

Bahá'í Faith Core Teachings

The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit.

— *Bahá'u'lláh, The Kitáb-i-`Iqán, p. 211*

The Importance of Deepening Our Knowledge and Understanding of the Faith

Compiled by Research Department of the Universal House of Justice. Baha'i World Centre

Extracts from the Writings of Bahá'u'lláh

1. Recite ye the verses of God every morn and eventide.

Whoso faileth to recite them hath not been faithful to the Covenant of God and His Testament, and whoso turneth away from these holy verses in this Day is of those who throughout eternity have turned away from God. Fear ye God, O My servants, one and all.

— *Bahá'u'lláh, The Kitáb-i-Aqdas, p. 73*

5. Peruse ye every day the verses revealed by God. Blessed is the man who reciteth them and reflecteth upon them. He truly is of them with whom it shall be well.

— *Bahá'u'lláh, from a newly translated Tablet of Bahá'u'lláh*

12. Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul. Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of power and wisdom.

— *Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 295*

20. Inasmuch as it hath been clearly shown that only those who are initiated into the divine mysteries can comprehend the melodies uttered by the Bird of Heaven, it is therefore incumbent upon every one to seek enlightenment from the illumined in heart and from the Treasuries of divine mysteries regarding the intricacies of God's Faith and the abstruse allusions in the utterances of the Daysprings of Holiness. Thus will these mysteries be

unraveled, not by the aid of acquired learning, but solely through the assistance of God and the outpourings of His grace. "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." (Quran 16:43)

— *Bahá'u'lláh, from a newly translated Tablet of Bahá'u'lláh*

21. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit.

— *Bahá'u'lláh, The Kitáb-i-`Iqán, p. 211*

25. The sanctified souls should ponder and meditate in their hearts regarding the methods of teaching. From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, the greatest and mightiest talisman. So potent is their influence that the hearer will have no cause for vacillation. I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. Should one pause to meditate attentively he would recognize that no place is there, nor can there be, for anyone to flee to.

— *Bahá'u'lláh, Tablets of Bahá'u'lláh, p. 200*

Extracts from the Writings of `Abdu'l-Bahá

42. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazát (Ornaments), Kalimát (Words of Paradise), Tajallíyyát (Effulgences), Ishráqát (Splendours), and Bishárát (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.

— *`Abdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, pp. 35-36*

43. Direct thine attention to the holy Tablets; read thou the Ishráqát, Tajallíyyát, the Words of Paradise, the Glad Tidings, the Tarazát, the Most Holy Book. Then wilt thou see that today these heavenly Teachings are the remedy for a sick and suffering world, and a healing balm for the sores on the body of mankind. They are the spirit of life, the ark of salvation, the magnet to draw down eternal glory, the dynamic power to motivate the inner self of man.

— *ʿAbdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, p. 61*

44. We hear that the Tablets of Ishráqát (Splendours), Tarazát (Ornaments), Bishárát (Glad Tidings), Tajallíyyát (Effulgences), and Kalimát (Words of Paradise) have been translated and published in those regions. In these Tablets will ye have a model of how to be and how to live.

— *ʿAbdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, p. 79*

49. Thou didst ask as to acquiring knowledge: read thou the Books and Tablets of God, and the articles written to demonstrate the truth of this Faith. Included among them are the Íqán, which hath been translated into English, the works of Mírzá Abu'l-Fadl, and those of some others among the believers. In the days to come a great number of holy Tablets and other sacred writings will be translated, and thou shouldst read these as well. Likewise, ask thou of God that the magnet of His love should draw unto thee the knowledge of Him. Once a soul becometh holy in all things, purified, sanctified, the gates of the knowledge of God will open wide before his eyes.

— *ʿAbdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, pp. 190-191*

Bahá'í World Faith (pp. 155 - 203)

Selected Writings of Bahá'u'lláh and Abdu'l-Bahá

THE HIDDEN WORDS - Bahá'u'lláh

Part One From the Arabic

HE IS THE GLORY OF GLORIES

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

1. O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

2. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through

the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

3. O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

4. O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

5. O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

6. O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

7. O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

8. O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

9. O SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

10. O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

11. O SON OF BEING!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

12. O SON OF BEING!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

13. O SON OF SPIRIT!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

14. O SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

15. O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe forevermore, thy quest will be in vain.

16. O SON OF LIGHT!

Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

17. O SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

18. O SON OF SPIRIT!

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

19. O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

20. O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

21. O SON OF MAN!

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

22. O SON OF SPIRIT!

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

23. O SON OF THE SUPREME!

To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

24. O SON OF MAN!

Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

25. SON OF SPIRIT!

Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee forevermore.

26. O SON OF BEING!

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

27. O SON OF MAN!

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

28. O SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

29. O SON OF BEING!

Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

30. O SON OF MAN!

Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

31. O SON OF BEING!

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

32. O SON OF THE SUPREME!

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

33. O SON OF SPIRIT!

With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace forevermore.

34. O SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

35. O SON OF MAN!

Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

36. O SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

37. O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst forevermore.

38. O SON OF BEING!

Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

39. O SON OF MAN!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

40. O SON OF MAN!

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

41. O SON OF MAN!

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

42. O SON OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

43. O SON OF BEING!

Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

44. O SON OF THE THRONE!

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

45. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

46. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy lifeblood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

47. O SON OF MAN!

By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

48. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

49. O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

50. O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

51. O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

52. O SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

53. O SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

54. O SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

55. O SON OF BEING!

Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

56. O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

57. O SON OF MAN!

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

58. O SON OF MAN!

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

59. O SON OF BEING!

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

60. O SON OF MAN!

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

61. O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

62. O SON OF MAN!

Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

63. O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

64. O SON OF MAN!

My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

65. O SON OF MAN!

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

67. O SON OF BEAUTY!

By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

68. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

69. O YE SONS OF SPIRIT!

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

71. O SON OF MAN!

Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure forever.

