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K I T A B - E L - A K D A S .

THE MOST HOLY BOOK

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REVEALED

BY

BAHA ' O ' LLAH

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KITAB-EL-AKDAS  
THE MOST HOLY BOOK

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IN HIS NAME, THE RULER OVER WHAT WAS AND IS.

Verily the first thing which God hath ordained unto the servants is the knowledge of the dawning place of His command, which was the station of Himself, in the world of command and creation (that is, the knowledge of Baha, who is the manifestation of God in the world).

Whosoever attaineth there unto hath attained unto all good; and he who is deprived thereof is indeed of the people of error - even though he bringeth all good actions.

And when this most glorious station and this most lofty horizon hath been attained, it behooveth every one to follow that whereunto he is commanded on the part of the supreme object, because these two things are inseparable: one of them will not be accepted without the other. This is what the dayspring of inspiration hath decreed. Verily those who are given vision from God will regard the ordinances of God as the greatest means to the order of the world and the preservation of the nations - and those who are careless, are of the vile and worthless.

Verily we have commanded you to restrain the desires of passion and lust, and not violate that which was written by the supreme pen; for it is indeed the spirit of life to whomsoever is in the realm of creation - The seas of wisdom (inspired utterances) and beyan have moved, because the breath of the merciful hath breathed.

Avail yourselves of this (opportunity) Oh people of intelligence! Verily those who have violated the covenant of God in His commandments, and turned backwards, (become backsliders) are of the people of error before God the independent, the exalted. O people of the earth! Know that My commandments are assuredly the lamps of My grace amongst My servants, and the keys of My mercy for the creatures.

Thus hath the matter been revealed from the heaven of the primal will of

your Lord, the ruler of all religions.

Should any one come in contact with the delight of beyan - which hath come from the mouth of the will of the merciful - he would expend all that he possesseth even should it be all the treasures of the earth for the sake of establishing one command of His commandments, that shine from the horizon of grace and goodness. Say! From My ordinances emanateth the scent of My garment, and by them the standards of victory will be hoisted on the tops of mountains and hills. The tongue of My might, in the realm of My greatness hath addressed My creatures saying: "Follow My ordinances for the love of My perfection. Blessed is a lover who findeth the scent of the beloved from this word wherefrom emanateth the fragrances of grace, in such wise that to describe them is beyond the power of mind.

By My life, he who drinketh the pure wine of fairness from the hands of favors is indeed revolving around My commandments that shine from the horizon of creation.

Think ye not that we have revealed the ordinances unto you; rather we have opened the seal of the sealed wine, with the fingers of might and potency, whereunto will bear witness that which was revealed by the pen of inspiration. Reflect on this - O people of ideas! In prayer, nine prostrations are ordained before God, the revealer of the signs:- the morning, the afternoon and the evening, and we have exempted you from sundry others as commanded in the book of God (Koran). Verily, He is the commander, the potent, the unconstrained.

When you want to pray, turn your faces towards the most holy region, (The Holy Place) which God hath made the point round which the supreme concourse revolves, and that whereunto the denizens of the cities of permanence advance; and that whence issueth the command to whomsoever is on the earth and in the heavens. And when the sun of truth and exaltation sets, the Kibla will be that place which we have appointed unto you. Verily, He is the mighty, the all-knowing! Everything has been established by His decisive command, and when the sun of the ordinances shineth from the horizon of El Beyan it then will be the duty of everyone to follow him, should it be in such

a manner that causes the heavens of the hearts of all religions to be rent. Verily He doeth what He pleaseth, and will not be questioned of that which He desireth, and whatever is decreed by the beloved, by the life of the ruler of creation! is indeed beloved. Verily he who findeth the scent of the merciful and knoweth the dayspring of this Beyan, verily he will turn to receive in his heart the darts of affliction for the purpose of establishing the ordinances amidst the creatures.

Blessed is he who advanceth, and attaineth unto the perfections of the incontrovertible proof (This Book). We have fully expounded the laws of prayer in another paper (tablet). Blessed is he who doeth that wherunto he is commanded on the part of God, the ruler of persons.

Prayer used for the burial of the dead as given by God, the revealer of signs, is six taxbeerat; - that is, to say the word, "Alla'ho'Akbar", (God is greater) six times; but he who knows how to read, must repeat over the revealed lines preceeding the foregoing word - and he who does not, is excused. Verily He is the mighty, the pardoner! Hair, or that which is void of life, such as bone, would not nullify your prayers. Attire yourselves with the fur of sable in the same manner as ye use silkware and the fur of minever and aught else. Verily it was not forbidden in the Koran, but was misunderstood by the divine. He is the potent, the omniscient. (This refers to the Shiites who believe that the wearing of garments containing the hair of animals, or which are made of their skins, or have buttons of bone or ivory would be conducive to the nullification of their prayers; believing that the same was prohibited in the Koran.)

Prayer and fasting are incumbent upon you after maturity - as a command on the part of your Lord, and the Lord of your forefathers. The sick, the aged and the infirm are excused, as a favor on His part. Verily He is the pardoner, the bounteous!

God hath permitted you to worship upon any clean thing, and the law concerning this as ordained in the book (Koran) is hereby cancelled. Verily, God knoweth, but ye know not!

He who doth not find water it sufficeth him to say, five times, the words:-

"Bismullah Al Attar Al Athas". (In the name of God, the most pure), Then let him begin to pray - this is what hath been decreed by the Lord of the worlds.

In the countries wherein days and nights are long, times of prayers must be regulated by watches and time pieces, by means of which time is limited. Verily He is the listener, the seer! Then say:- Greatness be to God, the Lord of the visible and the invisible, and the Lord of the worlds! (This refers to the Mohammedan custom of reciting certain prayers individually, and all congregational prayers are abolished, except in the single case of the prayers used for the burial of the dead - Verily He is the powerful, the wise!

Women, during the period of menstruation are excused by God from praying and fasting, but they have to bathe themselves and praise God ninety-five times from noon to noon, saying:-"Glory be to God, the Lord of Beauty and Perfection." (Subhan Allah Thil-Talat-Weljamel.) Thus hath the matter been decreed in the book, were ye of those who know.

While travelling, it is incumbent upon men and women on arriving at a place of safety for rest, to substitute one prostration for each form of prayer and say "Praise be to God, the owner of greatness, glory, bounty and grace. (Subhan Allah Thil Athamat Walijlall Wal Mowhsbat Afthal). And he who cannot manage more, may sufficeth him to say: "Glory be to God" (Subhan Allah). Verily He is the sufficient, the everlasting, the pardoner, the clement!

On the completion of your worship you must sit down on the temple of unity (sit on the floor with the feet under the body) and say "Glory be to God - the possessor of the kingdom and the realm of creation." (Subhan Allah Thil Mullwal Malacoote) Thus hath God expounded unto you the paths of truth and guidance which have eventually terminated in one path, and it is this which is the "Right path". Give thanks to God for this great bounty! Praise God for this gift which encompasseth the heavens and earth! And celebrate the name of God for this mercy which \*proceeded\* the worlds! Say: God hath made His hidden love as a key to the treasure if ye are to know, and were it not for the key, it would remain hidden for eternities of eternities, were ye to believe. Say: This is indeed the dayspring of revelation and

the dawning place of effulgence were ye to know!

Verily this is the irreversible decree, whereby every decisive fate is established. O supreme pen! Say - O concourse of creation! We have ordained unto you the fast during a limited number of days, and we have appointed the Nayrooz as a festival after the completion thereof. Thus doth the sun of revelation shine forth from the horizons of the book on the part of the Lord of origin and return. (Beginning and end) Place the days which are in excess over the months, (that is, the days required to bring the Baha'i year 361 (19 times 19) days, into correspondence with the solar year) before the month of fasting. Verily we have made them types of the letter Ha (value is five) chosen from the nights and days. Therefore they are not included in the months of the year. During these five days it is incumbent on the people of Baha to feast themselves and their relatives, then the poor and the needy, and to praise, magnify and glorify and thank their Lord with joy and gladness - and when the days of giving which precede the days of abstinence are ended, then let them enter upon the fast - thus ordaineth the Lord of men.

There is no obligation (to fast) upon the traveller, upon the sick, upon the pregnant woman, nor upon her who giveth suck - these hath God excused as a favor on His part. Verily He is the mighty, the bountiful! These are the ordinances of God which have been written by the supreme pen in the books and the tablets.

Hold firmly to the commands of God and His ordinances, and be not of those who adopt their own principles and fling God's principles behind them, because they follow imagination and fancies.

Abstain from eating and drinking from sunrise until sunset. Beware lest lust withhold you from this favor which hath been decreed in the book. God hath ordained unto him who professeth faith in God, to bathe every day his hands and face, then sit down, turn to God and say "Allah'ho'Abha" ninety-five times. Thus hath it been decreed by the creator of the earth and heaven, when with greatness and might He descended upon the throne of names.

Perform ablutions before prayer as a command on the part of God, the One the unconstrained.

Murder, adultery, slandering, backbiting and calumniating, are strictly prohibited - shun that whereof ye are forbidden in the books and tablets.

The laws of inheritance are laid down as follows, and are divided after the types of the letter Za (the seventh letter of the Abjad quotation) i.e. Into seven divisions:-

- (1) The offsprings share is ordained unto him from the book Tha (which is the ninth letter of Abjad quotation) according to the numerical value of the word Makt (which equals 540) N.B. (The division of inheritance runs from the letter nine on the Abjad quotation, which is Tha to the third letter, which is Jeem - but as nine is the numerical value of Baha, the Manifestation, commenced from the letter Tha, which is equivalent to nine).
- (2) The husband's or wife's share is ordained from the book of Ha; according to the value of Tha and Sa (which equals 480).
- (3) The father's share is ordained from the book of Za according to the value of Tha and Kaf (which equals 420).
- (4) The mother's share is ordained from the book of Waw, according to the numerical value of the word Rafua (which equals 360).
- (5) The brother's share is ordained from the book of Hah, according to the value of Sheen (which is 300).
- (6) The sister's share is ordained from the book Dal, according to the value of Rar, and Mum (240).
- (7) The teacher's share is ordained from the book of Jeem, according to the value of Kaf and Fah (which equals 180).

