

# Various Short Tablets

a brief selection

Bahá'u'lláh

# VARIOUS SHORT TABLETS

OF

# BAHÁ'U'LLÁH

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## CONTENTS

Fire Tablet

Long Healing Prayer

Tablet of Aḥmad

Tablet of the Branch

Tablet of Carmel

Tablet of the Holy Mariner

Tablet of the True Seeker

Tablet of Visitation

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## FIRE TABLET

IN the Name of God, the Most Ancient, the Most Great.

Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?

Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?

The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?

Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?

The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?

Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?

Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Bahá is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds?

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds?

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds.

By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.

We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.

Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.

When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.

Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

Verily, I have heard Thy call, O All-Glorious Beloved; and now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

O Ali-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrances of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds.

Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.

*Bahá'í Prayers, United States publication, 2002 Edition, p. 312*

## LONG HEALING PRAYER

HE is the Healer, the Sufficer, the Helper, the All-Forgiving, the All-Merciful.

I call on Thee O Exalted One, O Faithful One, O Glorious One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Sovereign, O Upraiser, O Judge! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Peerless One, O Eternal One, O Single One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Praised One, O Holy One, O Helping One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Omniscient, O Most Wise, O Most Great One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Clement One, O Majestic One, O Ordaining One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Beloved One, O Cherished One, O Enraptured One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Mightiest One, O Sustaining One, O Potent One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Ruling One, O Self-Subsisting, O All-Knowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Spirit, O Light, O Most Manifest One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Frequented by all, O Thou Known to all, O Thou Hidden from all! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Concealed One, O Triumphant One, O Bestowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Almighty, O Succoring One, O Concealing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Fashioner, O Satisfier, O Uprooter! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Rising One, O Gathering One, O Exalting One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Perfecting One, O Unfettered One, O Bountiful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Beneficent One, O Withholding One, O Creating One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Sublime One, O Beauteous One, O Bounteous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Just One, O Gracious One, O Generous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O All-Compelling, O Ever-Abiding, O Most Knowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Magnificent One, O Ancient of Days, O Magnanimous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Well-guarded One, O Lord of Joy, O Desired One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Kind to all, O Thou Compassionate with all, O Most Benevolent One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Haven for all, O Shelter to all, O All-Preserving One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Succorer of all, O Thou Invoked by all, O Quickening One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Unfolder, O Ravager, O Most Clement One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou my Soul, O Thou my Beloved, O Thou my Faith! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Quencher of thirsts, O Transcendent Lord, O Most Precious One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Greatest Remembrance, O Noblest Name, O Most Ancient Way! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Lauded, O Most Holy, O Sanctified One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Unfastener, O Counselor, O Deliverer! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Friend, O Physician, O Captivating One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Glory, O Beauty, O Bountiful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O the Most Trusted, O the Best Lover, O Lord of the Dawn! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Enkindler, O Brightener, O Bringer of Delight! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Lord of Bounty, O Most Compassionate, O Most Merciful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Constant One, O Life-giving One, O Source of all Being! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Who penetratest all things, O All-Seeing God, O Lord of Utterance! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Manifest yet Hidden, O Unseen yet Renowned, O Onlooker sought by all! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Who slayest the Lovers, O God of Grace to the wicked! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

O Sufficer, I call on Thee, O Sufficer!

O Healer, I call on Thee, O Healer!

O Abider, I call on Thee, O Abider!

Thou the Ever-Abiding, O Thou Abiding One!

Sanctified art Thou, O my God! I beseech Thee by Thy generosity, whereby the portals of Thy bounty and grace were opened wide, whereby the Temple of Thy Holiness was established upon the throne of eternity; and by Thy mercy whereby Thou didst invite all created things unto the table of Thy bounties and bestowals; and by Thy grace whereby Thou didst respond, in thine own Self with Thy word “Yea” on behalf of all in heaven and earth, at the hour when Thy sovereignty and Thy grandeur stood revealed, at the dawn-time when the might of Thy dominion was made manifest. And again do I beseech Thee, by these most beauteous names, by these most noble and sublime attributes, and by Thy most Exalted Remembrance, and by Thy pure and spotless Beauty, and by Thy hidden Light in the most hidden pavilion, and by Thy Name, cloaked with the garment of affliction every morn and eve, to protect the bearer of this blessed Tablet, and whoso reciteth it, and whoso cometh upon it, and whoso passeth around the house wherein it is. Heal Thou, then, by it every sick, diseased and poor one, from every tribulation and distress, from every loathsome affliction and sorrow, and guide Thou by it whosoever desireth to enter upon the paths of Thy guidance, and the ways of Thy forgiveness and grace.