LAWS OF THE NEW AGE

TABLET OF TARAZAT

In My Name, the Protector over all Names!

Praise and glory belong unto the King of Names and the Creator of heavens, the waves of the sea of Whose appearance are manifest and evident before the faces of all in the world. The sun of His command is submitted to no covering, and His word of affirmation is beyond the reach of negation. Neither the restriction of tyrants nor the oppression wrought by Pharaohs could withhold Him from His Will. Glorified is His Power and great is His Grandeur!

Praise be unto God! Although Signs have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant servants are found heedless, nay, even contradictory. O that they were content with mere contradicting! Nay, but they are all the time plotting to cut down the Blessed Tree. From the beginning of this Dispensation the manifestors of selfishness have exerted themselves with all tyranny and injustice to extinguish the light of God; but, verily, God prevented them therefrom, and through His power caused the light to appear and protected it through His

might, until the heaven and earth were illuminated with its radiance and brightness! Praise be unto Him under all circumstances!

Glory be unto Thee, O Thou God of the world and desire of nations, O Thou Who hast become manifest in the Greatest Name, whereby the pearls of wisdom and utterance have appeared from the shells of the great sea of Thy knowledge, and the heavens of religions are adorned with the light of the appearance of the sun of Thy countenance!

I beg of Thee--by that Word, by reason of which Thy proof

(Page 167)

was made perfect among Thy creatures and Thine argument among Thy servants--to strengthen Thy people in that, whereby the face of the Cause will radiate in Thy dominion and the standards of Thy power and the banners of Thy guidance will be planted in Thy lands and among Thy servants!

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

I beg of Thee, O Thou king of existence and protector of the seen and unseen, to make whosoever arises to serve Thy Cause as a sea moving by Thy desire; ablaze with the fire of Thy Sadrat, shining from the horizon of the heaven of Thy will. Verily, Thou art the mighty One, whom neither the power of all the world, nor the strength of nations can weaken. There is no God but Thee the one, the single, the protector, the self-subsistent!

O thou who hast drunk the choice wine of My utterance from the cup of My knowledge!

In this day, the following words were heard from the rustling of the Sadratu'l-Muntaha, which is planted by the hand of power of the King of Names, in the exalted paradise:

THE FIRST TARAZ

and the First Tajalli, which has risen from the horizon of the Mother-Book, is that man should know his own self, and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty. After man has realized his own being and become mature, then for him wealth is needed. If this wealth is acquired through a craft and profession, it is approvable and worthy of praise to men of wisdom, especially to those servants who arise to train the world and beautify the souls of nations. These are the cup-bearers of the kawther of knowledge and the guides to the ideal path. They direct the people of the whole world unto the right path, and instruct them in that which is conducive to the elevation and progress of being.

The right path is a path which leads man to the day spring of

(Page 168)

perception and dawning—place of knowledge and directs him to that which is the cause of honor and glory and greatness. We hope that, by the providence of the wise Physician, the dust will be removed from his eyes and the clearness of his sight will increase; so that he may discover that for which he has been created. In this day that which will decrease blindness and increase sight is worthy of attention. To the possessors of wisdom this spiritual sight is the minister and guide of knowledge. The apprehension of knowledge is due to the power of insight. The people of Bahá must, in all cases, act and advise people in that which is worthy.

THE SECOND TARAZ

is to consort with the people of religions with joy and fragrance; to show forth that which is declared by the Speaker of the Mount; and to render justice in affairs. The followers of sincerity and faithfulness must consort with all the people of the world with joy and fragrance; for association is always conducive to union and harmony, and union and harmony are the cause of the order of the world and the life of nations. Blessed are they who hold fast to the rope of compassion and kindness and are detached from animosity and hatred!

This oppressed One exhorts the people of the world to forbearance and benevolence. These are as two lights for the darkness of the world and as two teachers to lead nations to knowledge. Blessed are those who attain thereto, and woe unto those who are heedless!

THE THIRD TARAZ

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

(Page 169)

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

Gaze toward justice and equity under all circumstances. This exalted Utterance has been revealed, from the Pen of Abhá, in the "Hidden Words":

"O Son of Spirit!

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

The possessors of justice and equity occupy the highest station and loftiest rank: the lights of righteousness and piety radiate and shine from such souls. It is hoped that nations and countries may not be deprived of the lights of these two orbs.

THE FOURTH TARAZ

is on trustworthiness. Verily, this is the door of tranquillity to all in the world, and the sign of glory from the presence of the merciful One. Whosoever attains thereto has attained to treasuries of wealth and affluence. Trustworthiness is the greatest door to the security and tranquillity of mankind. The stability of every affair always depends on it, and the worlds of honor, glory and affluence are illuminated by its light.

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

"Verily, We mention unto thee Trustworthiness and the place it occupies before God, thy Lord and the Lord of the Great Throne. One day We repaired unto our Green Island. When We entered therein, We found its streams flowing, its trees in full foliage, and the sun playing through the interstices.

"Turning our Face to the right, We beheld that which the pen fails to describe, nor can it set forth that which was witnessed by

(Page 170)

the eye of the Lord of mankind in that place, which is the most pure, the most honored, the most blessed, the most lofty.

"We then advanced toward the left. There We beheld one of the countenances of the exalted Paradise, standing on a pillar of light, and calling out in the loudest voice, saying: 'O ye concourse of heaven and earth, gaze upon my beauty, my light, my appearance and my effulgence. By God, the true One, I am Trustworthiness, its manifestation and its beauty, and I am the reward to him who clings thereto, who knoweth its rank and position and holdeth fast unto its hem. I am the most great ornament to the people of Bahá, and the mantle of honor to all in the kingdom of emanation. I am the greatest cause for the affluence of the world, and the horizon of tranquillity to the people of existence.' Thus have We revealed unto thee that which will draw mankind near unto the Lord of creation!