Thus hath it been decided by my precursor (the Bab) who mentioned Me by night and day - but when we heard the outcry of the children while they were yet unborn, we have doubled their shares and reduced those of the others - Verily He is the powerful over what He pleaseth, and doeth what He willeth. (According to the laws of the Bab the share of the children was only 540, but being doubled by the manifestation it became 1080. The additional 540 which was granted to them must consequently be subtracted from the other six shares equally - that is ninety from each share - hence the seven

divisions run as follows:-

Law of the Bab		Law of the Manifestation	
Children	540	Children	1080
Husband and wife	480	Husband and wife	390
Father	420	Father	330
Mother	360	Mother	270
Brothers	300	Brothers	210
Sisters	240	Sisters	150
Teacher	180	Teacher	90
	<u>2520</u>		<u>2520</u>

So every inheritance is divided into 2520 and should be distributed to the heirs according to the foregoing law of the manifestation - the 2520 can be regarded as either English pounds, dollars or cents.

If anyone dies without heirs, the house of justice has the right to the property and it should be expended by the house, being the trustees of the merciful for the widows and orphans, and for any purpose that may result in the welfare of the commonwealth: that they may give thanks to their Lord, the precious, the pardoner. If one dies leaving children only, and no other relatives as limited in the book, they will have two thirds and the other third goes to the house of justice. Thus the independent, the exalted, with glory and greatness hath decreed! If one dies leaving no one to inherit his property, and he has other relatives, whether nephews or nieces, they will have the two thirds - otherwise the two thirds will go to the uncles and aunts (fathers and mothers, brothers and sisters) after them, to their sons and daughters; the other third goes to the house of justice, as a command in the book, on the part of God, the ruler of persons. If one dies without such relatives as mentioned in the book - by the supreme pen, all his properties will go to the house to be expended for that whereof God hath commanded. Verily He is the giver, the bountiful! If one dies while his father still lives and he has children, the children will inherit what was allotted to their father in the book of God. Thus are ye commanded to divide amongst them, in accordance with pure justice. Thus hath the sea of words moved, and sent forth the pearls of ordinances, on the part of the king of man.

If one dies leaving behind children under age, or incapable of managing their own affairs, their properties should be confided to a trustee, or the house of partner-



ship, to invest or trade with until the children attain their maturity. (If a trustee, he should be awarded in return for his services, a part of the acquired profits - first paying the portion that is God's right, then the debts owed by the dead - if any: then the expenses necessary for the coffin, the tomb and for the burial of the dead with honor and deference.

Thus hath it been decreed by the king of origin and return. Say Lo, this is the hidden knowledge which will never change as it hath commenced by the letter Ta - that indicates the number of the hidden name, the conspicuous, the powerful, the inapproachable!

What we have specially allotted to children is but a favor on the part of God - that they may give thanks to their Lord, the merciful, the compassionate! These are the ordinances of God. Do not violate them by your lusts and desires, but follow that whereby ye are commanded by the day-spring of argument. The sincere will regard the ordinances of God as a water of life to the people of all religions and as a lamp of wisdom and victory to whomsoever is in the earth and heavens.

It hath been ordained by God, that in every city a house of justice should be established, the members of which must be according to the number of Baha, and if the number exceeds this, no matter. (probably nine or nineteen.) The members of the house must regard themselves as the trustees and representatives of God in the created world, and when they enter the house they must consider themselves as being in the presence of God, the supreme, the most exalted; as seeing Him who is unseen and strive to fulfill for the good of the public the trust placed in them for the sake of God, as though they were managing their own affairs, and choosing that which is best. Thus hath it been decreed by your Lord, the Mighty, the pardoner!

Beware not to reject that which is ordained in this tablet. Fear God, O people of vision!

O people of creation, build houses of worship in the name of the king of religions, as perfect as practicable, to be decorated with what beseemeth them, but not to contain any images or pictures. Then, in these houses mention your Lord, the merciful, with spirituality and fragrance. Is it not that by His mention the breasts

are illumined and the eyes consoled.

Pilgrimages to the house are commanded by God, to such as can undertake them (probably the house of Acca); but women are excused as a favor on His part. Verily He is indeed the giver, the bountiful.

O people of El Baha, it is the duty of each one of you, to occupy himself in some kind of business, whether craft, industry or the like, which occupation will be regarded by Him in the light of a worship before God, the truth!

Reflect, O people, on the mercy of God, and His kindness, then give thanks to Him morning and evening. Waste not your time in idleness and slothfulness, but occupy yourself with that whereby you will profit yourselves and others.

Thus hath the matter been decreed in this tablet from which horizon the sun of wisdom and evidence hath shone forth.

The most hateful of mankind before God, is he who sits and begs. Take hold upon the robe of means, relying upon God, the cause of causes.

Ye are forbidden in the book to kiss one another's hands. This is that whereof ye are cautioned on the part of your Lord, the mighty, the controller. No one has the right to ask forgiveness of his sins for another, but he must repent to God of his own accord. Verily, He is the forgiver, the giver, the mighty, the pardoner.

O servant of the merciful! Be steadfast in the service of His cause, in such wise that the afflictions on the part of those who deny the dayspring of the signs will not seize upon you.

When the promised time came, and the promised one appeared, people disagreed, and each faction took hold of that which it possessed of imagination and fancies. From amongst the people are some who seat themselves in line with the shoes, in seeking after the seat of honor. Say to them: "Who are ye? O ignorant, and seducers!" Some of them who claim inward knowledge and pretend to understand divine mysteries, say to them: "O liars, by God, what ye have is indeed naught save husks which we have abandoned to you, as bones are abandoned to the dogs." By God, the truth, should anyone wash the feet of the people of the world and worship God in thickets and narrow foot-paths, and upon the summits and tops of mountains and hills, and in the

neighborhood of every stone, clod or tree - all the scent of My good pleasure does not emanate from him. This is what hath been decreed by the Lord of mankind. How many servants secluded themselves on the Indian Isles, and deprived themselves of that which God hath sanctioned, and underwent mortifications and hardships and yet were not accepted by God, the revealer of the signs.

Do not make actions a snare to hide hopes and interested motives, and deprive not yourselves of this retreat which was the sole aim of those who are near (to God) in the eternities of eternities. Say: the spirit of actions is My good pleasure and everything depends on My acceptance.

Read the tablets that ye may know what is desired, in the book of God in the created world (seat of honor) and he who is withheld from My love, even though he sits on the earth, will be the one against whom the protection of God, the ruler of all religion will be sought by others.

Whosoever claims a revelation before the completion of a full thousand years is in truth, a lying imposter.

We ask of God to assist him to return, and if he repents, verily He is the forgiving! But if he insists on what he says he would be overwhelmed by some one who would not pity him. Verily He is the severest chastiser.

Whosoever shall interpret this verse or explain it contrary to its obvious meaning, is indeed deprived of the spirit of God and His mercy which preceded the worlds.

Fear God and follow not what ye imagine - but follow that which your Lord, the mighty, the wise, commandeth you.

The false voice shall be raised from the majority of the cities. Shun it, O people! And follow not every ignoble liar. This is what we have informed you of when we were in Irak (Bagdad) and in the land of mystery (Adrianople) and in the bright watch tower (Acca).

O people of the earth! When the sun of beauty has set, and the heaven of My form is concealed, be not troubled. Arise for the help of My cause (religion) and the exaltation of My word, betwixt the worlds. Verily we are with you in all circum-

stances, and will assist you with the truth. Verily we are able to do so!

He who knoweth Me, ariseth to serve Me with such steadfastness that the hosts of the heavens and earth cannot withhold him.

Verily the people are asleep! And should they awake, they would hasten with all their hearts to God, the All-knowing, the Wise! They would cast away what they have, even though it were the entire treasures of the earth, that their Lord might mention them with a word on His part. Thus ye are informed on the part of Him who hath the knowledge of the unseen, in a tablet which hath not appeared in the created world, whereof none knows save Himself who is the protector over all the worlds. These people were overwhelmed by the exhilaration of lust in such wise as to be blinded from seeing the Lord of creation, whose voice was raised from all directions, and is vocal with the melody of - "There is no God but Me, the Mighty, the Wise."

Rejoice not in what ye have possessed in the evening, for in the morning it will be possessed by some one else in your stead. Thus ye are informed, by the All-knowing, the Learned! Say: Have ye seen any endurance or perpetuation for that which ye have? No! By Myself, the merciful, were ye of the just!

Your lives pass away as the winds pass away, and the carpets of your glory will be folded as the carpets of yore were folded.

Think, O people! Where are your past days, and where are your elapsed centuries? Blessed are the days which passed in the celebration of God, and the time which was spent in the commemoration of the wise.

By My life! The glory of the glorious doth not endure, nor the gold of the rich, nor the power of the wretched. All will perish by a word on His part. Verily He is the potent, the mighty, the able! That which people possess of worldly seductions, will not profit them, and they are heedless of that which would profit them. They shall awake hereafter but cannot find that which passed them by, in the days of their Lord, the mighty, the extolled! Had they known, they would have bestowed all their possessions that their names might be mentioned before the throne. Verily are ye not of the dead? From among the people are some who are deluded by science, whereby they are withheld from My name, the protector. And when they hear from behind

then the noise of their footsteps, they think of themselves as being greater than Nimrod. Say to them; O ye abundant! Where is Nimrod? By God he is indeed in the lowest hell.

Say, O concourse of the learned! Do ye not hear the sound of My pen, the supreme? And do ye not see this sun which shines from the most glorious horizon? How long will ye devote yourselves to the idols of your lusts? Set aside imaginations and turn your faces to God, your pre-existent Lord.

Endowments which are apportioned to charity, are confided unto God, the revealer of the signs! And no one has any right to dispose of them - save by permission of the day-spring of inspiration. After Him the decision of such disposal to be confined to the branches; after the branches to the house of justice when it becomes dominately established in countries; that these endowments be spent in the districts where the religion of God predominates and is exalted and for the things which are commanded by One, potent and mighty, otherwise to be entrusted unto those people of Baha who never utter a word but with His permission, and who do not decide anything but in accordance with the decision given by God in this tablet. These people are the protectors of victory betwixt the earth and heaven. They will spend such endowments in conformity with the provisions laid down in the book revealed on the part of the one mighty and generous.