Thou art verily the Powerful, the All-Sufficing, the Healing, the Protector, the Giving, the Compassionate, the All-Generous, the All-Merciful.

*Bahá'í Prayers, United States publication, 2002 Edition, p. 102*

## TABLET OF AḤMAD

*“These daily obligatory prayers, together with a few other specific ones, such as the Healing Prayer, the Tablet of Aḥmad, have been invested by Bahá'u'lláh with a special potency and significance, and should therefore be accepted as such and be recited by the believers with unquestioning faith and confidence, that through them they may enter into a much closer communion with God, and identify themselves more fully with His laws and precepts.”*

- From a letter written on behalf of Shoghi Effendi

HE is the King, the All-Knowing, the Wise! Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God, calling the believers in the Divine Unity to the court of the Presence of the Generous One, informing the severed ones of the message which hath been revealed by God, the King, the Glorious, the Peerless, guiding the lovers to the seat of sanctity and to this resplendent Beauty.

Verily this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested. Verily He is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.

O Aḥmad! Bear thou witness that verily He is God and there is no God but Him, the King, the Protector, the Incomparable, the Omnipotent. And that the One Whom He hath sent forth by the name of Ali<sup>[1]</sup> was the true One from God, to Whose commands we are all conforming.

Say: O people be obedient to the ordinances of God, which have been enjoined in the Bayán by the Glorious, the Wise One. Verily He is the King of the Messengers and His book is the Mother Book did ye but know.

Thus doth the Nightingale utter His call unto you from this prison. He hath but to deliver this clear message. Whosoever desireth, let him turn aside from this counsel and whosoever desireth let him choose the path to his Lord.

O people, if ye deny these verses, by what proof have ye believed in God? Produce it, O assemblage of false ones.

Nay, by the One in Whose hand is my soul, they are not, and never shall be able to do this, even should they combine to assist one another.

O Aḥmad! Forget not My bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee.

Be thou as a flame of fire to My enemies and a river of life eternal to My loved ones, and be not of those who doubt.

And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby.

Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the

paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears. Thus have We found them, as thou also dost witness.

Thus have their superstitions become veils between them and their own hearts and kept them from the path of God, the Exalted, the Great.

Be thou assured in thyself that verily, he who turns away from this Beauty hath also turned away from the Messengers of the past and showeth pride towards God from all eternity to all eternity.

Learn well this Tablet, O Aḥmad. Chant it during thy days and withhold not thyself therefrom. For verily, God hath ordained for the one who chants it, the reward of a hundred martyrs and a service in both worlds. These favors have We bestowed upon thee as a bounty on Our part and a mercy from Our presence, that thou mayest be of those who are grateful.

By God! Should one who is in affliction or grief read this Tablet with absolute sincerity, God will dispel his sadness, solve his difficulties and remove his afflictions.

Verily, He is the Merciful, the Compassionate. Praise be to God, the Lord of all the worlds.

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<sup>1</sup> The Báb ↩

## TABLET OF THE BRANCH

HE IS ETERNAL IN HIS ABHÁ HORIZON!

VERILY, the Cause of God hath come upon the clouds of utterances and the polytheists are in this day in great torment! Verily, the hosts of revelation have descended with banners of inspiration from the heaven of the Tablet in the name of God, the powerful, the mighty! At this time the monotheists all rejoice in the victory of God and His dominion, and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the mercy of God after it has encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the mercy of God, and deprive not yourselves thereof! Verily, whosoever turneth away therefrom will be in great loss. Verily, mercy is like unto verses which have descended from the one heaven, and from them the monotheists drink the choice wine of life, whilst the polytheists drink from the fiery water; and when the verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word! Then drink therefrom the choice wine of inner significances and utterances; for therein is hidden the kawther of the glorious One - and it hath appeared from the horizon of the Will of your Lord, the merciful, with wonderful lights.

Say: Verily, the ocean of pre-existence hath branched forth from this most great Ocean. Blessed, therefore, is he who abides upon Its shores, and is of those who are established thereon. Verily, this most sacred temple of Abha - the branch of Holiness - hath branched forth from the Sadratu'l-Muntaha. Blessed is whosoever sought shelter beneath it and is of those who rest therein.