"O people of Bahá! Trustworthiness is the best garment for your temples and the most splendid crown for your heads. Adhere thereto by the command of the omnipotent commander!"

THE FIFTH TARAZ

regards the preservation and protection of the stations of the servants of God. They must not make light of any matter, but speak in truthfulness and sincerity. The people of Bahá must not refuse to discharge the due reward of any one, and must respect possessors of talent; and they must not stain their tongues with slander like unto the former community. In this day the sun of arts and crafts is manifest from the horizon of the heaven of the Occident, and the river of skill is flowing from the sea of that part. One must speak with justice and recognize the worth of benefits. By the life of God, the word Justice is shining and luminous like unto the sun: We beg of God to illuminate all with its lights. Verily, He is powerful in all things and is worthy to grant!

In these days, truthfulness and sincerity are captive in the claws of falsehood, and justice is oppressed by the scourges of injustice. The smoke of corruption has so enveloped the world that naught is seen from any direction save armies and naught is heard from

(Page 171)

any region except the clashing of swords. We beg of God to assist the appearances of His power in that which is conducive to the reformation of the world and the welfare of nations.

THE SIXTH TARAZ

Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent on all. These visible arts and present implements are from the results of His knowledge and wisdom, which have been revealed from the Supreme Pen. The Supreme Pen is that pen from the treasury of which the gems of wisdom and utterance, and the arts of all the world have appeared and become manifest. In this day the mysteries of this earth are unfolded and visible before the eyes, and the pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behoveth the writers thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of equity and justice; they must inquire into matters as much as possible, in order that they may be informed of the real facts, and commit the same to writing.

Concerning this oppressed One, whatever the newspapers have mentioned is mostly devoid of truth. Good speech and truthfulness are, in loftiness of position and rank, like unto the sun which hath risen from the horizon of the heaven of knowledge. The waves of this sea

are visible before the faces of all in the world, and the traces of the Pen of wisdom and utterance are manifest They have written in newspapers that this servant hath fled from Iran and gone to `Iráq Arabie! Praise be to God, this servant hath not concealed Himself even for an instant and hath been always standing and present before all faces. Verily, We have not fled, nor do We flee; nay, rather, the ignorant servants have fled from Us! We left our native land, and horsemen, commissioned by the `Iránian and Russian governments, escorted us until We

(Page 172)

arrived at `Iráq with glory and power. Praise be to God, the matter of this Oppressed One is exalted like unto heaven and is shining and luminous as the sun. Concealment hath no access to this Station, and dread and silence have no place therein!

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

(Page 180)

WORDS OF PARADISE

...The Word of God, as described and recorded by the Pen of Abhá on the First Leaf of the Exalted Paradise:

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

The Word of God in the Second Leaf of the Exalted Paradise:

At this moment the Supreme Pen exhorts the day springs of power and dawning-places of authority, to-wit: kings, rulers, chiefs, princes, learned men and mystics, and commands them to hold fast to religion. Religion is the greatest instrument for the order of the world and the tranquillity of all existent beings. The weakness of the pillars of religion has encouraged the ignorant and rendered them audacious and arrogant. Truly, I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy. Hear, O ye possessors of perception! Then be admonished, O ye endowed with sight!

The Word of God in the Third Leaf of the Exalted Paradise:

O Son of Man! If thou lookest toward mercy, regard not that which benefits thee, and hold to that which will benefit the servants. If thou lookest toward justice, choose thou for

others what thou choosest for thyself. Verily, through meekness, man is elevated to the heaven of power; and again, pride degrades him to the lowest station of humiliation and abasement. O people of God! The day is great, and the call is mighty! In one of the Tablets this exalted Word is revealed from the heaven of Will: "Were the power of the soul entirely transformed into the sense of hearing, then it could be said that it were able to hear this Call which is raised from the Supreme Horizon, otherwise these polluted ears are not worthy to hear it." Blessed are those who hear, and woe unto them who are heedless!

The Word of God in the Fourth Leaf of the Exalted Paradise:

(Page 181)

O people of God!--Exalted is His Glory!--Ask God to guard the sources of power and authority against the evil of egotism and lust, and to illumine them with the lights of justice and guidance. Two abominable deeds proceeded from His Highness Muhammad Sháh, notwithstanding the loftiness of his position. One was the exile of the King of the dominions of bounty and grace, His Holiness the First Point; the second was the murder of the lord of the city of counsel and of belles letters. In brief, his error and bounty were great.

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

The Word of God in the Fifth Leaf of the Exalted Paradise:

The greatest gift and the highest blessing, in the primary station, is wisdom. It is the protector of existence, and its support and helper. Wisdom is the messenger of the merciful One, and the Manifestor of the Name, the "All-Wise." Through wisdom the station of man is evident and manifest. It is the knower and the first teacher in the school of existence, and it is the guide, the possessor of a lofty rank. Under the auspices of its training the element earth was endowed with pure soul and surpassed the firmament. Wisdom is the first orator in the city of justice; and in the "year nine" (1853) it illuminated the world with the glad-tidings of the Manifestation. Wisdom is the peerless wise one who in the beginning of the world, ascended the ladder of significances and when, by the Divine will, it occupied the pulpit of utterance it spoke in two words. From the first word appeared the glad-tidings of promise, and from the second the fear of threat. From promise and threat, fear and hope became manifest, and by these two the foundation of the order of the world was established and consolidated. Exalted is the Wise One, the possessor of great bounty!