In the event of calamities, whether they befall you or others, be neither sorry nor happy, but rather choose the mention of God under such circumstances, and be vigilant as to that which may befall you\*or others, be neither sorry nor happy, but rather choose the mention of God under such circumstances, and be vigilant as to that which may befall you\*at the end. (\* phrase duplicated?) Thus ye are admonished by the learned, the All-knowing! Shave not your heads because God hath adorned them with hair, and in this there are reasons to those who reflect upon the necessities of nature, on the part of the king of the world. Verily He is the mighty, the wise! But the hair must not grow below the level of the ears. This is that which is commanded by the Lord of the worlds.

Theft: To the first or second offence of theft imprisonment or banishment is

decreed. But on the third conviction a mark, or sign is to be placed on the forehead of the thief whereby he may be known, and man become aware of him, lest he may be received by other cities and countries of God.

Clemency: Beware not to allow clemency to take hold of you in the religion of God, but do that whereunto you are commanded by one pitiful and clement. Verily we have reared you up with the scourges of wisdom and ordinances for the purpose of your preservation and the exaltation of your station; as children are reared by their parent. By My life, were ye to know that which we have desired for you of our sacred commandments ye would have sacrificed your souls in the cause of this sacred, mighty and impregnable command.

Eating: There is no harm in the use of gold and silver utensils but beware not to dip your fingers into dishes and plates (served at the repast) but adopt refined manners of the people of Rizwan (Paradise) in His kingdom, the impregnable, the inaccessible!

Under all circumstances conform yourselves to refined manners, lest your eyes fall upon anything that might be abominable both unto you and unto the people of paradise. He who is wanting in this will be condemned at the moment of committing the act, but if he has any excuse to offer, God will forgive him; verily He is the beloved, the generous.

There is no partner of the day-spring of the command in His great infallibility because He is indeed the manifestation of the word, "He doeth what He pleaseth in the realm of creation," and thus God hath assigned this station unto Himself and hath not ordained unto any one the sharing with Him this great and inaccessible honor. (Infallibility here, does not signify the same meaning as generally understood by the people, "Prevention from sin or error," nay, rather it means the station as held by the law-giver which excludes Him from being governed by the laws that He gives to the people.)

This is the command of God which was hidden by the veils of the unseen, but we have disclosed it in this manifestation whereby we rent in sunder the veils of those who did not know the law of the book and were of those who are heedless.

It is the duty of fathers to educate their sons and daughters in science,

handwriting and other studies as thoroughly defined in the tablet: But the father who neglects that whereunto he is commanded, the trustees must take from him - if he is rich - what is necessary to the education of his children; but if he is poor he must appeal to the house of justice as we have made it a refuge for the poor and needy. If one educates his own son, or another's son, it is as if he has educated My own son - Upon him is My glory - Baha - grace and mercy which hath preceded the worlds.

It is decreed by God that whosoever commits <sup>[fornication]</sup> adultery, either man or woman, a fine of nine mithkals of gold should be paid by him or her to the house of justice as an atonement for the crime, and if the action is repeated, the fine must be doubled: [etc.] This is that which was decreed by God, the king of names, in this world, and in the world to come a despised torment is awaiting them both.

He who falls into transgression has to repent and return to God, verily He forgiveth whom He pleaseth and is not questioned of that which He desireth: Verily He is the beloved, the pardoner, the extolled.

Beware lest the veils of Glory withhold you from the pure water of this spring - take the cups of victory in this morning, in the name of the creator of dawns (Lit. made the dawns to break); then drink to the commemoration of Him, the mighty, the wonderful.

We have permitted you to listen to harmonies, tunes and melodies; but beware not to allow this to make you go beyond the limits of politeness, dignity and honesty. Rejoice in the joy of My greatest name, whereby the hearts have become passionate in love and the minds of the proximate (those near to God) were attracted. Verily we have made it (music) the ladder for the ascension of the spirits unto the supreme horizon. Therefore do not make it the wings of passion and lust. I ask the protection of God that ye may not be of those who are ignorant.

One third of all fines for atonement should be confided to the house of justice, and we admonish its members to practice pure justice that they may expend the collected sum in their possession in such ways as are commanded them on the part of one omniscient and wise.

O men of justice! Be shepherds of the sheep of God in His kingdom, and protect them against wolves who appear in (sheep's) garments the same way as ye protect your

children. Thus admonisheth you the faithful admonisher.

If ye disagree upon any matter refer the same to God as long as the sun is shining from the horizon of this heaven, but if He sets, appeal to that which was caused to descend on His part; verily it sufficeth the worlds!

Say, O people, be not troubled if the kingdom of My appearance becomes concealed, and the waves of the sea of My utterance subside: for in My epiphany there is a wisdom and in My occultation there is another wisdom whereof none knoweth save God, the peerless, the All-knowing. We shall see you from My horizon, El Abha, and shall assist them who arise to assist My cause, by the hosts of the supreme world and cohorts of proximate angels. O people of the earth! By God, the truth! The stones gave vent to the limpid and sweet rivers, being overtaken by the delight of the utterance of your Lord, the unconstrained, while ye yourselves are of the heedless.

Set aside that which ye have, then with the foremost wings of separation (from the world) fly away above all creation; Thus commandeth you the ruler of religions by the motion of His pen He hath overturned the worlds.

Are ye aware from what horizon your Lord El Abha is calling you, and are ye cognizant by what pen your Lord, the king of names, is commanding you? No, by My life! Were ye to know this ye would have abandoned the world and have advanced with your hearts unto the region of the beloved, and would have been overtaken by the vibrations of the word in such wise that shakes the universe, how much more this small world: Thus of My grace, as a favor on My part, that ye may be of those who are thankful.

Wounds and blows are also atoned for by fines proportionate to their offence, and a certain fine is decreed by the judge according to the degree of gravity: Verily He is the controller, the mighty, the impregnable. Had we desired, we would have justly described the particulars as a promise on our part: Verily He is the fulfiller, the All-knowing.

Hospitality is incumbent upon you once a month, though water only be served; for God desireth to unite the hearts ever through the means of the earth and heavens.

Beware not to allow the conditions of passions and lust to set you apart from



each other, rather be as the fingers of the hand or the limbs of the body. Thus doth the pen of revelation admonish you were ye of those who believe!

Consider the grace of God and His bounty! Verily, He commandeth you to adopt only the things which will profit you, after that He is indeed independent of all the world.

Your evil actions never bring any harm unto us, so also your good actions never profit us; but we only call you to come for the sake of God; to this will bear witness every discerning and learned man.

When you send hunting birds or animals to the chase, mention God; then that which is caught by them may be lawfully eaten, even though it is dead: Verily He is the All-knowing, the learned; exceed not the bounds of this (law) but be on the path of justice and equity in all matters and circumstances. Thus doth the day-spring of the manifestation command you, were ye of those who know.

Ye are commanded by God to show love and affection towards the relatives (kinsmen of the Manifestation and the Bab) but God hath not ordained unto them any right over the properties of others: Verily, He is indeed independent of all the worlds.

Arson and murder committed deliberately are punishable by burning and death respectively. Adopt the laws of God by the hands of might and potency and set aside those of the ignorant (this refers to the Babis who, through the excess of their zeal, used to commit heinous crimes against those who persecuted them; and in order to stop them, the manifestation hath pronounced this sentence against them and explicitly shown them, in another place, that to be murdered is far better than to plunder) but if ye sentence them to life imprisonment, there is no harm according to the book: Verily He is the controller over that He willeth.

Marriage is enjoined on all, but beware not to marry more than two wives, and he who is contented with one only, he and she will be in ease and happiness (this law is directed specially to the countries where they marry more than one, two, three, four, etc.) but in the countries where the governments do not allow it, the Baha'is must cheerfully and ungrudgingly submit to the laws and conform to the customs of the country wherever they may be (as clearly shown in another place.)

There is no objection to the one who employs a maid in his domestic service (this refers to the Persians who object to the employment of maids in their domestic services); Thus hath the command been recorded with the truth by the pen of revelation.

O people! Be married that through you may be born those who will mention Me amongst My servants. This is My command unto you - adopt it for yourselves as a help.

O people of the realm of creation! Follow not your material self for it is an instigator to transgression and foul actions; but follow the ruler of all things, who commandeth you to practice virtues and righteousness: Verily He is independent of all the worlds. Beware lest ye work sedition in the earth after being reformed; and he who commits sedition, We are quit of him, and he is not of Us, whereunto testifieth the command of the heaven of revelation.

Verily it is recorded in the Beyan (book of the Bab) that marriage must be according to the consent of both parties, and as we desire love, affection, and union to exist amongst the servants, we have conditioned marriage to the consent of both parents and the consent of enacting parties, lest hatred and detestation come between them; and for some other reasons which we have: Thus hath the command been decreed.

No marriage to be allowed without dowery (this is to be paid by the man to the woman): In cities the dowery to be given is limited to 19 mithkals of pure gold, and in the towns and villages, the same amount of silver, and he who wishes more is not allowed to demand more than 95 mithkals: Thus were the commands written by the hand of might, but he who contents himself with the first degree, it is better for him according to the book; for God is able to unite whom He pleaseth by means of the earth and the heaven. Verily He is the powerful over all things.

Every one wishing to leave his home for some other place, is commanded by God to give his wife an appointed time for his return. If he fulfills his promise, he will be of those who fulfill the command of their Lord, and will be recorded by the pen of command as being of those who do right; but if any real excuse prevents him he must inform his wife and strive to return to her. Should these two things be not fulfilled, she will then have to wait nine reckoned months, at the expiration of which, there is no objection if she chooses another husband; but if she is patient, it is

better, since God loves those who are patient.

Conform to My commandments and follow not the infidels who are recorded in the tablet as those who are iniquitous (the tablet here means His Holy Spirit, and the Koran refers to it, as the preserved tablet; the Manifestation in most of His writings calls it the Red Book).

If during nine reckoned months of waiting news is received of the return of her husband, she must adopt kindness and favor for He wisheth peace to exist amongst His servants.

Beware lest ye commit that which will create obstinacy in your midst. Thus the command hath been ordained and the promise decreed.

If news of the death or murder of her husband is received, which news is proven by publication or by two fair and just witnesses, she must remain in her house until the nine reckoned months have expired, then she will have the right to choose what she wishes. This is decreed by Him who is powerful over the command.

