

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

He is God, exalted is He, the Lord of majesty and power.

A praise which is sanctified above every utterance and understanding beseemeth the Best-Beloved, Whose loving providence hath encompassed the whole world and Whose mercy hath surrounded all peoples. He is the Incomparable, the All-Seeing, the Most Powerful. He hath been Omnipotent from all eternity and will remain so unto all eternity. The Sun of His loving-kindness hath shone forth from the horizon of His grace in such wise that it hath abrogated the law of the sword and ordained that the Cause be rendered victorious only through the power of wisdom and utterance. Exalted, immeasurably exalted, is His grace! Lofty, immeasurably lofty, is His bounty! How blessed are those souls who have quaffed from this cup and have carried out that which God hath purposed. The Supreme Pen hath, in ringing tones, enjoined love and fellowship on the whole world and hath categorically forbidden everyone to engage in that which is the cause of division, discord, estrangement, and the like, so that His grace and bounty, His favour and generosity may be made manifest...

God grant that thou mayest attain unto His loving providence and mayest turn to and speak of that which refineth the character of His servants. O physician! The people are heedless and in need of a Teacher and Educator. They must, through the care and loving-kindness of the divine Physicians and the learned ones of the age, recognize the cause of their illnesses and seek to find their cure. Strive then, that haply the heedless may perceive the fruit of goodly deeds and a praiseworthy character. Should they attain unto this station, each one would find himself capable of reforming, edifying, and uniting the negligent and the wayward. The Pen of this Wronged One hath at all times directed everyone to show forth love, compassion, and concord, and hath explicitly set forth the meaning of "rendering the Cause victorious", which hath been mentioned in the holy Tablets. And yet, it is observed that some have considered sedition to be the means of the betterment of the world and of gaining victory. Nay, by the One Who hath created the world through a single word of His mouth! The Cause of God is rendered victorious through wisdom and utterance, which are in turn conditional upon the utmost joy and radiance. We beseech God to confirm all in achieving that which is worthy of this Day.

Say: O people! Ye have stepped out of nothingness into the realm of being that ye may reconstruct the world. Dissension and strife ill beseem the station of a human being. In this day, should a soul become the cause of sorrow to another soul, no matter from which Faith, this would not be pleasing to this Wronged One. Unto this bear witness both Mine inner and outer tongue, and beyond them every wise and discerning, every learned and attentive soul. The fundamental purpose of religion as brought down from the heaven of divine Revelation is harmony and union among all people. O physician! Now consider how this pure and gem-like reality hath been clouded by the dust of vain imaginings and how, through the tyranny of the ignorant, things have come to such a pass that religion hath become the cause of hatred amongst God's servants. This is the pure stream of utterance flowing down from the Kingdom of divine knowledge. Blessed is the soul who approacheth it and drinketh therefrom in the name of the one true God. It is hoped that the people of Bahá may attain unto that which God hath purposed and become the dawning-places of harmony and fellowship, that perchance, through the grace of God and the outpourings of His bounty, they may become the cause of the rehabilitation of the world and its reconstruction.

Convey to the friends in that land the greetings of this Exile and say: God grant that ye may be occupied in making mention of God with the utmost wisdom, so that your words may stir the hearts. We counsel you to observe compassion, mercifulness, forbearance, trustworthiness, and sincerity, that haply this darksome world may be illumined with the light of a praiseworthy character and goodly deeds. This is the true meaning of "rendering the Cause victorious" which hath been revealed in the Book. In this day, should any soul commit an act that is the cause of affliction or harm to another, that deed would in truth revert unto this Wronged One. Beware, O

My loved ones, lest ye commit that which human minds abhor. Thus doth My Pen counsel you and My truth-speaking and trustworthy tongue exhort you. Ye are ever present before Mine eyes. We mention you, and converse with you, and announce unto you the things ordained for the sincere ones in the Kingdom of God, the Lord of all the worlds...

O Muḥammad! This Wronged One hath summoned all the peoples of the world to the Eternal King and guided them to that which is conducive to their tranquillity. But the heedless ones of the earth have clung to idle fancies and vain imaginings and turned away from the manifest Truth. Instead of certitude, they have held fast to delusion, and in place of Him Who is the Ever-Abiding, they have taken an idol and worshipped it. This is the condition of the people. I swear by the Day-Star that shineth above the horizon of Utterance! This Wronged One hath desired naught but the highest good, and hath spoken no word except to enjoin that which is right and through which is revealed what beseemeth human dignity. They perpetrated against Him what none other hath been made to endure. We have heard in the Path of God the clash of the swords of the enemies and the roar of the horses of the ungodly, but have remained patient through His grace and providence. We beseech Him at all times to aid His servants to do His will and to enable them to attain unto his good-pleasure. He, in truth, is the Lord of all being and the Possessor of this world and of the next.