The Word of God in the Sixth Leaf of the Exalted Paradise:

(Page 182)

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

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

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

The Word of God in the Seventh Leaf of the Exalted Paradise:

O ye wise men among nations! Turn your eyes away from foreignness and gaze unto oneness, and hold fast unto the means which conduce to the tranquillity and security of the people of the whole world. This span-wide world is but one native land and one locality. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony. To the people of Bahá glory is in knowledge, good deeds, good morals and wisdom--not in native land, or station. O people of the earth; appreciate the worth of this heavenly Word, for it is like unto a ship for the sea of knowledge, and is as the sun to the universe of perception.

The Word of God in the Eighth Leaf of the Exalted Paradise:

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

It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book. Of these whatever they deem advisable and proper that must they enforce. Verily, God will

(Page 183)

inspire them with that which He willeth, and He is the ruler, the knower! We have formerly declared that speech was decreed to be in two languages, and that there should be an effort to reduce it into one. So, likewise, should it be with the writings of the world, in order that people

may not waste and lavish their lives in the study of various languages, and that the whole earth may be considered as one city and one land.

The Word of God in the Ninth Leaf of the Exalted Paradise:

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

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

Praise be to God! A wonderful thing is perceived: the lightning and similar forces are subdued by a conductor, and act by his command. Exalted is the mighty One who hath made manifest that which He desired, through His absolute, invincible command!

O people of Bahá! Each one of the revealed commands is a strong fortress for the protection of the world. Verily, this oppressed One only wishes your security and elevation.

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

(Page 184)

O Haydar-Kablí-'Alí! Upon thee be my Bahá and praise! My commands and exhortations have encompassed the world; nevertheless they have caused sorrows, not joy and happiness: because some of those who pretend to love Me have arisen in oppression, and inflicted that which was not wrought by even the former nations, nor by the Iranian doctors of religion. We have formerly said: "My imprisonment is not My affliction, nor is it what I have suffered from Mine enemies, but rather the deeds done by My friends who have related themselves to My Person, and commit that whereby My heart and My pen lament."

We have repeatedly revealed similar utterances, but they have not profited the heedless ones, for they are found to be captives to egotism and lust. Ask thou God to enable all of them to repent and return. As long as the ego is subject to carnal desires, sin and error continue. It is

hoped that the hand of the Divine mercy, and the blessings of the compassionate One may assist them all, and adorn them with the garment of forgiveness and favor; and that He may also guard them from that which impairs His Cause among His servants. Verily, He is the powerful, the mighty, and He is the forgiving, the merciful!

The Word of God in the Tenth Leaf of the Exalted Paradise:

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

Charity is beloved and acceptable before God, and is accounted the chief among all good deeds. Consider, and then remember that which the merciful One has revealed in the Qur`án: "But they prefer the poor before themselves, although there be indigence among them. He who is preserved from the covetousness of his

(Page 185)

own soul, such shall surely prosper." Indeed, this blessed Word is, in this connection, a sun among words: Blessed is he who prefers his brother before himself: Such an one is of the people of Bahá, in the Red Ark, on the part of God, the Knower, the Wise!

The Word of God in the Eleventh Leaf of the Exalted Paradise:

We command the appearance of names and attributes to adhere henceforth unto that which has been revealed in this Most Great Manifestation, and not to become a cause of discord, and to look unto the horizon of this luminous Word, as revealed in this Epistle, unto the end beyond which there is no end. Discord is the cause of bloodshed and entails revolution among the servants. Harken to the Voice of this wronged One, and depart not therefrom.

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

O people of Bahá! The reflective faculty is the depository of crafts, arts and sciences. Exert yourselves, so that the gems of knowledge and wisdom may proceed from this ideal mine, and conduce to the tranquillity and union and of the different nations of the world.

Under all circumstances--whether in adversity or comfort, in glory or affliction--this wronged One has commanded all to show forth love and affection, compassion and union. Whenever any exaltation and loftiness appeared, those hidden behind coverings would come forth and speak calumniating words which were sharper than a sword. They cling to false and rejected words, and are deprived and withheld from the sea of the Divine verses. If such coverings had not intervened Irán would have been subdued by the Divine utterance in hardly more than two years, the position

(Page 186)

of both the State and the people would have become exalted, and the intended aim would have appeared in its fullest manifestation without concealment or covering.

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

TABLET OF TAJALLIYAT

He is the Hearer from His Supreme Horizon!

I testify that verily there is no God save He! and He who hath come is verily the hidden mystery, the concealed secret, the most great Book for the nations, and the heaven of beneficence to the world: He is the mighty sign among mankind, and the dawning-place of highest attributes in the world of emanation. Through Him hath appeared that which was concealed from all eternity and was hidden from men of discernment. Verily, He is the One whose Manifestation was announced by the Books of God in former and in latter times.

Whoever acknowledges Him, His signs, and His evidences hath verily acknowledged that which the Tongue of Grandeur hath uttered before the creation of heaven and earth, and before the appearance of the kingdom of Names. Through Him the sea of knowledge hath moved among mankind, and the running water of wisdom hath flowed from the presence of God, the King of Days. Blessed is the discerning one who witnessed and perceived, the hearing one who heard His sweet voice, and the hand that took hold of the Book through the power of its Lord, the king of this world and of the world to come! Blessed is the hastener who hastened toward His Supreme horizon, and the strong one whom neither the influence of princes nor the clamor of religious doctors

(page 187)

did weaken! But woe unto him who disbelieved the grace of God and His bounty, His mercy and His power! Verily, such an one is of those who reject the proof of God and His argument throughout all eternity.

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

O `Alí-Kabí-Akbar! We have heard thy voice repeatedly, and We have responded to thee in that which the sayings of the world cannot equal, and from which the sincere ones find the perfume of the utterance of the clement One, the lovers the fragrances of union, and the thirsty ones the murmur of the kawther of life. Blessed is he who attains thereto, and discovers that sweet fragrance which is now being diffused from the Pen of God, the protector, the mighty, the bestower!