Should any agitation or aversion come between the man and his wife, he must not divorce her but will have to be patient for one year, perhaps the fragrance of love might emanate from them. If at the expiration of a year no fragrance of love is diffused, then there is no objection to a divorce. Verily He is the wise over all things. Ye are forbidden to practice that which ye have practiced after three divorces (one of the Mohammedan laws is that when a man divorces his wife, by saying to her three times, "I have divorced you", or whether he is divorced three times, he can take back his wife by merely giving her to some one else for one night only, and thus the Manifestation forbids this practice) as a favor on His part, that ye may be of the thankful, in a tablet written by the pen of command. And he who divorces his wife is free to take her back after the expiration of one month through consent and love, if she remains unmarried, but if she married another, the separation valid by the new union, except on the occurrence of any other manifest event (either death or murder of her second husband): Thus was the command of the day-spring of beauty written with honor and reverence in the tablet of might and glory.

If a man travels accompanied by his wife, and during the journey some trouble

or disagreement takes place between them, he must give her an allowance for one year's expenses and send her back to the place whence she started; or entrust her to a certain faithful one, after giving her what she requires for the journey back to her own home. Verily thy Lord commandeth what He pleaseth, with an authority which encompasseth the world.

If she is divorced on account of some well proved illicit action, no allowance should be given her for the period of her waiting months, thus hath the orb of command been witnessed from the horizon of justice. Verily God hath desired union and justice, and abhorred separation and divorce.

Consort together, O people, with fragrance and spirituality. By My life! Every thing in this present world vanishes and only good actions and deeds endure, and God beareth witness to all that I say.

O my servants! Bring your dissensions to perfect harmony and agreement, then listen to what the supreme pen admonisheth you, and follow not the wicked proud people.

Beware lest this world delude you as it has deluded others before you. Follow the laws of God and His precepts; then walk in this path which is spread with the truth. They will be mentioned by the supreme concourse and by the denizens of this place which is exalted by the name of God.

Selling of slaves is strictly prohibited and no one is allowed, by any means, to purchase a slave as it is forbidden in the tablet of God: Thus hath the command been graciously written by the pen of justice.

No one has the right to feel himself greater than another for all are servants and guides to God; directing the people that "There is no God but Me". Verily He is the wise over all things.

Adorn yourselves with the embroidered garment of actions, and he who attains, through actions and deeds, unto the good pleasure of God, verily he is of the people of Baha, and is mentioned before His throne. Render victorious the ruler of creation, first by good actions and then by wisdom and Beyan: Thus ye are commanded by most of the tablets on the part of the merciful. Verily He is the All-Knowing of all things.

You must not oppose one another and no soul is permitted to murder another soul; this is that which was forbidden unto you in a book which was concealed behind the pavilion of might. Do ye slay him whom God hath quickened with a spirit on His part? Verily this is naught but a great transgression before the throne. Fear God and destroy not by the hand of oppression and disobedience that which God hath built up; then follow the path of truth.

When the hosts of knowledge appeared with the standards of Beyan, the people of all religions were put to flight except those who desired to drink the pure water of life in a garden which existed through the breath of the glorious.

God has decreed the purity of the seed, as a bounty on His part to the people. Thank him with fragrance and spirituality, and follow not those who are remote from the day-spring of nearness. Arise with steadfastness to serve the cause under all circumstances. Verily He will strengthen you with a dominion that encompasseth the worlds.

Take hold of the rope of refinement and delicacy in such wise that no trace of dirt appears on your clothes. This is that which is commanded by Him who is more elegant than the elegant; but there is no obligation upon the one who has a valid excuse.

Verily He is the pardoner, the clement. Cleanse every foul thing with water, three qualities of which are unchanged (i.e. color, taste and smell) and beware not to use that water which is changed by the air or any other thing.

Be the element of refinement amongst creatures. This is that which your Lord, the mighty, has desired unto you; so also legal impurities of things and that of religious communities is abolished by God as a gift on His part: Verily He is the forgiver, the generous. (This refers to the Shiites - followers of Ali - who believe that certain things and nations are impure.) All things have been immersed in the sea of purity since the first day of Rizwan whereon, with our most comely names and supreme attributes, we revealed ourselves to whosoever is in the realm of creation (Rizwan is the greatest festival and lasts nineteen days, commencing on the anniversary of His manifestation.) This is from My bounty which hath encompassed the worlds, that ye may consort with all religions and deliver to them the command of your Lord, the

merciful. This is indeed the crown of actions, were ye of those who know!

God hath commanded immaculacy, and to wash even that which is covered with dust - how much more then the congealed dirt. Fear God and be of the cleanly. And he on whose garment dirt appears, verily his prayers will not ascend to God, and will be shunned by the supreme concourse.

Use rose water, then the pure attar of roses: This is that which God hath desired from the beginning which has no beginning, that from you may be diffused what was wished by your Lord, the mighty, the wise.

Destruction of books as revealed in the Beyan, is hereby cancelled and we permit you to read of science that which will profit you, and not that whereby you will be lead to dispute and contention in speech. This is better unto you were ye of those who know!

O ye assemblies of Kings! The ruler hath come, and the kingdom is to God, the protector, the self-existent.

Worship none save God, and turn with illumined hearts unto the face of your Lord, the king of names - this is a matter which could not be equalled even by all that ye have, were ye to understand!

We see you rejoice in that which ye gathered for others in your stead and deprive yourselves from the worlds which could not be numbered by anything save My preserved tablet.

Acquiring money has occupied you from attaining unto the intended aim. This behooveth ye not, were ye of those who reflect!

Cleanse your hearts from the strong odor of this world and advance swiftly to the kingdom of your Lord, the creator of the earth and the heavens, by whom earthquakes appeared and nations lamented except those who have abandoned the world and adopted that which is commended in a hidden tablet. This is a day wherein the interlocutor hath attained unto the lights of the ancient and hath drunk the pure, clear, cool, and wholesome water of union from this cup, whereby all seas were filled (i.e. the cup of knowledge from which all knowledge is derived). Say! By God! The truth - the Tor revolves around the day-spring of the manifestation and the spirit (Christ) crieth out

from the kingdom: "Come, come, O ye sons of delusion". This is a day wherein Kourmallah (i.e. Mt. Carmel) hath hurried from longing and yearning to meet Him, and Mt. Zion shouted, "The Promised hath come and that which is recorded in the tablets of God, the supreme, the mighty, the beloved, became manifest".

O ye assemblies of kings! The most great law has been caused to descend in this most brilliant outlook, and every hidden matter has appeared on the part of the ruler of fate, through whom the hour hath come, the moon has been cleft, and every decisive matter been fully explained.

O ye assemblies of kings! Ye are the slaves, and the master has appeared in the most splendid glory. He summoneth you unto Himself, the protector, the self-existent: Beware lest delusion withhold you from the dawning-place of the manifestation, or the world veil you from the creator of Heaven. Be steadfast in the cause of the intended, who hath created you by a word on His part, and made you the manifestations of might to what was and is. By God, we do not wish to dispose of your empires but we have come only to dispose of the hearts. These are indeed the views of Baha and to this will bear witness the kingdom of names, were ye to understand! Verily he who obeys his Master turneth away from this world, how much more he who obeys this extolled one!

Set aside homes and advance unto the kingdom. This is that which will profit you in this world and the worlds to come. In this the ruler of might testifies for me, were ye to know!

Blessed is the king who riseth to assist My cause, and separates himself from aught else save me. Verily he is of the people of the red ark, which God hath prepared for the people of Baha: it is incumbent upon every one to exalt him, honor him, render him powerful, that he may invade the cities with the keys of my name, the protector against whosoever is in the realms of the seen and the unseen. Verily he will be regarded as the light to the human beings, as the brilliant white spot to the brow of creation, and the head of honor to the body of the world - assist him, O people of Baha, with money and souls.

O thou Emperor of Austria! The day-spring of the light of primal unity was in the prison of Acca at the time when you visited El-Massjidil Aksa (the temple of

Jerusalem) but thou hast passed by without even enquiries about Him by whom every house is honored and exalted, and every high door is opened. We destined it (the temple) the mikbal of the world (place of pilgrimage) for my commemoration, but thou hast rejected the commemoration when He appeared in the kingdom of God, thy Lord, and the Lord of the worlds.

We have been with thee under all aspects and found thee clinging to the branch and heedless of the root. Verily thy Lord is a witness to what I say. We were overtaken by sorrows at seeing thee journeying for the sake of our name and knowing us not while we were before thy face. Open thine eye, that thou mayest see this most noble outlook; know Him upon whom thou callest day and night; and witness the light which is shining from this magnificent horizon.

O thou King of Berlin! Hear the call from this manifest temple "There is no God but me, the everlasting, the peerless, the pre-existent". Beware lest delusion withhold thee from the day-spring of manifestation; or lust veil thee from the king of the throne and the earth. Thus doth the supreme pen admonish thee. Verily He is the bounteous, the generous.

Remember! where is he who was greater than thou, and of more honor and dignity? And where are his possessions (Napoleon the third)? Awake and be not of those who sleep! Verily he hath put behind him the tablet of God when he informed him of what had befallen us on the part of the soldiers of oppressors. Therefore humiliation has surrounded him from all sides, until he fell to dust with great loss.

O King! Consider his condition (Napoleon's) and remember your equals who have subdued the countries and governed the people. Verily God, the merciful, hath made them descend from the palaces to the graves. Consider and be of the mindful! Verily we desire naught of you, but only we advise you, for God's sake, and we will be patient as we have been through that which has befallen us on your part, O ye assemblies of rulers!

O ye rulers of America, and Presidents of the republics! Harken unto that which the dove singeth on the branch of duration, which is vocal with the melody of "There is no God but Me, the everlasting, the forgiver, the generous." Adorn the



temple of the empire with the embroidered garment of justice and piety, and the head with the crown of commemoration of your Lord, the creator of heaven. Thus doth the day-spring command you on the part of one all-knowing and wise.

The promised one hath appeared in this extolled station, and through Him the mouth of existence of the seen and unseen hath smiled. Avail yourselves of the day of God! Verily to meet Him is better unto you than upon which the sun shines, were ye of those who know!

O ye assemblies of Emirs (chiefs)! Harken unto that which was raised from the day-spring of loftiness. "That there is no God but me, the utterer, the knower."

Set the broken by the hands of Justice, and break to pieces the whole - the oppressors - with the scourges of the ordinances of your Lord, the commander, the wise.