God willing, thou wilt consider the Cause of God with a keen eye, an illumined heart, and a dilated breast and wilt meditate thereupon, that haply thou mayest discover the pearls of the ocean of true understanding. Verily, We heard thy mention and remembered thee with this mention through which the portals of true knowledge are opened before the face of all creation. Glorified be the All-Merciful, Who hath appeared through the Manifestation of His inviolable and infallible decree. Erelong will the world and all that is therein—whether riches, people, sciences, or arts—pass away. Naught shall remain but the decree that belongeth to Him Who hath testified in Himself and by Himself, before the creation of all things, that there is none other God but Him, the Almighty, the All-Wise. It is incumbent upon all to adhere to wisdom, to consort with all peoples with radiance and joy, and to make known to them with wisdom that which is hidden from the eyes of the heedless. Praise be to God, the Lord of all the worlds.

—Bahá'u'lláh

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He is the All-Seeing from the Horizon of the Heaven of Knowledge.

O My handmaiden, O My leaf! Verily the Pen of the Most High hath borne witness unto thy recognition of Him, thy love for Him, and thy turning towards the Ancient Countenance at a time when the world hath rejected Him, save those whom God, the Most High, hath willed. This is the Day foretold by the Messenger of God,¹ and before Him by the Spirit,² and before Him by Him Who came with nine clear signs and was called the Interlocutor³ in My perspicuous Book.

O My leaf! All the Books of the past and the Messengers of God have given the people the glad-tidings of this hallowed, this most exalted Day; nevertheless, the ungodly, the ignorant, and the evil ones have arisen with utmost cruelty to uproot the Holy Tree. Well is it with thee for having adorned thyself with the ornament of the love of God and for having been enabled to make mention of Him and utter His praise. Divine grace, in its entirety, is in the mighty grasp of God, exalted be He. He conferreth it upon whomsoever He willeth. How many a man considered himself a celebrated divine and a repository of heavenly mysteries, and yet when the slightest test visited him, he arose with such opposition and denial as to cause the Concourse on high to moan and lament. Through the bestowals of the Lord, however, and His infinite favour, thou hast attained unto the hidden secret and the well-guarded treasure. Preserve then, in the name of God, this lofty station and conceal it from the eyes of betrayers. The glory shining from the horizon of My Kingdom be upon thee and upon every handmaiden who hath attained the splendours of My sublime Throne.

—Bahá'u'lláh

- 1 Muḥammad. ←
- 2 Jesus. ←
- 3 Moses. ←

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Man is even as steel, the essence of which is hidden: Through admonition and explanation, good counsel and education, that essence will be brought to light. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him.

—Bahá'u'lláh

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We call to mind at this juncture Muḥammad-‘Alí,¹ whose flesh was mingled with that of his Master, his blood with His blood, his body with His body, and his bones with those of his Lord, the Exalted, the Bountiful. My Supreme Pen testifieth that he attained what no one had attained before him, and there befell him that which no ear had heard. Upon him be My glory, and the glory of My Kingdom and My Realm on high, and the splendour of the dwellers of the city of justice and equity.

Blessed art thou, O Muḥammad, in that thou hast drunk from the wine of utterance proffered by thy Lord, the All-Merciful. Thus hath the Sun of divine proofs shed its light from the horizon of the blessings of thy God, the Lord of all mankind.

—Bahá'u'lláh

- 1 Mírzá Muḥammad-‘Alí Zunúzí, surnamed Anís, who was martyred with the Báb. ←

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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

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Tablet of visitation for the first to arrive and the last to attain,¹ 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'farán² 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

- 1 Bahá'u'lláh states in another Tablet that the Báb referred to Mullá Ḥusayn and Quddús by these appellations. ←
- 2 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.” ←

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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.

—Bahá'u'lláh

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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 thee¹ that 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.

—Bahá'u'lláh

1 Zaynu'l-Muqarrabín. ←

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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”.¹ 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.

—Bahá'u'lláh

1 Cf. Qur'án 17:23. ←

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He is the Eternal.