We testify that verily thou hast advanced, hast journeyed until thou arrived and presented thyself here, and hast hearkened unto the voice of the oppressed One who is imprisoned because of that which was wrought by the hands of those who denied the Verses of God and His commands and rejected this grace by which the regions of the world are illuminated.

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

Remember them on My part, and illumine them with the lights of the orb of My utterance. Verily thy Lord is the mighty, the gracious!

(Page 188)

O thou who art speaking My praise! Harken to that which the oppressors say in My days. Some say, "Verily he hath claimed divinity!" others say, "He hath calumniated God," and still others say, "He hath appeared for corruption." Woe unto them! Grief unto them! Are they not the worshippers of imaginations?

Verily, We now desire to leave the "Eloquent Language." Verily thy Lord is the powerful, the independent! It is our desire to speak in the Iránian language, so that perchance the people of Persia may all hear the Utterance of the Clement One, and may come forth and find the truth.

THE FIRST TAJALLI

which hath shone forth from the Sun of Truth is the knowledge of God exalted is His Glory!--and the knowledge of the King of Pre-existence cannot be attained except by knowing the Greatest Name. He is the speaker of the Mount who is established and seated upon the throne of Manifestation, and He is the hidden, invisible One, the concealed Mystery.

All the former and later Books of God are adorned with His commemoration and speak His praise. Through Him the standard of knowledge is planted in the world, and the banner of unity is hoisted among nations. The meeting of God cannot be obtained except through meeting Him. Through Him appeared all that was hidden and invisible from all eternity.

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

(Page 189)

THE SECOND TAJALLI

is steadfastness in the Cause of God and in His love exalted is His glory! This cannot be attained except through knowledge of Him, and a perfect knowledge of Him cannot be obtained except by confessing the blessed Word: GOD DOETH THAT WHICH HE WILLETH." He who adheres to this exalted Word, and drinks from the kawther of divine utterance which is deposited therein, will find himself so steadfast that all the books of the world shall not withhold him from the "Mother-Book." Oh! Great is this lofty station, exalted position, and furthest end!

O `Alí-Kabli-Akbar! Think how low is the station of the deniers. All of them speak the blessed Words: "Verily, He is to be praised in His deeds, and to be obeyed in His Command;" nevertheless, if something may appear, in the least degree against their lust and desire, they will reject it. Say: No one is informed of the expediencies of the consummate wisdom of God. Verily, were He to declare the earth to be heaven, no one hath the right to contradict Him. This

is that whereunto the Point of El-Bayán (the Báb) hath testified in all that was revealed unto Him on the part of God, the cleaver of dawns.

THE THIRD TAJALLI

is concerning sciences, crafts and arts. Knowledge is like unto wings for the being, and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words, and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Whereunto testifies the mother of divine utterance in the day of return. Joy unto those who hear!

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

(Page 190)

THE FOURTH TAJALLI

concerns the declaration of divinity, lordship, and similar statements. Were one endowed with perception to gaze upon this evident, blessed Tree, and upon its fruits, he would verily become independent of all else save It, and would acknowledge that which the speaker of the mount hath uttered on the throne of Manifestation.

O `Alí-Kabli-Akbar! Speak unto people concerning the signs of thy Lord, and make known unto them His right path and His great Message. Say: O servants! If ye are the people of justice and equity, ye will confess all that has flowed from the Supreme Pen. If ye are of the people of Bayán, the Persian Bayán will guide you and suffice you, and, if ye are of the people of El-Forkan, reflect upon the "Splendor" and the "Voice" revealed in the Sinaitic Tree for the Son of Imran.

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

O 'Ali! They refuse to accept from the Tree of being that which they accepted from the Tree of Sinai! Say: O people of Bayán! Speak not after the self and desire! Most of the peoples of the world confess the blessed Word which has proceeded from the Tree. By the life of God, were it not for the mention of "Divinity" made by the Precursor (the Báb), this oppressed One would not have spoken in that which is the cause of distraction and destruction of the ignorant.

In the beginning of the Bayán, He says in description of "He-whom-God-shall-manifest": "Verily, He is the One who shall utter in all grades-- *Verily, I am God. There is no God but Me, the Lord of all things, and all besides Me is created by Me! O ye, My creatures! Ye are to worship Me.*" Likewise, in another place, in speaking of "He-whom-God-shall-manifest," He says: "*Verily, I am the first one of those who worship Him.*"

Now, man must reflect upon the Worshipper," and the "Worshipped One": perchance the people of the earth may attain to

(Page 191)

a drop of the sea of knowledge, and comprehend the station of this manifestation. Verily, He hath appeared, and hath spoken in truth. Blessed is he who confesses and acknowledges, and woe unto every remote denier!

O ye concourse of the earth! Harken to the voice of the Sadrat, the shade of which hath encompassed the loftiest positions of the world; and be not of the tyrants of the earth who denied the manifestation of God and His power, and renounced His bounty. Are they not of the contemptible, in the Book of God, the Lord of the creatures?

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

THE GLAD-TIDINGS

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

He is the declarer, the knower, the omniscient!

God testifies and the appearance of His names and attributes bears witness that, by the raising of the voice and by the exalted Word, it has been our aim that the ears of the people of the world should be purified through the kawther of divine utterance from false narrations and be prepared to hearken unto the blessed, pure exalted Word which hath appeared from the treasury of the knowledge of the maker of heaven and creator of names. Blessed are those who are just!

O, people of the earth!

THE FIRST GLAD-TIDINGS

which is conferred in this most great Manifestation on all the people of the world, from the "Mother-Book," is the abolishing of the decree of religious warfare from the Book. Exalted is the beneficent One, the possessor of great bounty--the One through whom the door of grace is opened before all in the Heaven and earth!