O ye assemblies of El-Room! We hear amongst you the screech of owls - are ye overtaken by the exhilaration of lust, or are ye of the heedless?

O point, which lieth on the shore of the two seas! The throne of injustice hath been fixed in thee, and the fire of hatred hath been kindled in thee in such wise that made the Supreme Concourse and those who revolve around the high throne, lament. We see in thee the foolish ruling over the wise, and the darkness boasting against light. Verily thou art in manifest delusion! Are ye deceived by thine outward adornment? It shall vanish, by the Lord of Creation, and the daughters and widows and those people that are within thee, shall lament and weep! Thus the omniscient, the wise, informed thee!

O banks of the river Rhine! We have seen you drenched in gore, because the swords of retribution were drawn against you, and you shall have another turn, and we hear the lamentation of Berlin, though it be today in manifest glory.

O land of Ta (Teheran)! Grieve not because of anything, for God hath made thee the day-spring of the joys of the worlds. If He desires He will bless thy throne with one <sup>who</sup> shall rule with justice, and gather the sheep of God, which have been scattered by the wolves. Verily He (ruler) will face the people of Baha with joy and pleasure. Is He not indeed the essence of creation (best and greatest of kings) before the Truth? Upon him is the Baha of Ullah (God) and Baha of whosoever is in the kingdom of command

in all aspects!

Rejoice for that by reason of which God hath made thee the horizon of light; for in thee the day-spring of the manifestation was born, and thou wast called by this name, whereby the orb of bounty hath appeared, and the heavens and earth were illumined.

Affairs shall be changed in thee, and a republic of men shall rule over thee. Verily thy Lord is the wise, the encompasser! Be confident through the grace of thy Lord, because the glances of favor shall never cease beholding thee and thou shalt be wrapped in tranquillity after disturbance. Thus the matter hath been decreed in a new book!

O land of Kha (Korassan)! We hear in thee the voices of men commemorating thy Lord, the rich and exalted. Blessed is the day of creation, in my name El Abha. On that day the sincere believers will rejoice at the victory of God, and the disbelievers lament.

No one must object to those who govern the people. Leave unto them that which they have, and turn only unto the hearts.

O thou of the greatest sea! Sprinkle over nations that which thou wert commanded on the part of the ruler of pre-existence, and adorn the temples of men with the embroidered garment of laws and ordinances whereat hearts rejoice and eyes are consoled.

Whosoever owns one hundred mithkal of gold, a nineteenth part must be given to God, the creator of heaven and earth.

Beware, O people, not to withhold yourselves from this great bounty. We have commanded you to do this, though we were independent of you and whosoever is in the earth and heavens. Verily there are in this certain causes and wise reasons whereof none wots save God, the knower, the wise.

Say, by this, he desired the purification of your wealth and to bring you nigh unto stations which cannot be comprehended by anyone save by him whom God hath desired. Verily, He is the bounteous, the mighty, the gracious. O people, be not unfaithful to the rights of God and dispose not of them without His permission. Thus hath the matter been decreed in the tablets and in this incontrovertible tablet. He

who betrays God, will be betrayed by justice, and he who acts in accordance with what he is commanded, the blessings of the heaven of the benevolence of his Lord, the bounteous, the giver, the generous, the ancient, will descend upon him.

Verily He hath desired unto you what ye know not today but the people shall know it hereafter when the spirits fly away and the carpets of pleasures are folded.

Thus remindeth you, He who has the preserved tablet. Miscellaneous letters have come before the throne from those who believed, asking God, the Lord of the visible and the invisible, the Lord of the worlds (regarding the conduct, ordinances, laws, etc,) therefore, we have revealed this tablet, adorned with the best form of command, that the people may know the ordinances of their Lord. Also we were asked (the same) on some former occasions during successive years, but we restrained the pen for a reason on our part until at last, letters have come from many others, in those days, and accordingly we have answered them with the truth whereby the hearts will be quickened.

Say, O ye assemblies of learned men! Judge not the book of God according to what you know of rules and sciences; verily it is the balance of truth amongst the creatures, and that which nations have will be weighed and judged by this, the greatest balance - verily it stands alone, were ye to know!

The eye of my providence weepeth over you for that you did not know the one upon whom you called morning and evening, at dawn and eventide. Turn, O people, with bright faces and illuminated hearts towards the blessed red spot in which the Sadrat-El-Muntaha (divine tree) crieth out, "Verily there is no God but Me, the protector, the self-Existent."

O ye assemblies of learned (ones)! Can anyone of you cope with me in the field of revelation and knowledge? Or can anyone follow round the race-course of wisdom and expression? (are challenged to reproduce a like book). No, by my Lord, the merciful! Everything upon this earth is perishable, and will not endure except the face of your Lord, the precious, the beloved!

O people! We have ordained sciences for the purpose of knowing the known; but by them you were veiled from Him who is the dawning-place of such science and by

whom every hidden matter became manifest. Were ye to know the horizon wherefrom the sun of speech hath shone, you would have rejected all mankind and that which is in their possessions and advanced unto the extolled station. Say, this is indeed a heaven wherein exists the treasure and the mother of the book (Baha'o'llah), were ye of those who understand! This is indeed He of whom the book called out, and the Sadrat of the high tower upon the blessed spot cried out, "The kingdom is to God, the ruler, the mighty, the loving."

Verily we never entered schools and studied sciences: but hearken unto that whereby this illiterate one commandeth you unto God, the everlasting. Verily it is better unto you than that which is treasured in the earth, were ye of those who comprehend!

Verily the one who explaineth that which was caused to descend from the heaven of inspiration, contrary to the obvious sense thereof is indeed of those who have transposed the supreme word of God, and will be regarded as the losers in an enlightening book.

Ye are commanded to manicure your fingers, to enter water which will surround your temples, every week, and then clean your bodies; beware lest heedlessness withhold you from that which you are commanded on the part of one mighty and great.

Use for bathing, the water which has not been used for any former purpose, and beware not to approach the tanks of the Persian baths, the odor of which is stinking and offensive and scented at a distance before reaching them. O people, and be not of the vile!

Verily this (water) resembles decaying matter and foul and putrid water, were ye of those who know, so also shun their offensive reservoirs, and be of the pure! We have indeed desired to see you the manifestations of Paradise on the earth, that from you may be diffused that which will cheer the hearts of those who are near. It is better for one to cleanse his body with pouring water over it, and thus dispensing with entering the water. Verily He wisheth to facilitate matters before you as a bounty on His part, that ye may be of the thankful. Ye are forbidden to marry the wives of your fathers. As to the laws regarding youths, modesty prevents us from mentioning them.

Fear God, O concourse of the realm of creation and commit not that whereof ye are forbidden in the tablet, and be not of those who wander madly in the deserts.

No one is permitted to mutter prayers before the people when walking out of doors or in the streets; rather the one wishing to mention God and offer his prayers must do the same either in the house of worship or in his own home. This is nearer to sincerity and piety. Thus hath the sun of laws shone forth from the horizon of wisdom - blessed are they who comply with His will.

It is incumbent upon everyone to have a will drawn up, to be adorned with the greatest name, Allah'o'Abha, as a heading, and commencing with a confession of the oneness of God in the manifestation of His manifestation, then should be mentioned that which he deems proper and good, to testify of his favor in the kingdom of command and creation that a treasure may be secured unto him by his Lord, the protector, the trustworthy.

The festivals are confined to two great ones; the first is the days wherein the Merciful hath revealed Himself with His most comely names and high attributes to whosoever is in the realm of creation. The second is the day wherein we sent Him who gave to the people the glad-tidings of this name, whereby the dead rose, and whosoever is in the earth and heavens awoke for the last judgment, (the first great festival which is known by the name of Assam and Rizwan begins after the elapse of thirty-two days from the Naurooz feast which takes place on the 21st of March - wherein the sun is translated into the zodiacal sign of Aries - its duration is twelve days only, signifying the time which the manifestation, Baha'u'llah spent in the garden of Wajeeb Pasha at the suburbs of Baghdad where He declared Himself to His followers.

The second great festival commemorates the appearance of the first Point, the Bab, which took place on the fifth day of Jamadi Aval, 1269, Mohammedan era, corresponding to May 23rd, 1844.)

Blessed is he who hath attained unto the first day of the month of Baha which God hath called <sup>after</sup> His greatest name. (The Babi year is composed of nineteen months, each month having nineteen days, a special name being given to every month - the first month is the month of Baha, and the first day of the month is also the day.

of Baha - the blessing referred to above is given to the one who keeps this day sacred and performs his religious duties as required of him.)

Blessed is he who shows forth the grace of God through their actions and deeds; proving the bounty of Him who encompasseth the worlds.

Say, this month is indeed the first of the months and their origin, whereat the fragrance of life passeth by all the contingent beings. (This refers to the transit of the Sun to the zodiacal sign of Aries which occurs on the 21st of March corresponding to the first day of spring.)

Blessed is he who keeps this day with fragrance and spirituality, and of him we testify that he is of the victorious.

Say, the great festival is indeed the Sultan of all festivals. Remember, O people, the grace of God that was bestowed upon you when you were asleep, and the breath of inspiration passed by and awakened you; and thus you were made to know His path, the clear, the right.

Should ye be attacked by illness or disease, go to the skillful doctors. Verily, we did not remove the means of cures; rather we rectified them by this pen which God made the day-spring of His brilliant and illumined command.

It hath been ordained by God that everyone must come before the throne and lay down the best of his possessions and the dearest things; (this very thing is recorded in El-Beyan, the book of the Bab) but we have exempted you from such obligation as a bounty on our part. Verily He is the giver, the generous!

Blessed is he who goes, in the early morning to the Mashrek El Azkar (house of worship) and mentions his God, remembers His grace and asks forgiveness.

On entering the house he must sit down speechless, listening only to the texts of God, the king, the mighty, the extolled. Say, (the) Mashrek El Azkar is any house built in the cities and villages for my commemoration; thus hath it been named before the throne, were ye of those who know!

Those who read the signs of the Merciful with sweet tones, will attain by them that which the kingdom of the earth and the heavens will not equal, and through them will find the fragrance of my worlds which no one knows today save Him who is

given vision from this most noble outlook.

