, strengthen us in our supplication to Thy divine holiness, and enable us to be lowly and submissive before the door of Thy oneness. Make firm my steps in Thy path, O my Lord, and illumine my heart with the effulgent rays shed from the heaven of Thy mysteries. Refresh my spirit with the stirring breeze that wafteth from the paradise of Thy pardon and forgiveness, and gladden my soul through the reviving breath diffused from the meadows of Thy holiness. Brighten my face above the horizon of Thy unity, and grant that I may be reckoned as one of

Thy sincere servants and numbered with Thy bondsmen who stand firm and steadfast.

[17]

O Lord, our God! We are helpless; Thou art the Lord of strength and power. We are wretched; Thou art the Almighty, the All-Glorious. We are poor; Thou art the All-Possessing, the Most Generous. Graciously assist us in our servitude to Thy sacred Threshold, and aid us, through Thy strengthening grace, to worship Thee at the dawning-places of Thy praise. Enable us to diffuse Thy holy fragrances amongst Thy creatures, and strengthen our loins to serve Thee amidst Thy servants, so that we may guide all nations to Thy Most Great Name and lead all peoples to the shores of the glorious ocean of Thy oneness.

O Lord! Deliver us from the attachments of the world and its peoples, from the transgressions of the past, and from the afflictions yet to come, that we may arise to exalt Thy Word with the utmost joy and radiance and celebrate Thy praise in the daytime and in the night season, that we may summon all people to the way of guidance and enjoin them to observe righteousness, and that we may chant the verses of Thy unity amidst all Thy creation. Potent art Thou to do what pleaseth Thee. Thou art, verily, the Almighty, the Most Powerful.

[18]

He is God

O Thou kind and beloved Lord! These friends are exhilarated with the wine of the Covenant and are wanderers in the wilderness of Thy love. Their hearts are consumed by the flames of remoteness from Thee, and they yearn eagerly for the revelation of Thy splendours. From Thine invisible Kingdom, the Realm of the unseen, reveal unto them the effulgent glory of Thy grace, and shed upon them the radiance of Thy bounty. At every moment, send forth a new blessing and reveal a fresh favour.

O Divine Providence! We are weak and Thou art the Most Powerful. We are as tiny ants and Thou art the King of the Realm of Glory. Bestow Thy grace and confer Thy bounty upon us, that we may kindle a flame and shed its splendour abroad, that we may show forth strength and render some service. Grant that we may bring illumination to this darksome earth and spirituality to this fleeting world of dust. Suffer us not to rest for a moment, nor to defile ourselves with the transitory things of this life. Enable us to prepare a banquet of guidance, inscribe with our life-blood the verses of love, leave fear and peril behind, become even as fruitful trees, and cause human perfections to appear in this ephemeral world. Thou, in truth, art the All-Bountiful, the Most Compassionate, the Ever-Forgiving, the Pardoner.

He is the All-Glorious.

O my Lord, my King, my Ruler, and my Sovereign! I call upon Thee with my tongue, my heart, and my soul, saying: Clothe this servant of Thine with the robe of Thy care, the raiment of Thine unfailing help, and the armour of Thy protection. Assist him to make mention of Thee and to extol Thy virtues amidst Thy people, and unloose his tongue to utter Thy glorification and praise in every assemblage held to celebrate Thy unity and sanctity. Thou art, in truth, the Mighty, the Powerful, All-Glorious, the Self-Subsisting.

[20]

O my kind Lord, O Thou the desire of my heart and soul! Bestow upon Thy friends Thy loving-kindness, and grant them Thine unfailing mercy. Be Thou a solace to Thine ardent lovers, and a friend, a comforter, and a loving companion to them who yearn for Thee. Their hearts are ablaze with the fire of Thy love, and their souls are consumed with the flame of devotion to Thee. They long, one and all, to hasten unto the altar of love, that they may willingly lay down their lives.

O Divine Providence! Grant them Thy favour, guide them aright, graciously aid them to achieve spiritual victory, and confer upon them heavenly bestowals. O Lord, assist them by Thy munificence and grace, and make their radiant faces lamps of guidance in assemblies devoted to the knowledge of Thee, and signs of heavenly bounty in

gatherings where Thy verses are expounded. Thou art, verily, the Merciful, the All-Bountiful, the One Whose help is implored by all men.