Say: Verily, the branch of command hath sprung forth from this root which God hath firmly planted in the ground of the will, the limb of which has been elevated to a station which encompasses all existence. Therefore, exalted be He for this creation, the lofty, the blessed, the inaccessible, the mighty!

O ye people! Draw nigh unto It, and taste the fruits of its knowledge and wisdom on the part of the mighty, the knowing One. Whosoever will not taste thereof shall be deprived of the bounty, even though he hath partaken of all that is in the earth - were ye of those who know.

Say: Verily a word hath gone forth in favor from the most great Tablet and God has adorned It with the mantle of Himself, and made it sovereign over all in the earth and a sign of His grandeur and omnipotence among the creatures; in order that, through it, the people shall praise their Lord, the mighty, the powerful, the wise; and that, through it, they shall glorify their creator and sanctify the self of God which standeth within all things. Verily, this is naught but a Revelation upon the part of the wise, the ancient One!

Say: O people, praise ye God, for its Manifestation, for verily it is the most great favor upon you and the most perfect blessing upon you; and through Him every moldering bone is quickened. Whosoever turns to Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My beauty, denied My proof and is of those who

transgress. Verily, He is the remembrance of God amongst you and His trust within you, and His manifestation unto you and His appearance among the servants who are nigh. Thus have I been commanded to convey to you the message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His angels, then His messengers, and then His holy servants.

Inhale the fragrances of the Ridvan from His roses and be not of those who are deprived. Appreciate the bounty of God upon you and be not veiled therefrom - and, verily, We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable Command!

Verily, those who withhold themselves from the shelter of the Branch are indeed lost in the wilderness of perplexity; and are consumed by the heat of self-desire, and are of those who perish.

Hasten, O people, unto the shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the shelter of His Name, the clement, the forgiving! Clothe yourselves, O people, with the garment of assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause, except by severing himself from all that is possessed by the people and turning unto the holy and radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt as a helper other than God, and do ye seek the Taghoot as a Lord besides your Lord the almighty, the omnipotent? Forsake, O people, their mention, then hold the chalice of life in the Name of your Lord, the merciful. Verily, by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the command of God, and no salvation for any soul but God. Verily, this is the truth and there is naught after truth but manifest error.

Verily, God hath made it incumbent upon every soul to deliver His Cause according to his ability. Thus hath the command been recorded by the finger of might and power upon the Tablet of majesty and greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the day of resurrection into the Ridvan of oneness, adorned with the Mantle of Himself, the protector, the mighty, the generous! Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this day before God, your Lord and the Lord of your forefathers.

As to thee, O servant, hearken unto the admonition given unto thee in the Tablet; then seek the grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, cause no corruption in the earth and dispute not with men; for, verily, this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the chalice of Kawtha and Tasneen; and if ye find one endowed with an attentive ear, read unto him the verses of God, the mighty, the

merciful, the compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of inner significance before every barren, dumb one. Verily, the blind are deprived of witnessing the lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily, wert thou to read the most mighty, wonderful verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! by thy Lord, the merciful, the clement! If thou readest all the verses of God unto the deaf, will he hear a single letter? No! Verily, by the beauty, the mighty, the ancient!

Thus have We delivered unto thee some of the jewels of wisdom and utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the spirit and glory rest upon thee, and upon those who dwell upon the plain of holiness and who remain in the Cause of their Lord in manifest steadfastness!

*Bahá'í World Faith, Pages: 204-207, p. 307*

## LAWḤ-I-KARMIL (Tablet of Carmel)

ALL glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on High, were heard calling aloud: ‘Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee.’

Seized with transports of joy, and raising high her voice, she thus exclaimed: ‘May my life be a sacrifice to Thee, inasmuch as Thou hast fixed Thy gaze upon me, hast bestowed upon me Thy bounty, and hast directed towards me Thy steps. Separation from Thee, O Thou Source of everlasting life, hath well nigh consumed me, and my remoteness from Thy presence hath burned away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for having honoured me with Thy footsteps, and for having quickened my soul through the vitalizing fragrance of Thy Day and the shrilling voice of Thy Pen, a voice Thou didst ordain as Thy trumpet-call amidst Thy people. And when the hour at which Thy resistless Faith was to be made manifest did strike, Thou didst breathe a breath of Thy spirit into Thy Pen, and lo, the entire creation shook to its very foundations, unveiling to mankind such mysteries as lay hidden within the treasures of Him Who is the Possessor of all created things.’

No sooner had her voice reached that most exalted Spot than We made reply: ‘Render thanks unto thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which hath been made the seat of His throne, which His footsteps have trodden, which hath been honoured by His presence, from which He raised His call, and upon which He shed His tears.