Say, verily, they (signs) attract the pure hearts unto the spiritual worlds which could not be signified, neither by any expression nor by any sign. Blessed are they who hear!

Render victorious, O people, my sincere friends who with steadfastness arose for my service amongst my servants and for the exaltation of my word in my kingdom. They are indeed the stars of the heaven of my providence and the lamps of my guidance to all creatures.

He who uttereth aught else than that which was revealed in my tablets, verily, he is not from me. Beware lest ye follow any wicked pretender!

The tablets have been decorated with the ornamented seal of the cleaver of dawns, who uttereth betwixt the earth and heavens, "Take hold of the strong support, and of the enduring and solid rope of my command." (It does not mean the real seal - but that meaning is sealed, just as the prophecies of the Bible were sealed until the time came, and they were opened by the Lamb.)

Any one is permitted, if he wishes, to learn different and foreign languages; that he may deliver the cause (religion) of God to the East and West and mention Him amongst the powers and nations in such wise that the hearts are drawn and the dry bones quickened.

It is forbidden to drink that which will carry away the mind. But every rational being has to do what becometh man and not that which is committed by every careless, heedless person.

Adorn your heads with crowns of faithfulness and fidelity, your hearts with the garment of virtue, your tongue with utterances of the pure truth, and your bodies with the fine mantles of morality. All these are the characteristics of the natural disposition of man, were ye of those who reflect!

O people of Baha! Take hold of the rope of servitude and devotion to God, the truth, whereby your stations become manifest, your names, enduring, and your positions and commemoration exalted in a preserved tablet.

Beware not to allow whomsoever is in the earth to withhold you from attaining this precious and lofty station. We have enjoined this upon you in most of the tablets and so also in this tablet, from which horizon of the orb of the ordinances of your Lord, the mighty, and wise hath shone forth.

When the sea of union sinks away and the book of origin is achieved to the end (refers to the departure of the manifestation) turn unto Him whom God hath chosen, who is branched from an ancient root.

Consider the condition of people and the littleness of their understanding. They hunt after that which will injure them, and reject that which will profit them. Are they not of those who are starying madly?

From amongst the people we find some who desire liberty, and glory in it; they are indeed in evident ignorance! Verily, liberty ends in sedition and disorder, the fire of which will never subside. Thus doth the All-knowing, the omniscient inform you.

However, know, that the animal is the model of liberty and the manifestation thereof; hence it behooveth man to put himself under laws which would protect him against the ignorance of himself and the injury of the deceitful people.

Liberty does assuredly put man beyond the limits of refined manners and esteem, and makes him of the vile.

Mankind must be considered as sheep which must have a shepherd for their protection. Verily this is the indubitable truth. We do indeed approve of liberty in some cases but not in others, Verily we are the knowers.

Say, liberty is confined to the compliance with My commandments, were ye to understand!

Should people adopt that which we have revealed unto them from the heaven of inspiration, they would find themselves in perfect and pure liberty. Blessed is he who knows the intended object of God in that which He hath caused to descend from the heaven of His primal will which encompasseth the worlds.

Say, that liberty which profits you is that which is confined to your servitude to God the truth, and he who tastes its sweetness would never exchange it for the



possessions of the realms of heaven and earth.

Ye are forbidden in the Beyan (of the Bab) to ask questions, but God exempted you from this that ye may ask concerning that which is necessary to you, and not that uttered by others before you (refers to superstitions of old times). Fear God and be of the pious!

Ask that which profiteth you in the Cause of God and His dominions, for the door of bounty has been opened to whosoever is in the earth and heavens. The number of months is recorded as nineteen in the book of God, the first of which is adorned by this name, "The Protector against the World". (that is Baha)

It is decreed by God to bury the dead in coffins of crystal, solid stones, or fine hard wood. An engraved ring is to be placed on the finger. Verily He is the ordainer, the omniscient.

On the ring, if for a man, must be written, "To God is whatsoever in the earth and heaven and that betwixt them; and God is indeed the knower of all things."

If for a woman, "To God is the kingdom of the heaven and earth and that betwixt them, and God is the powerful over all things." This is what was revealed before { in the Beyan of the Bab).

While the Point of Beyan crieth out saying, "O thou beloved of the realm of creation! Speak of this, by reason of which the fragrances of Thy favor will be diffused amongst the worlds. We have assured all that whatsoever was revealed in the Beyan will not be equal to one word uttered by Thee. Verily, Thou art the powerful over that Thou wisheth! Mercy! Verily Thou art the possessor of great bounty. We have answered His request, Verily, He is the beloved, the answerer!

Should that which is revealed at this time, be engraved on the rings it would be much better for both men and women. Verily, we have been the controllers! It is this:- "I came from God and returned to Him, separated from aught else save Him, taking hold of His name, the merciful, the clement." (This word as given by the manifestation is to be engraved on the rings of both men and women, and the foregoing word of the Bab is cancelled.) Thus doth God favor whom He wisheth with His bounty. Verily, He is the mighty, the powerful.

The dead must be shrouded with five garments of silk or cotton; but he who can not afford five, it sufficeth him to have one. Thus hath the matter been decreed on the part of one knowing and learned.

To carry the dead further than one hour's distance from the city, is forbidden. Bury him in a near place with fragrance and spirituality.

What was recorded in the Beyan regarding limit of journeys has been abrogated by God. Verily, He is the unconstrained; doeth what He pleaseth and controlleth that He desireth.

O people of creation! Harken unto the voice of the King of Names. Verily, He is calling you from the region of prison El Aazam, "the greatest, the exalted, the omniscient, the wise." Verily, There is no God but Me, the powerful over all the world.

Should He will, He would wipe out the world, by a word on His part. Beware not to hesitate in this matter unto which have submitted the supreme concourse and the denizens of the citles of names. Fear God and be not of the veiled.

Burn the veils with the fire of My love, and the barriers by this name whereby we have subdued the worlds. (Barriers mean the false teachings of the divines.) Honor the two houses and exalt the places that were inhabited by the throne of your Lord, the merciful. Thus doth the Lord of the worlds command you. (One of the houses is in Baghdad, and the other in Shiraz - the throne means Baha'o'llah.)

Beware lest the affairs of the earth withhold you from that whereunto ye are commanded on the part of one, mighty and trustworthy.

Be the manifestations of rectitude on the earth in such wise that the suspicions of those who denied God, could not withhold you; for He hath appeared in great authority. Beware lest that which was revealed in the book (Beyan of the Bab) prevent you from this book which uttereth with the truth, "Verily, there is no God but Me, the mighty, the extolled." Look with the eye of equity unto the One who came from the heaven of the primal will and might, and be not of the unjust.

Then remember that which has flowed from the pen of my precursor in the commemoration of this manifestation, and what was committed by the people of tyranny

in His days. Verily, are they not of the losers? He said (the precursor, or Bab), "Should ye apprehend him whom God shall manifest, you would then ask of the bounty of God that he might grant you the favor of his sitting upon your couches. Verily, it is an inaccessible and impregnable glory! And should he drink a glass of water with you, that would be far greater than for any soul to drink his own water of life; and far superior to any existing thing, if ye, my servants, were to understand! This is what He revealed for the commemoration of myself, were ye to know!

He who ponders over these texts and understands what is hidden therein of the treasured pearls, by God, he will inhale the perfume of the merciful from the region of the prison, and hasten with his heart unto Him with such longing and yearning that the hosts of heaven and earth could not withhold him.

Say, this is indeed a manifestation round which proofs and evidences revolve. Thus hath the merciful caused it to descend. Were ye of the just! (This refers to this book, Kitab-El-Akdas.)

Say, it is the spirit of the books, and is produced by the breath of God through the supreme pen, and by it is smitten whosoever is in the world of creation, except those who are seized upon by the fragrances of My mercy and the wafts of the odor of my benevolence, the guardian of all the worlds.

O people of Beyan! Fear the Merciful, then, consider what he (the Bab) hath revealed in another place. He said:- "Verily, the Kibla (object of worship to which faces turn) is "He whom God shall manifest", and when he moves, the Kibla moves with him (this means that the Kibla and manifestation are inseparable, that where he is, the faces must be turned). Thus hath it been revealed on the part of the Ruler of Fate when He desired to mention this chiefest outlook. Reflect, O people, and be not of those who are straying madly.

Should ye, through your lust, deny him, to what Kibla would ye turn, O assembly of the heedless? Reflect on this, then, be just, perhaps ye may find the pearls of secrets in the Sea which is moved by My name, the mighty, the impregnable.

No one must cleave to aught else, today, save him who hath appeared in this manifestation. This is the decree of God from first to last, and by it the books of

ye were adorned. This is the commemoration of God from the beginning till the end, and by it, the preface of the book of existence was adorned if ye are of those who perceive. This is the command of God from before and after. Beware lest ye be of the vile!

Nothing sufficeth you today, and there is no refuge to any one save God, the omniscient, the wise.

He who knows Me has known the intended; and he who turns unto me, has turned unto the Adored. Thus hath the matter been decreed and been explicitly shown in the Book, on the part of God, the Lord of the worlds. He who reads one verse of my verses is more benefitted than if he reads the books of both the ancients and moderns. This is the utterance of the Merciful, were ye of those who hear! Say, this is the certainty of knowledge, were ye of those who know!

Therefore, consider what was revealed in another place (of the Beyan) perhaps ye will set aside that which ye have, and advance to God, the Lord of the worlds.

He (the Bab) said:- "Marriage is forbidden unless both parties be of the people of Beyan; should a believer marry an unbeliever, the possessions of the unbeliever are forbidden him unless that one becomes a believer. This command to be carried out after the cause of "Him whom God shall manifest" in truth, becomes prevalent, or that which becomes manifest in justice. Before that time, you are permitted to exercise this privilege, perchance thereby ye may elevate the cause of God. Thus hath the dove sung on the boughs in the commemoration of her Lord, the merciful. Blessed are the hearers!

O people of Beyan! I adjure you by your Lord, the merciful, to ponder with the eye of equity over that which was revealed with the truth, and be not of those who see the evidences of God and deny them. Verily, are they not of the damned!

The point of Beyan hath in this verse explicitly declared the exaltation for My command before his, and to this will bear witness every fair and rightly informed person, as ye see today that it has waxed high in such wise that none can deny it except those whose eyes were shut in this world, for which contemptible torture

awaits them in the world to come.