[21]

He is the All-Glorious, the Most Effulgent.

O Divine Providence, O forgiving Lord! How can I ever befittingly sing Thy praise or sufficiently worship and glorify Thee? Thy description by any tongue is naught but error, and Thy depiction by any pen is an evidence of folly in attempting this formidable task. The tongue is but an instrument composed of elements; voice and speech are naught but accidental attributes. How, then, can I celebrate, with the instrument of an earthly voice, the praise of Him Who hath neither peer nor likeness? All that I can say or seek is limited by the grasp of the human mind and encompassed by the bounds of the human world. How can human thought ever scale the lofty summits of divine holiness, and how can the spider of idle fancy ever weave the frail web of vain imaginings upon the retreats of sanctity? Naught can I do but testify to my powerlessness and confess my failure. Thou art, verily, He Who is the All-Possessing, the Inaccessible, He Who is immeasurably exalted above the comprehension of them that are endued with understanding.

[22]

O Divine Providence, Thou art the Ever-Forgiving! O Thou Almighty God, Thou art the Gracious! Let this dearly loved servant of Thine abide beneath the shadow of Thy glory, and grant that this hapless and lowly one may prosper and flourish within the precincts of Thy mercy. Give him to drink from the chalice of Thy nearness, and let him abide under the shade of the Blessed Tree. Confer upon him the honour of attaining Thy presence, and bestow upon him everlasting bliss. Graciously assist the surviving kindred of this noble soul to follow in the footsteps of their dear father, to show forth his character and conduct amongst all people, to follow Thy path, seek Thy good-pleasure, and utter Thy praise. Thou art the Ever-Loving God, the Lord of bounty.

[23]

O Thou incomparable God! We are Thy humble servants, and Thou art the All-Glorious. We are sinners, and Thou art the Ever-Forgiving. We are captives, poor and lowly, and Thou art our shelter and our aid. We are as tiny ants, and Thou art the Lord of majesty, enthroned in the highest heaven. Protect us, as a token of Thy grace, and withhold not from us Thy care and assistance. O Lord! Thy tests are indeed severe, and Thy trials can lay in ruin foundations wrought of steel. Preserve and strengthen us; cheer and gladden our hearts. Graciously assist us to serve, even as ‘Abdu’l-Bahá, Thy sacred Threshold.

[24]

He is God.

O God, my God! With utter lowliness and fervour, humility and devotion, I implore Thee with my tongue and my heart, with my spirit and my soul, and with my mind and my conscience, to grant the most cherished of all desires, destine the most meritorious of all deeds, and ordain all honour and perfection, favour and beauty, prosperity and salvation for this family that hath hastened to Thy sheltering shadow at the break of Thy resplendent morn and sought refuge within Thy safe haven and Thy mighty stronghold. Verily, these souls heeded Thy call, drew nigh unto Thy Threshold, were set aflame with the fire of Thy love, and were carried away by the breaths of Thy holiness. They were constant in the service of Thy Cause, humble before Thy Countenance, and noble beneath Thy sheltering shadow. They are renowned as the bearers of Thy name amongst Thy people and make mention of Thee amidst Thy servants.

O God, my God! Exalt them by Thine ancient glory, honour them in Thy Kingdom of grandeur, and assist them with the hosts of Thy favours in this great Day. O Lord, my God! Raise aloft their banner, grant them an ampler share of Thy protection, spread abroad their signs, and increase their radiance, that they may become a glass for the lamp of Thy manifold favours and spreaders of Thy loving-kindness and bounties.

O Lord, my God! Be Thou their companion in their loneliness, and in their moments of anguish surround them with Thine aid. Bequeath unto them Thy Book and vouchsafe unto them the full measure of

Thy gifts and bestowals. Thou art in truth the Mighty, the Powerful,
the Gracious, the Bountiful, and verily, Thou art the Merciful, the
Compassionate.

[25]

O Lord so rich in bounty, so replete with grace,

Whose knowledge doth mine inmost heart and soul embrace!

At morn, the solace of my soul is none but Thee;

The knower of mine ardent goal is none but Thee.

The heart that for a moment hath Thy mention known

Will seek no balm save longing pain for Thee alone.