(Page 192)

THE SECOND GLAD-TIDINGS:

It is sanctioned that all the nations of the world consort with each other with joy and fragrance. Consort ye, O people, with all religions with joy and fragrance! Thus hath the orb of permission and desire shone forth from the horizon of the heaven of the command of God, the Lord of the creatures!

THE THIRD GLAD-TIDINGS:

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

THE FOURTH GLAD-TIDINGS:

Let every one of the kings--May God strengthen them--arise to protect and assist this oppressed community. Each must precede the other in serving and showing love unto them. This matter is obligatory upon all. Blessed are those who practice!

THE FIFTH GLAD-TIDINGS:

In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness. This is that which is revealed from the presence of the Ancient Commander! It is obligatory and incumbent on the people of the world in general to assist this most great cause--which has descended from the heaven of the will of the king of pre-existence that perchance the fire of animosity which is ablaze in the hearts of some of the nations, may

(Page 193)

be quenched through the water of divine wisdom and lordly commands and exhortations, and that the light of union and accord may irradiate and illuminate the regions. It is hoped that

through the favor of the appearances of the power of God the armaments of the world will be changed into peace and corruption and conflict will vanish from among men.

THE SIXTH GLAD-TIDINGS:

is the Most Great Peace, the account of which has been formerly revealed from the Supreme Pen. Joy unto whosoever adhereth thereto and practices that whereunto he is commanded on the part of God, the knower, the wise!

THE SEVENTH GLAD-TIDINGS:

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

THE EIGHTH GLAD-TIDINGS:

The pious practices of the monks and priests among the people of His Holiness the Spirit--upon Him is the peace of God and His glory!--are remembered before God; but, in this day, they must abandon solitude for open places, and engage in that which may profit both themselves and other men. We have conferred permission on them all to engage in matrimony, so that there may appear from them those who may celebrate the praise of God, the Lord of the seen and unseen and the Lord of the lofty throne!

THE NINTH GLAD-TIDINGS:

The sinner, when in a state wherein he finds himself free and severed from all else save God, must beg for forgiveness and pardon. It is not allowable to declare one's sins and transgressions before any man, inasmuch as this has not been, nor is, conducive to secur-

(Page 194)

ing God's forgiveness and pardon. At the same time such confession before the creatures leads to one's humiliation and abasement, and God exalted in His glory!--does not wish for the humiliation of His servants. Verily He is compassionate and beneficent!

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

Oh my God! Oh my God! I beg of Thee--by the blood of Thy lovers, who were so attracted by Thy sweet utterance that they betook themselves unto the lofty summit, the place of great martyrdom, and by the mysteries concealed in Thy knowledge, and by the pearls deposited in the Sea of Thy bestowal--to forgive me, and my father and my mother. Verily

Thou art the most merciful of the merciful! There is no God but Thee, the forgiving, the beneficent!

Oh, my Lord! Thou beholdest the essence of error advancing toward the sea of Thy gift, and the weak one toward the kingdom of Thy power, and the poor one toward the sun of Thy wealth. Oh, my Lord! Disappoint him not of Thy generosity and bounty; deprive him not of the graces of Thy days, and turn him not away from Thy door which Thou hast opened before all in Thy heaven and earth.

Alas! Alas! My transgressions have prevented me from drawing nigh unto the court of Thy sanctity, and my trespasses have kept me afar from turning unto the tents of Thy glory. I have indeed wrought that which Thou hast forbidden me; I have neglected that which Thou hast commanded me! I beg of Thee by the King of Names to decree for me from the Pen of grace and bestowal that which will draw me near unto Thee and will purify me from my sins which have intervened between me and Thy forgiveness and pardon. Verily, Thou are the powerful, the bounteous! There is no God but Thee, the mighty, the gracious!

THE TENTH GLAD-TIDINGS:

We have removed from the Epistles and Tablets the decree of

(Page 195)

effacing the books as a favor from the presence of God, the sender of this great message!

THE ELEVENTH GLAD-TIDINGS:

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

THE TWELFTH GLAD-TIDINGS:

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

Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself. Thus hath the matter been decreed in this Tablet from the horizon of which the sun of wisdom and divine utterance is gleaming! The most despised of men before God is he who sits and begs. Cling unto the rope of means, relying upon God, the causer of causes. Every soul who occupies himself in an art or

trade--this will be accounted an act of worship before God. Verily this is from no other than His great and abundant favor!

THE THIRTEENTH GLAD-TIDINGS:

The affairs of the people are placed in charge of the men of the House of Justice of God. They are the trustees of God among His servants and the day springs of command in His countries.

O people of God! The trainer of the world is justice, for it consists of two pillars: Reward and retribution. These two pillars are two fountains for the life of the people of the world. Inasmuch as for each time and day a particular decree and order is expedient, affairs are therefore entrusted to the ministers of the House

(Page 196)

of Justice, so that they may execute that which they deem advisable at the time. Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all to obey.

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

O, people of Bahá! Ye are day springs of the love, and dawning-places of the providence of God. Defile not the tongue with cursing or execrating any one and guard your eyes against that which is not worthy. Show forth that which ye possess. If it is accepted, the aim is attained, and, if not, interference with those who reject it is not allowable, but leave them to themselves and advance toward God, the protector, the self-subsistent.

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

THE FOURTEENTH GLAD-TIDINGS:

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

THE FIFTEENTH GLAD-TIDINGS:

Although a republican form of government profits all the people of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should be

deprived thereof. If statesmen combine the two into one form, their reward will be great before God.