Say, by God, I am indeed His beloved, and now He heareth that which is revealed from the heaven of inspiration and lamenteth because of what ye have committed in His days. Fear God and be not of the transgressors.

Say, O people, should ye not believe in him, do not object to him (the Bab). By God, the combination of the hosts of oppression against him is great enough.

Verily he (the Bab) has caused to descend some of the ordinances so that the supreme pen, in this manifestation, may not move in mentioning aught else save His supreme station and His lofty and sublime outlook. But being bounteous and gracious, we have distinctly explained them and diminished the weight of that which we have desired unto you. Verily, He is the benevolent, the generous.

He (the Bab) hath foretold you of that which would be uttered by this wise remembrance; he (the Bab) said:- and his saying is the truth, "That at all events He (God) uttereth, there is no God but Me, the peerless, the one, the impregnable, the magnificent.

This is a station whereof God hath distinguished and favored this wonderful and inaccessible manifestation. This is of the bounty of God, were ye of those who know! This is from his decisive command, His greatest name, His supreme word, and the day-spring of His comely names, were ye of those who comprehend! Rather through His (command) the day-springs and dawning-places become manifest.

Reflect, O people, on that which was revealed by the truth, consider and be not of the transgressors. Consort with all religions with fragrance and spirituality, that they may inhale the fragrance of the Merciful emanating from you.

Beware lest the ardor of paganism (Tahiliat - the Arabs in time of ignorance) overtake you when amongst the people.

Every origin is of God, and to Him it shall return. Verily He is the originator of the creatures and the receptacle of the world.

Beware not to enter another's house whilst he is absent, but with his permission, and under all circumstances cling to kindness and be not of the ignorant. It is incumbent upon you to purify your provisions (such as wheat, corn, etc.) and

all else besides by giving alms. This is that which was decreed by the Revealer of the signs in this impregnable parchment. (It probably refers to the tithes of 1/19th). If God will, we shall give a full explanation of this origin, verily He explaineth what He wisheth by the knowledge of His part. Verily He is the Omniscient, the wise.

Begging is not permitted, and he who is asked is forbidden to give. All must work; the infirm must be provided for by the trustees and the wealthy; adopt the ordinances and laws of God, then guard them as ye guard your own eyes, and be not of the losers.

Ye are forbidden in the book (Beyan) to dispute, contend, to strike and that which resembles this, which will grieve the hearts and minds; and he who grieves another must pay nineteen mithkals of gold: this is what was decreed by the Lord of the worlds (Bab). (In the Beyan, it is said that this fine must be paid to Him whom God shall manifest). But in this manifestation He has exempted you from such an obligation, exhorting you at the same time to be righteous and virtuous as a command on His part in this clear tablet.

No one is to approve for another that which he would dislike himself. Fear God and be of the lofty. All were created from water, and to dust ye shall return. Think of your destination and be not of the unjust.

Hearken unto that which the Sadrat dictates to you from the verses of God. Verily, they are the balance of guidance of God, the Lord of this world and the world to come, and by them the souls fly away into the day-spring of inspiration, and the hearts of the advancers are illumined.

These are the ordinances of God which are incumbent upon you, and these are the precepts of God whereunto ye are commanded in this tablet. Conform to them with fragrance and spirituality; for this will profit you much, were ye of those who know!

Read the verses of God every morning and evening, and he who does not read will not be known by the covenant of God and His testament; and he who turns away from them in this day, verily he is those who have turned away from God since eternities of eternities. Fear God, O ye servants. Be not deluded by meaningless repetitions of prayer and worship by day and by night. Should anyone read one verse only, of the

verses, with fragrance and spirituality, it will avail him more than to read with slothfulness all the books of God, the protector, the self-existent. Read the verses of God in such wise that idleness and sadness are averted. Do not load the spirits with that which will depress them; but with what will cheer them so that they may fly away on the wings of the verses to the day-spring of evidence. This is more acceptable unto God, were ye to comprehend.

Teach your children that which was caused to descend from the heaven of might and greatness that they may, in the sweetest of tones, read the tablets of the merciful in the rooms which were built in Mashrek-El-Azkar (house of worship). Verily he who is overtaken by the attraction of the love of my name, the merciful, would assuredly read the verses of God in such wise as to charm the hearts of those who are asleep. Happiness to the one who drinks the pure wine of life, from the utterances of His Lord, the merciful, in this name whereby every high and haughty mountain is swept away.

It is incumbent upon you to renew the furnishings of your houses every nineteen years. Thus hath the matter been decreed on the part of one, omniscient and wise. Verily, he desireth to render beautiful all things. Fear God and be not of the negligent; but he who is devoid of means, whereby to execute this demand, is excused by God. Verily, He is the forgiver, the generous.

Bathe your feet once a day in the summer time, and during winter every three days.

Meet gently anyone who has offended you, and reproach him not who censures you; but leave him to himself and rely upon God, the avenger, the just, the mighty.

Ye are forbidden to preach from the pulpits, he who reads the verses of his Lord to you, should sit upon a chair placed upon a platform and mention God, his Lord and the Lord of the Worlds. God desireth you to sit on chairs and divans in honor of that which ye have in you of the love of God, and the day-spring of His command, the brilliant, the illumined.

Gambling and the use of opium are strictly prohibited, shun them, O assembly of creatures, and be not of the transgressors. Beware not to practice that which will enfeeble your temples and harm your bodies.

Verily we do not desire unto you but what will profit you, and in this all things will testify for me, were ye to hear!

Should ye be invited to entertainments or banquets, accept such invitations with pleasure and cheerfulness; and he who fulfills his promise is protected against menace. (This shows the importance of fulfilling a promise, and acting to the contrary, calamities and troubles will ensue.) This is a day wherein every wise matter has been distinctly explained.

The secret of the reversion of the sign of the Rais hath appeared, blessed is he who is strengthened by God to declare his confession in Ess-Sit-Tat which was exalted by this Vertical Alef (1). Is he not indeed of the sincere?

(The sign of the Rais, chief, means the power of the chief rulers, divines, and learned who have had perfect control over the people of the earth during the past ages and decades, but in this manifestation, affairs shall be changed, their banners reversed and the power will be taken out of their hands and given to the faithful believers of God, who will inherit the earth. Ess-Sit-Tat, means the number six (6) which corresponds to the Abjad quotation. In spelling the letter "Waw" (Arabic alphabet), according to the Abjad quotation the letter "Waw" is composed of three letters, two Waws and one Alef, the numerical value of which is thirteen (13), corresponding to the value of ahad (one) who is God. This means, "Blessed is the one who confesses the oneness of God." The vertical Alef (1) is the first letter of the Arabic alphabet, signifying Baha'o'llah, the manifestation of God in whose person the confession of His oneness became manifest and exalted: altogether, this means, "Blessed is the one who is strengthened by God to confess and believe in his manifestation, Baha'o'llah." This refers to the very words as pronounced by Sheikh Ahmad El Ahsai, (an Arab) and his disciple Seyyid Kazim (Persian) regarding the appearances of El-Mahdi. Both of them have preached to the people of His nigh appearance and thus they prepared the way before Him. They are famous and their writings are greatly honored and respected by the people.)

How many hermits have turned away and how many negligent have come saying:  
"Praise be to Thee, O intended of the world."



Verily, the affairs are in the hands of God! He giveth to whom He wisheth that which He pleaseth, and depriveth whom He willeth of that He desireth. He knows the secrets of hearts and that whereby the eyes of the slanderers are directed.

How many heedless have advanced with sincerity, and we have made them to sit upon the throne of acceptance; and how many intelligent have we sent back to the fire as justice on our part. Verily, we are the controllers! Verily, He is the manifestation of "God doeth what He pleaseth", and the master upon the throne of "commandeth what He desireth."

Blessed is he who inhales the perfume of the traces of this pen which it moveth, the breath of God will be diffused over all, and when it repositeth, the existence of tranquillity appears in the realm of creation. Exalted is the Merciful, the manifestation of this great bounty.

Say, because of His endurance of oppression, justice hath become manifest in aught else; because of His acceptance of humility, the might of God hath shone forth amidst the worlds.

Ye are forbidden to carry weapons of defense, save in time of necessity. Ye are permitted to wear silk, and that which refers to tresses and beards ( as recorded in the Beyan) is hereby abolished by God as a bounty on His part. Verily He is the controller, the omniscient.

Commit not that which is shunned by <sup>the</sup> righteous minded and make not yourselves a diversion for the ignorant.

Blessed is he who adorns himself with the beautiful garment of refined manners and moral character. Verily, he is of those who render victorious their Lord by evident and manifest deeds.

Build the houses of God, and cultivate His countries; then mention Him therein with the hymns of those who are near unto Him; but the hearts are edified only by the tongue, as houses and homes are built up by the hands and other means.

We have ordained a cause for everything on our part; take hold of such causes and rely upon God, the wise, the omniscient.

Blessed is he who acknowledges God and His verses, and confesses that "He is

not to be questioned of what He doeth." This is a word which God hath made the beauty of belief and the origin thereof; and by it is accepted the labor of the laborers. Make the word the object of your regard, lest you stumble through the illusions of those who have turned away.

Should He proclaim lawful all that which was unlawful since eternity of eternities and vice-versa, no one has the right to object, and he who hesitates a moment in accepting this is indeed of the erring.

And he who does not attain unto this lofty root and this supreme station, is wafted by the winds of suspicions and overthrown by the sayings of infidels; but he who attains unto it hath arrived at the greatest uprightness. How good is this most glorious station by which name every impregnable tablet is adorned.

Thus doth God teach you that which will rid you from doubts and perplexities, and save you in this world and the world to come. Verily He is the forgiver, the generous.

He is the one who sent the messengers and revealed the books, to testify that there is no God but Me, the mighty, the wise.

O land of Kaf and Ra (Karman)! We find thee in a condition unacceptable to God, and see in thee that whereof none knows save God, the omniscient, the learned. We know the mysteries of your mysteries for we have the knowledge of everything in a clear tablet.

Grieve not for that, for out of thee shall appear people of vehement courage who will mention Me with such uprightness that neither the creeds of the learned, nor the suspicions of the doubter could ever withhold or veil them; those will look to God with their eyes and assist Him with their souls. Are they not indeed of the firm?