Withered be the heart that sigheth not for Thee,

And better blind the eye that crieth not for Thee!

In all mine hours of deepest gloom, O Lord of might,

My heart hath Thy remembrance for a shining light.

Do, through Thy favour, breathe Thy spirit into me,

That what hath never been may thus forever be.

Consider not our merit and our worth,

O Lord of bounty, but the grace Thou pourest forth.

Upon these broken-winged birds whose flight is slow

Out of Thy tender mercy newfound wings bestow.

[26]

* * *

Notes

[←1]

Revealed for the recipient on the occasion of the birth of his son.

[←2]

Revealed for the recipient on the occasion of the birth of his daughter.

[←3]

Qur'án 21:89

[←4]

Bahá'u'lláh states in another Tablet that the Báb referred to Mullá Ḥusayn and Quddús by these appellations.

[←5]

In a Tablet Bahá'u'lláh states, “The Holy Tree [Sadrat] is, in a sense, the Manifestation of the one true God, exalted be He. The Blessed Tree in the land of Za‘farán referreth to the land which is flourishing, blessed, holy, and all-perfumed, where that Tree hath been planted.”

[←6]

Zaynu'l-Muqarrabín.

[←7]

Cf. Qur'án 17:23.

[←8]

Inscription on the tombstone of Ḥusayn, son of the beloved Master. ‘Ayn is the first letter of his Father’s name, ‘Abbás.

[←9]

Cf. Qur'án 18:4

[←10]

In the original Persian Bahá'u'lláh makes a fond play on the word “tamáshá” which means “sightseeing”, a word which the little child mispronounced as “tabáshá”, which has no meaning. Thus in the inscription: “we see Our ‘tabáshá’ now engaged in ‘tamáshá’ in the heavenly realms”

[←11]

Jesus.

[←12]

Siyyid ‘Abdu’l-Karím-i-Urdúbádí.

[←13]

Khadíjih Bagum.

[←14]

Qur’án 3:97

[←15]

A punning reference to the fact that the addressee's name, "Khurshíd", is also the Persian word for "sun"

[←16]

i.e, who bear the name "Maḥbúb" or "Maḥbúbih" ("Beloved").

[←17]

This Tablet was revealed in the voice of Bahá'u'lláh's amanuensis, Mírzá Áqá Ján, surnamed Khádimu'lláh (Servant of God). Out of respect, the Bahá'ís, rather than addressing Bahá'u'lláh directly, would write to Mírzá Áqá Ján. The reply would be in the form of a letter from Mírzá Áqá Ján quoting words of Bahá'u'lláh, but would, in fact, be dictated in its entirety by Bahá'u'lláh. All parts of such Tablets, even those which ostensibly are the words of Mírzá Áqá Ján himself, are Sacred Scripture revealed by Bahá'u'lláh.

[←18]

Known as Jináb-i-Amín, Trustee of the Ḥuqúq in the days of Bahá'u'lláh.

[←19]

Literally “cold”.

[←20]

Adrianople.

[←21]

Cf. Qur’án 53:12.

[←22]

The Báb.

[←23]

Reference to the events surrounding the martyrdom of Ḥájí Muḥammad-Riḍáy-i-Iṣfahání in ‘Iṣḥqábád in 1889. The Bahá’í community interceded with the government on behalf of the murderers, and the Czar agreed to clemency for them. See *The Epistle to the Son of the Wolf*

[←24]

Reference to Czar Alexander III. The original contains a play on the words *siláh* (armaments) and *iṣláh* (redress the wrongs).

[←25]

Qur'án 30:50.

[←26]

Cf. Qur'án 43:51.

[←27]

Translation of the Tablet of Bahá'u'lláh which is framed and hanging in His room at the Riḍván Garden.

[←28]

Ṭāhirih

[←29]

Jesus Christ

[←30]

Muhammad

[←31]

the Báb

[←32]

Mírzá Hádí Dawlat-Ábádí

[←33]

Mirzá Yahyá

[←34]

‘Alí-Aṣḡhar.

[←35]

‘Alí-Akbar

[←36]

Revealed for the recipient on the occasion of the death of his newborn child.

[←37]

Cf. Qur’án, 56:62; also 29:20 and 53:47.