Agreeable to the requirements of former times, the former religions confirmed and commanded religious warfare, prohibited association and intercourse with other peoples, and forbade the

(Page 197)

reading of certain books, but in this most great Manifestation and mighty message, favors and gifts of God have pervaded all and the irrefutable command is revealed in that which already has been mentioned from the horizon of the will of the Lord of pre-existence. We praise God--Exalted and Glorified is He!--for that which He hath revealed in this day, the blessed, the mighty, the wonderful! Were all the people of the world each to possess a hundred thousand tongues and speak in God's praise and glorification until the day which hath no end, verily all their thanks will not equal what is due even a single one of the favors mentioned in this Epistle!--whereunto testifies every man of knowledge and discernment and every man of wisdom and understanding. I beg of God exalted in His glory!--and entreat Him to enable the kings and sovereigns, who are dawning-places of power and day-springs of might, to execute His precepts and commands.

Verily, He is the powerful, the mighty and worthy to grant!

TABLET OF ISHRAQAT

... O Jaleel! The oppressed One of the world says: 'the orb of justice is concealed; the sun of equity is behind the clouds; thieves occupy the position of guardians and protectors, and traitors are seated in the place of trustworthy ones. In the preceding year, a tyrant occupied the seat of the governorship of this city. At every instance We suffered a harm from him. By the life of God, he wrought that which caused the greatest dread. But the tyranny of the whole world can never withhold the Supreme Pen. Out of especial grace and mercy to the princes and counsellors of the earth We wrote that which is conducive to protection, security, tranquillity and composure perchance the servants may be protected from the wickedness of tyrants. Verily He is the guardian, the helper, the confirmer!

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

(Page 198)

THE FIRST ISHRAQ:

When the sun of wisdom dawned from the horizon of administration, it spoke in these exalted words:

The people of wealth and men of honor and power must have the best possible regard for the respect of religion. Religion is a manifest light and a strong fortress for the protection and tranquillity of the people of the world. For the fear of God commands people to do that which is just and forbids them that which is evil. If the lamp of Religion remain concealed agitation and anarchy would prevail, and the orb of justice and equity and the sun of peace and tranquillity would be withheld from giving light. Every man of discernment testifies to that which is mentioned.

THE SECOND ISHRAQ:

We have commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this command which is the main cause for the security and tranquillity of the world. They are day-springs of the power and dawning-places of the authority of God. We beg of God to assist them in that which is conducive to the peace of the servants.

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

THE THIRD ISHRAQ

commands the executing of the penal laws, for this is the primary means for the maintenance of the world. The heaven of divine wisdom is illumined and shining with two orbs, consultation and kindness. And the tent of the order of the world is hoisted and established on two pillars: reward and retribution.

THE FOURTH ISHRAQ:

In this manifestation, victorious hosts are worthy deeds and

(Page 199)

morals, and the leader and commander of these hosts is godlike piety. This comprehends all and rules over all!

THE FIFTH ISHRAQ

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

In this Most Great Prison, among the officials formerly and recently appointed, some have been--Praise be to God!--adorned with the ornament of Justice; but some others of them---. We take refuge in God! We beg of God that He may guide them all, perchance they may not be deprived of the fruits of the tree of trustworthiness and integrity, nor withheld from the lights of the sun of equity and justice.

THE SIXTH ISHRAQ

is concerning union and harmony among mankind. Through union the regions of the world have ever been illuminated with the light of the Cause. The greatest means is that the peoples should be familiar with each other's writing and language.

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

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

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

(Page 200)

THE SEVENTH ISHRAQ:

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

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

THE EIGHTH ISHRAQ:

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

O people of God! The trainer of the world is justice for it consists of two pillars, reward and retribution. These two pillars are two fountains for the life of the people of the world.

Inasmuch as for each day and time a particular decree or order is expedient, affairs are therefore entrusted to the House of Justice, so that it may execute that which it deems advisable at the time. Those souls who arise to serve the Cause sincerely, to please God, shall be inspired by the invisible inspiration of God. It is incumbent upon all to obey them.

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

(Page 201)

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

THE NINTH ISHRAQ:

The religion of God and the creed of God hath been revealed and made manifest from the heaven of the will of the king of pre-existence for the sake of union and harmony among the people of the world; make it not a means for disagreement and discord!

The religion of God and His law is the greatest cause and mightiest means for the appearance and effulgence of the orb of unity. The development of the world, the training of nations, the tranquillity of the servants and the security of the people of all lands have been due to the divine precepts and ordinances. Religion is the greatest cause for the appearance of this great gift. It bestows the cup of vitality, confers immortal life and imparts eternal benefit to the people. The rulers of the earth, especially the trustees of the House of Justice, must make abundant effort to preserve this station and guard and promote it. Likewise it is

necessary that they should inquire into the conditions of the subjects and be acquainted with the deeds and affairs of every one in the communities.

We ask the manifestors of the divine power, that is, kings and leaders, to endeavor, perchance discord may vanish and the world be illumined with the light of accord. All must adhere to and practice that which hath been revealed from the Supreme Pen. The true One testifies and the atoms of the universe bear witness that We have spoken and revealed in Tablets and Epistles from the Supreme Pen that which is conducive to the exaltation, elevation,

(Page 202)

training, protection and progress of the people of the earth. We beg of God to strengthen the servants. What this oppressed One requires of all is justice and equity. Let them not satisfy themselves with mere hearing, but reflect upon that which hath proceeded from this oppressed One. I swear by the sun of divine utterance which hath arisen from the horizon of the kingdom of the clement One, that were there an exponent or speaker to be found We would not have made ourself an object of censure, derision and calumnies on the part of the people.

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

Now, from behind every covering, souls have emerged, intent upon persecuting this wronged One. They have obstructed the flowing of this mighty benefit and have rejected it!

O people of justice! If this matter were to be denied, what matter in this earth can be worthy of demonstration, or deserves to be acknowledged? The contradictors are collecting the verses of this Manifestation, and with whomsoever they have found them, have seized them by the means of showing love. With every sect, they account themselves of the same sect! Say, die ye in your wrath; verily, He hath come with a matter which no possessor of sight, bearing, perspicacity, justice and equity can deny. Whereunto testifieth the Pen of pre-existence at this manifest time!