Ḥusayn, son of 'Ayn¹

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.²

This son hath been an adornment of the Most Exalted Paradise and we see him now, through God's grace and bounty, engaged in sightseeing³ in the heavenly realms.

—Bahá'u'lláh

1 Inscription on the tombstone of Ḥusayn, son of the beloved Master. 'Ayn is the first letter of his Father's name, 'Abbás. ←

2 Cf. Qur'án 18:46. ←

3 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". ←

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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 Spirit¹—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.

—Bahá'u'lláh

1 Jesus. ←

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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 testifyeth 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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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

O people of the Caucasus! Baḥhá (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-Karím¹ 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....

—Bahá'u'lláh

1 Siyyid 'Abdu'l-Karím-i-Urdúbádí. ←

* * *

O My Leaf!¹ ...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.

—Bahá'u'lláh

1 Khadíjih Bagum. ←

* * *

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.

—Bahá'u'lláh

* * *

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.

—Bahá'u'lláh

* * *

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.

—Bahá'u'lláh

* * *

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.

—Bahá'u'lláh

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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'an 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.

—Bahá'u'lláh

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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”.¹ 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.

—Bahá'u'lláh

1 Qur'án 3:97 ←

* * *

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.

—Bahá'u'lláh

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O friends! Ye 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.

—Bahá'u'lláh

* * *

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.”

—Bahá'u'lláh

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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.

—Bahá'u'lláh

* * *

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.

—Bahá'u'lláh

* * *

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.”

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

* * *

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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

* * *

The maidservant of God Khurshíd 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;¹ 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”,² 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.

—Bahá'u'lláh

1 A punning reference to the fact that the addressee's name, “Khurshíd”, is also the Persian word for “sun”. ←

2 i.e., who bear the name “Maḥbúb” or “Maḥbúbih” (“Beloved”). ←

* * *

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.¹ 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!

—Bahá’u’lláh

1 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. ←

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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.

—Bahá’u’lláh

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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.”

—Bahá’u’lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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He is the True, the Faithful.

O Abu'l-Ḥasan!¹ 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.

—Bahá'u'lláh

1 Known as Jináb-i-Amín, Trustee of the Ḥuqúq in the days of Bahá'u'lláh. ←

* * *

Jináb-i-Áqá Muḥammad Šádiq

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.

—Bahá'u'lláh

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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. Ere long 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.

—Bahá'u'lláh

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

O Most Great Branch! By God! Thine illness¹ 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.

—Bahá'u'lláh

1 Literally “cold”. ←

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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,¹ 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.

—Bahá'u'lláh

1 Adrianople. ←

* * *

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."

—Bahá'u'lláh

* * *

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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá’u’lláh

* * *

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.

—Bahá’u’lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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

—Bahá'u'lláh

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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!

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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.

—Bahá'u'lláh

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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,¹ after He hath proclaimed the truth in the heart of ‘Alí,² 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.

—Bahá'u'lláh

1 Cf. Qur’án 53:12. ←

2 The Báb. ←

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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.¹ 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.² Absolute meekness yieldeth many a result and beareth many a fruit.

—Bahá'u'lláh

- 1 Reference to the events surrounding the martyrdom of Hájí Muḥammad-Riḍáy-i-Iṣfahání in 'Ishqábád 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* (www.bahai.org/r/684455299). ←
- 2 Reference to Czar Alexander III. The original contains a play on the words *siláḥ* (armaments) and *iṣláh* (redress the wrongs). ←

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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

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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.

—Bahá'u'lláh

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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”,¹ 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,² 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.³

—Bahá'u'lláh

1 Qur’án 30:50. ←

2 Cf. Qur’án 43:51. ←

3 Translation of the Tablet of Bahá'u'lláh which is framed and hanging in His room at the Ridván Garden. ←

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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

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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

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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

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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

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She was with this Servant for a time.¹ 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

1 Ṭáhirih ↔

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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,¹ thereafter in the name of the Friend,² then in the name of 'Alí,³ and afterwards in this blessed, lofty, self-subsisting, exalted, and beloved Name. In truth, this is Ḥusayn, 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

- 1 Jesus Christ ←
- 2 Muhammad ←
- 3 the Báb ←

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Let someone say to Hádí:¹ "If thou hadst been possessed of but a jot of understanding, thou wouldst testify that the references to that deceptive soul² 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

- 1 Mírzá Hádí Dawlat-Ábádí ←
- 2 Mírzá Yaḥyá ←

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In My previous Dispensation, the matter of succession 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 the people 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.

—Bahá'u'lláh