[←38]

Mark 9:35

[←39]

Matthew 20:27.

[←40]

Kitáb-i-Aqdas.

[←41]

Legendary king of Persia.

[←42]

Kings of Persia from ancient mythology.

[←43]

Qur'án 28:30.

[←44]

Moses.

[←45]

Abraham.

[←46]

Qur'án 11:80

[←47]

Qur'án 38:35.

[←48]

Jesus.

[←49]

Muhammad.

[←50]

Qur'án 17:1

[←51]

Qur'án 24:35.

[←52]

An invocation/prayer of Prophet Muḥammad quoted by Shoghi Effendi in *The Dawn-Breakers*, p. 352.

[←53]

Reference to the land for the Mashhriqu’l-Adhkár in ‘Ishqábád.

[←54]

Albert Schwarz

[←55]

Wilhelm Herrigel.

[←56]

Alice Schwarz.

[←57]

Mullá Muḥammad-Kázim, known as Ákhund-i-Khurásání (d. 1911), one of the “founders” of the Constitutional Revolution in Iran.

[←58]

The power of Shí'ih divines to issue decrees and judgments on points of religious law upon using independent effort, reason, and the principles of jurisprudence.

[←59]

One of the distinguished believers of Qazvín.

[←60]

Sa'dí.

[←61]

Robert Turner.

[←62]

Kitáb-i-Aqdas, paragraph 129.

[←63]

Arabic proverb.

[←64]

See Qur'án 52:4.

[←65]

See Qur'án 24:35.

[←66]

Qur'án 39:69.

[←67]

A reference to the Fourteen Points outlined by Woodrow Wilson in January 1918.

[←68]

Cf. Qur'án 28:30.

[←69]

Qur'án 59:2.

[←70]

Qur'án 23:14.

[←71]

Reference to a verse in the Lawḥ-i-Ṭibb (the Tablet of Medicine) by Bahá'u'lláh

[←72]

Háfiz.

[←73]

Cf. Qur'án 2:256.

[←74]

‘Alí-Aṣghar Khán, the Amínu’s-Sultán.

[←75]

Following the assassination of Náṣiri’d-Dín Sháh on 1 May 1896, it was assumed, in the atmosphere of all-pervasive fear, and in light of the previous attempt on the life of the Sháh in 1852, that his murderer, Mírzá Riḍáy-i-Kirmání, was a Bábí. Only later did the government acknowledge the fact that Mírzá Riḍá was an adherent of Siyyid Jamálu’d-Dín-i-Afghání, a political activist and an enemy of the Cause.

[←76]

Muẓaffari’d-Dín Sháh.

[←77]

The Birthday of Bahá’u’lláh.

[←78]

Isabella Grinevskaya.

[←79]

Cf. Qur’án 2:201.

[←80]

In the Bahá’í Writings, “sharing” (muvását) and “equality” (musávát) denote, respectively, preferring others to oneself, and treating them equally to oneself.

[←81]

The wife of Mírzá ‘Alí-Akbar-i-Nakhjavání.

[←82]

The opening Súrih of the Qur’án; in other words, they pay lip service to the memory of the deceased, over whom the Fátihah would be recited at the time of interment.

[←83]

Dr. Dīyá’u’lláh Baghdádí.

[←84]

Dr. Dīyá’u’lláh Baghdádí’s wife, Zínat Khánum, the sister-in-law of Mírzá ‘Alí-Akbar-i-Nakhjavání.

[←85]

The wife of Mírzá ‘Alí-Akbar-i-Nakhjavání, and elder sister of Zínat Khánum.

[←86]

See Qur’án, súrih 55.

[←87]

31 July 1921.

[←88]

See Qur'án 50:1.

[←89]

A mythical flying creature of Persian legend, sometimes equated with the griffin or the phoenix.

[←90]

Jalálu'd-Dín Rúmí.

[←91]

See Qur'án, 25:38 and 50:12.

[←92]

Áqá Músá Naqíuv.

[←93]

In allusion to Qur’án 54:55.

[←94]

Sargis Mubagajian (“Atrpet”).

[←95]

Sargis Mubagajian.

[←96]

Presumably Shaykh ‘Alí-Akbar-i-Qúchání.