O Jalál! Upon thee be My glory! We commend the friends of the true One to good deeds; perchance they may succeed and act in accord with that which hath been revealed from the heaven of command. The benefit of the utterance of the merciful One goes to those who practice. We beg of God to strengthen them in that which He loveth and approveth, to enable them to act with justice and equity in this irrefutable command, to make known unto them His signs and to direct them unto His right path.

His Holiness. the Precursor (the Báb)--May the lives of all

(Page 203)

else save Him be a sacrifice to Him!--hath revealed Ordinances but the world of Command hath been made dependent upon Our acceptance. This wronged One has, therefore, enforced some of them and revealed them in a different text, in the Book of Aqdas while We have not adopted some others. The matter is in His hand. He doeth whatsoever He willeth and ordereth whatsoever He desireth, and He is the mighty, the praised One!

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

Bahá'í World Faith (pp. 155 - 203)

The Importance of Deepening Our Knowledge and Understanding of the Faith

**Compiled by Research Department of the Universal House of Justice
Baha'i World Centre**

Extracts from Letters written by Shoghi Effendi

73. The Bahá'í youth must be taught how to teach the Cause of God. Their knowledge of the fundamentals of the Faith must be deepened and the standard of their education in science and literature enhanced. They must become thoroughly familiar with the language used and the example set by `Abdu'l-Bahá in His public addresses throughout the West. They must also be acquainted with those essential prerequisites of teaching as recorded in the Holy Books and Tablets.

(Shoghi Effendi, from a letter dated 9 June 1925 to the Spiritual Assembly of the East)

84. As the processes impelling a rapidly evolving Order on the highroad of its destiny multiply and gather momentum, attention should be increasingly directed to the vital need of ensuring, by every means possible, the deepening of the faith, the understanding and the spiritual life of the individuals who, as the privileged members of this community, are called upon to participate in this glorious unfoldment and are lending their assistance to this historic evolution. A profound study of the Faith which they have espoused, its history, its spiritual as well as administrative principles; a thorough understanding of the Covenant of Bahá'u'lláh and of the Will of `Abdu'l-Bahá; a deeper realization of the implication of the claims advanced by

the Founders of the Faith; strict adherence to the laws and principles which They have established; a greater dedication to the fundamentals and verities enshrined in Their teachings—these constitute, I feel convinced, the urgent need of the members of this rapidly expanding community. For upon this spiritual foundation must depend the solidity of the institutions which they are now so painstakingly erecting. Every outward thrust into new fields, every multiplication of Bahá'í institutions, must be paralleled by a deeper thrust of the roots which sustain the spiritual life of the community and ensure its sound development. From this vital, this ever-present need attention must, at no time, be diverted; nor must it be, under any circumstances, neglected, or subordinated to the less vital and urgent task of ensuring the outer expansion of Bahá'í administrative institutions.

(Shoghi Effendi, from a letter dated 30 December 1948 to the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand)

85. ...the paramount duty of deepening the spiritual life of these newly fledged, these precious and highly esteemed co-workers, and of enlightening their minds regarding the essential verities enshrined in their Faith, its fundamental institutions, its history and genesis--the twin Covenants of Bahá'u'lláh and of `Abdu'l-Bahá, the present Administrative Order, the future World Order, the Laws of the Most Holy Book, the inseparable institutions of the Guardianship and of the Universal House of Justice, the salient events of the Heroic and Formative Ages of the Faith, and its relationship with the Dispensations that have preceded it, its attitude toward the social and political organizations by which it is surrounded-- must continue to constitute the most vital aspect of the great spiritual Crusade launched by the champions of the Faith from among the peoples of their sister republics in the South.

(Shoghi Effendi, Citadel of Faith, pp. 76-77)

86. The deepening and enrichment of the spiritual life of the individual believer, his increasing comprehension of the essential verities underlying his Faith, his training in its administrative processes, his understanding of the fundamentals of the Covenants established by the Author and the authorized Interpreter of its teachings should be made the supreme objectives of the national representatives responsible for the edification, the progress and consolidation of these communities.

(Shoghi Effendi, from a letter dated 1 March 1951 to the National Spiritual Assembly of the Bahá'ís of Australia and New Zealand)

89. Above all, the utmost endeavour should be exerted by your Assembly to familiarize the newly enrolled believers with the fundamental and spiritual verities of the Faith, and with the origins, the aims and purposes, as well as the processes of a divinely appointed Administrative Order, to acquaint them more fully with the history of the Faith, to instill in them a deeper understanding of the Covenants of both Bahá'u'lláh and of `Abdu'l-Bahá, to enrich their spiritual life, to rouse them to a greater effort and a closer participation in both the teaching of the Faith and the administration of its activities, and to inspire them to make the necessary sacrifices for the furtherance of its vital interests. For as the body of avowed supporters of the

Faith is enlarged, and the basis of the structure of its Administrative Order is broadened, and the fame of the rising community spreads far and wide, a parallel progress must be achieved, if the fruits already garnered are to endure, in the spiritual quickening of its members and the deepening of their inner life.

(Shoghi Effendi, from a letter dated 26 June 1956 to the National Spiritual Assembly of the Bahá'ís of Canada)

Inasmuch as it hath been clearly shown that only those who are initiated into the divine mysteries can comprehend the melodies uttered by the Bird of Heaven, it is therefore incumbent upon every one to seek enlightenment from the illumined in heart and from the Treasuries of divine mysteries regarding the intricacies of God's Faith and the abstruse allusions in the utterances of the Daysprings of Holiness. Thus will these mysteries be unraveled, not by the aid of acquired learning, but solely through the assistance of God and the outpourings of His grace.

(Bahá'u'lláh, from a newly translated Tablet of Bahá'u'lláh)