O assembly of the learned! When the verses were caused to descend and the evidences became manifest, we saw you behind the veils, verily, this is naught but an astounding matter!

Ye have boasted of my name, but became heedless of myself when the Merciful hath come with evidence and truth. Verily we have rent asunder the veils, beware not to cast over the people another veil. Break to pieces the chains of imaginations, in

in the name of the ruler of mankind and be not of the deceitful.

Should ye advance unto God, and embrace this religion, work not sedition, and judge not the book of God according to your own desires. This is the sincere advice of God from first to last; to this will testify the witnesses of God and His elect. Verily we have been the witnesses.

Remember the Sheikh who was known by the name of Mohammed Kabl (meaning before) Hassan. He was the most learned of his time, but when the truth appeared he and those with him, have turned away from the truth while those who cleaned wheat and barley have advanced unto God. He wrote, according to his pretensions, the ordinances of God by day and night; but when the unconstrained appeared, he did not profit by them; had it been otherwise, he would not have turned from a face whereby the faces of the proximate were illumined. Had ye believed in God on His appearance, others would not have turned from Him, and that which you see today would not have befallen us. Fear God and be not of the heedless!

Beware not to allow the names to withhold you from their ruler; or any commemoration veil you from this wise commemoration! Seek refuge with God, O assembly of the learned, and make not yourselves as a barrier between Me and My creatures. Thus doth God admonish you and command you to be just lest your actions be frustrated while ye are heedless.

Can any one objecting to this cause (religion) prove any claim in existence (prove the validity of his own religion or that of his prophet)? No, by the king of creation! The people are in evident darkness. Say! By Him the sun of proof hath shone and the orb of argument became manifest to whosoever is in the realm of creation. Fear God, O people of vision and deny not!

Beware lest the mention of a prophet withhold you from this most great mention, or the authority from the supremacy of God, which is the guardian to all the worlds. Every name was created by His name, and every command is related to His command, the wonderful, the decisive, the mighty.

Say! This is the day of God wherein naught else must be mentioned, save Himself, the protector over all the worlds. This is a matter which causes all your

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imaginations and idols to tremble.

From amongst you we find some who take their book as a guide to God, just as all religious communities have taken their books as proofs of God, the protector, the self-existent. Say! By God, the truth, all the books of the world, and the records therein will not serve you in any stead, except this book which crieth out in the midst of this world, "Verily, there is no God but Me, the omniscient, the wise."

O assembly of the learned! Beware not to be the means of discord throughout the countries as ye have been the cause of oppression in the beginning of this matter. Bring the people together to this word, whereby the people crieth out, "The kingdom is to God, the day-spring of the signs." (This means that everything in existence even the pebble, acknowledges God and testifies of HIS favor). Thus doth God admonish you as a bounty on His part. Verily, He is the forgiver, the generous.

Remember El-Karim, when we summoned him unto God, how by following his own desires, felt himself great, after we sent unto him that which consoled the eye of argument in the realms of creation, and completed the proof of God to whosoever is in the heaven and earth. Verily, we have commanded him to come as a bounty on the part of Him the independent, the exalted; but he turned his back until he was seized upon by the Zabanist of torture (the infernal guards guards - the tormentors of the damned in hell) according to the justice of God. Verily you have been the witnesses.

Read asunder the veils in such wise that the noise produced therefrom be heard by the people of the kingdom. This is the command of God from the first to last. Blessed is he who complies with that to which he is commanded, and woe to the neglectful.

Dominion we did not desire but only the appearance of God and His authority, and God sufficeth as a witness; the kingdom we did not desire, but only the exaltation of the command of God and His praise, and God sufficeth as a guardian; might and power we did not desire, but the mention of God and that which was revealed on His part, and God sufficeth as a helper. Blessed are ye, O assembly of the learned of Bahá! By God, ye are the waves of the greatest sea, the stars of the heaven of grace, and the banners of victory betwixt the heaven and earth. Ye are the day-springs of

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uprightness amidst the creatures, and the dawning-places of wisdom to whosoever is in the created world. Blessed are they who come unto you and woe unto them who turn away.

In this day it becometh every one who has drunk the pure wine of life from the hand of grace of His Lord, the merciful, to be as an artery pulsating in the body of the realm of creation, whereby the world and all dry bones will be shaken.

O people of creation! When the dove flyeth off from the branch of praise, and moveth towards the farthest and most hidden destination, refer that which ye do not understand of the book to the branch who is extended from this solid root.

O supreme pen! Move upon this tablet, with the permission of thy Lord, the creator of heaven; then mention that the day-spring of unity hath purposed the Maktab (school) to be that of renunciation (of the worldly things).

(This is in reply to a passage in the Beyan which was understood as schools of learning). Perchance the true pure and religious learned men will be acquainted, even though measured by the eye of a needle, with what is existing behind the veils of the mysteries of thy Lord, the mighty, the omniscient.

Say! Verily, we have entered the maktab of ideas and expressions at the time when all of the realm of creation were heedless, and witnessed that which was revealed by the Merciful; accepted what was given unto me of the verses of God, the protector, the self-existent; and heard that wherunto He testifieth in this tablet. Verily, we have been the witnesses - we have answered him by a command on our part - verily, we have been the commanders.

O people of Beyan! Verily, we have entered the maktab of God while ye were reposing, and witnessed the tablet while ye were asleep. By God, the truth, we have read it, before its descension while ye were heedless. We have thoroughly comprehended the book while ye were yet unborn (in the Joins); and what I have expounded unto you is in proportion to your limited knowledge and not to that of God. To this will bear witness that which is in the knowledge of God, were ye to know! To this will bear witness the tongue of God, were ye to comprehend! By God, had we to remove the veil, ye would be smitten.

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Beware not to contend with God and His commands - Verily it hath appeared in such wise that hath encompassed all that was and is.

Should we speak of this station by the tongue of the people of the kingdom, we would say, "God hath created that maktab before the creation of heaven and earth, and we have entered it before the Kaf was attached to the Noon" (Kaf and Noon are two Arabic letters which, when united form the word kaun which means, Be; that is, before He said, Be, it was). This is that which was uttered by the tongue of my servants, in my kingdom.

Ponder on that which was uttered by the tongue of the people of My might, on the signs which were given to them on My part; on that which was hidden in the knowledge of God; and on that which was uttered by the tongue of greatness and might and of His extolled station. This is not a matter to play on with the imaginations, nor a place into which will enter the frightened cowards; rather, By God, it is the battlefield of revelation and devotion, and the race-course of beholding and exaltation wherein none will move about except the knights of the Merciful, who have renounced the worldly things. They are indeed the assistants of God on the earth, and the dawning-places of might amongst the people of the world. Beware lest that which was revealed in the Beyan (of the Bab) withhold you from your Lord, the Merciful. By God it hath caused to descend for my praise, were ye to know! The sincere will not find in the Beyan save the fragrance of My love, and that of My name, which is the protector against both the witness and the witnessed.

Say! O people, turn unto that which was caused to descend from my supreme pen - should ye find therein the perfume of God, do not oppose Him, and deprive not yourselves from the bounty of God and His favors; thus doth God admonish you. Verily He is the admonisher, the knower.

Ask God, your Lord and the Lord of your forefathers of that which ye do not understand of the Beyan. Verily if He will, He can disclose unto you what is revealed therein and that which is hidden of the pearls of science and wisdom in the sea of its words. Verily He is the protector of all the names, and there is not God but He, the Guardian, the self-existent. The order of affairs has been disturbed through this

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most great one, and classification has been altered by this incomparable one, the like of which the eye of creation has never seen.

Immerse yourselves in the sea of My utterance that you may be acquainted with what is therein of the pearls of wisdom and mysteries. Beware not to delay your coming to this cause whereby the authority of God and His might became manifest. Hasten unto it with pure faces. This is the religion of God from the beginning until the end. He who desires, let him come, and he who desires not, verily, God is independent of all people of the worlds.

Say! This is indeed the balance of guidance to whosoever is in heaven and upon the earth, and greatest proof, were ye to know!

Say! By it the poor became rich, the learned gained their knowledge, those wishing to ascend unto God, were borne aloft.

Say! by this balance the proofs of all ages have been confirmed (missions of the messengers of God), were ye to believe.

Beware not to disagree about this balance (book) and be as the solid mountains in the cause of your Lord, the mighty, the loving.

Say! O source of perversion (Subhe Ezel)! Cease closing thine eyes, then—confess the truth among mankind. By God, my tears have flowed over my cheeks for that I beheld thee advancing towards thy lust and turning aside from Him who created and fashioned thee.

Remember the favor of thy Master, when we brought thee up during nights and days, for the service of the religion. Fear God and be of those who repent. Grant that thine affair is doubtful unto man, is it before the throne, and didst write what we conveyed unto thee of the signs of God, the guardian, the mighty, the powerful.

Beware lest jealousy withhold thee from the shore of unity. Turn unto Him, and fear not because of thy deeds. Verily, He pardoneth whom He pleaseth by a favor on His part; there is no God but Me, the forgiving, the generous.

Verily, we advised thee for the sake of God. If thou advancest it is for thyself and if thou turnest aside, verily thy Lord is independent of thee and of those who follow thee in manifest error.

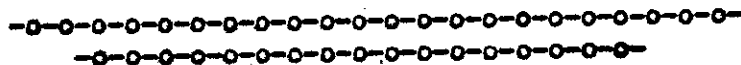
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God hath taken away him who then led thee astray - return unto Him, humble, abased, trembling. Verily He will put away from thee, thy sins. Verily thy Lord is swift to relent. He is the precious, the merciful. This is the sincere advice of God, wert thou of those who hear; this is the bounty of God, wert thou of those who preceive; this is the treasure of God, wert thou of those who know; this is a book which hath become the lamp of the ancient to the world and His straightened path amidst the creatures.

Say! Verily, it is the day-spring of the knowledge of God, were ye to know, and the dawning-place of the ordinances of God, were ye to understand.

Do not overload the beasts of burden - Verily it is strictly prohibited in the book. Be the manifestation of justice and equity betwixt the earth and heaven. He who commits accidental homicide must pay a compensation of one hundred mithcal of gold to the relations of the deceased. Conform to that whereunto ye are commanded in the tablet and be not of the trespassers.

O people of authority throughout countries! Select one language and one character of those which exist, for all people of the earth.



Translated by Anton Haddad.

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