[←97]

Probably Isabella Grinevskaya.

[←98]

The quotation alludes to a famous ode of Ḥāfīz.

[←99]

Olga Sergeyevna Lebedeva

[←100]

Karbilá'í Áqá Kishíy-i-‘Alíuv

[←101]

Ustád Áqá Bálá Karímuv

[←102]

Sargis Mubagajian

[←103]

Presumably Shaykh ‘Alí-Akbar-i-Qúchání

[←104]

Olga Sergeyevna Lebedeva

[←105]

Isabella Grinevskaya

[←106]

Professor E. G. Browne

[←107]

The Caucasus, identified with the fabled Mount Qáf, was the reputed home of the phoenix

[←108]

Ganja, Azerbaijan's second largest city

[←109]

The intention is perhaps the city of Shusha

[←110]

Referring perhaps to one of the Ahmadov brothers, sons of Hájí Aḥmad-i-Mílání, who were resident in Tbilisi

[←111]

The daughter of Bahá'u'lláh's third wife Gawhar Khánun

[←112]

The daughter of Bahá'u'lláh's second wife Mahd-i-'Ulyá

[←113]

Navváb

[←114]

A Traveller's Narrative Written to Illustrate the Episode of the Báb, translated by
E. G. Browne

[←115]

Epistle to the Son of the Wolf

[←116]

Presumably, Shaykh 'Alí-Akbar-i-Qúchání

[\[←117\]](#)

Probably *Hujaj'ul Beheyyeh (The Behai Proofs)*, translated by Ali Kuli Khan
(New York: J. W. Pratt & Co., 1902)

[\[←118\]](#)

Hippolyte Dreyfus-Barney

[\[←119\]](#)

Probably Isabella Grinevskaya

[\[←120\]](#)

A Tablet of 'Abdu'l-Bahá known as the Lawḥ-i-Sharq va Gharb (The Tablet of East and West, *Makátib-i-Haḍrat-i-'Abdu'l-Bahá*, vol. 1, pp. 307–24)

[\[←121\]](#)

Áqá Mírzá Muḥsin Afnán

[←122]

A piece of land in Haifa which was bought in the name of Mírzá ‘Alí-Akbar

[←123]

The one intended may be the martyr Shaykh ‘Alí-Akbar-i-Qúchání, who, in 1327 A.H. (1909 A.D.), was directed by ‘Abdu’l-Bahá to take up residence in Bákú in order to nurture its burgeoning Bahá’í community

[←124]

Probably Sargis Mubagajian

[←125]

Projected for Bákú. Áqá Músá Naqíuv had volunteered, with the approval of the Master, to build a House of Worship in Bákú

[←126]

“Mahallu’l-Barakih” (literally “The Place of Blessing”) referred to a community enterprise created by the Bahá’ís in Iran for the purpose of setting up a fund that could be used, among other things, for assisting the poor and needy, the education of children, and the propagation of the Bahá’í Faith

[←127]

The term “service council” (*majlis-i-khidmat*) was employed at this time to denote a committee of an Assembly which would attend to all practical, functional matters and details of the Assembly, its meetings, or the organized gatherings of the friends

[←128]

Presumably Mírzá ‘Abdu’l-Kháliq-i-Ya‘qúbzádi

[←129]

Arabic maxim

[←130]

The English equivalent of this name written in Persian by ‘Abdu’l-Bahá is not certain

[←131]

Probably the Eleventh Annual Convention of the Bahá’í Temple Unity, held at Hotel McAlpin, New York City, 26–30 April 1919, at which the Tablets of the Divine Plan were unveiled

[←132]

Matthew Henry and Thomas Scott, authors of *The Comprehensive Commentary on the Holy Bible*

[←133]

The Book of Deuteronomy, the last chapter of which speaks of the death of Moses and the succession of Joshua

[←134]

Qur’án 17:15

[←135]

Bahá'u'lláh

[←136]

The Báb

[←137]

A Tablet of ‘Abdu’l-Bahá chanted by Him, the recording of the latter part of which is played for Bahá’í pilgrims during their visit to the House of the Master in Haifa

[←138]

Marzieh Gail’s translation, published in *Memorials of the Faithful*, pp. 22, 30