‘Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: “Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.” Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been

laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names.'

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

*Tablets of Bahá'u'lláh Revealed After the Kitáb-i-Aqdas, Pages: 1-5*

## TABLET OF THE HOLY MARINER

*“Study the Tablet of the Holy Mariner that ye may know the truth, and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive, take warning!”*

- ‘Abdu’l-Bahá

HE IS THE GRACIOUS, THE WELL-BELOVED!

O HOLY Mariner! Bid thine ark of eternity appear before the Celestial Concourse,

Glorified be my Lord, the All-Glorious!

Launch it upon the ancient sea, in His Name, the Most Wondrous,

Glorified be my Lord, the All-Glorious!

And let the angelic spirits enter, in the Name of God, the Most High.

Glorified be my Lord, the All-Glorious!

Unmoor it, then, that it may sail upon the ocean of glory,

Glorified be my Lord, the All-Glorious!

Haply the dwellers therein may attain the retreats of nearness in the everlasting realm.

Glorified be my Lord, the All-Glorious!

Having reached the sacred strand, the shore of the crimson seas,

Glorified be my Lord, the All-Glorious!

Bid them issue forth and attain this ethereal invisible station,

Glorified be my Lord, the All-Glorious!

A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree;

Glorified be my Lord, the All-Glorious!

Wherein the embodiments of His Cause cleansed themselves of self and passion;

Glorified be my Lord, the All-Glorious!

Around which the Glory of Moses doth circle with the everlasting hosts;

Glorified be my Lord, the All-Glorious!

Wherein the Hand of God was drawn forth from His bosom of Grandeur;

Glorified be my Lord, the All-Glorious!

Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes.

Glorified be my Lord, the All-Glorious!

O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil,

Glorified be my Lord, the All-Glorious!

Perchance they may not tarry in the sacred snow-white spot,

Glorified be my Lord, the All-Glorious!

But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below,

Glorified be my Lord, the All-Glorious!

May wing through space even as the favored birds in the realm of eternal reunion;

Glorified be my Lord, the All-Glorious!

May know the mysteries hidden in the Seas of light.

Glorified be my Lord, the All-Glorious!

They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.

Glorified be my Lord, the All-Glorious!

They have desired to ascend unto that state which the Lord hath ordained to be above their stations.

Glorified be my Lord, the All-Glorious!

Whereupon the burning meteor cast them out from them that abide in the Kingdom of His Presence,

Glorified be my Lord, the All-Glorious!

And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:

Glorified be my Lord, the All-Glorious!

“O guardian angels! Return them to their abode in the world below,

Glorified be my Lord, the All-Glorious!

“Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;

Glorified be my Lord, the All-Glorious!

“Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp.”

Glorified be my Lord, the All-Glorious!

Whereupon the maid of heaven looked out from her exalted chamber,

Glorified be my Lord, the All-Glorious!

And with her brow signed to the Celestial Concourse,

Glorified be my Lord, the All-Glorious!

Flooding with the light of her countenance the heaven and the earth,

Glorified be my Lord, the All-Glorious!

And as the radiance of her beauty shone upon the people of dust,

Glorified be my Lord, the All-Glorious!

All beings were shaken in their mortal graves.

Glorified be my Lord, the All-Glorious!

She then raised the call which no ear through all eternity hath ever heard,

Glorified be my Lord, the All-Glorious!

And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth,

Glorified be my Lord, the All-Glorious!

"Can in no wise ascend unto the glory of the highest heaven."

Glorified be my Lord, the All-Glorious!

Thereupon she summoned unto herself one maiden from her handmaidens,

Glorified be my Lord, the All-Glorious!

And commanded her: "Descend into space from the mansions of eternity,

Glorified be my Lord, the All-Glorious!

"And turn thou unto that which they have concealed in the inmost of their hearts.

Glorified be my Lord, the All-Glorious!

"Shouldst thou inhale the perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought,

Glorified be my Lord, the All-Glorious!

"Raise a cry within thyself, that all the inmates of the chambers of Paradise, that are the embodiments of the eternal wealth, may understand and hearken;

Glorified be my Lord, the All-Glorious!

"That they may all come down from their everlasting chambers and tremble,

Glorified be my Lord, the All-Glorious!

"And kiss their hands and feet for having soared to the heights of faithfulness;

Glorified be my Lord, the All-Glorious!

"Perchance they may find from their robes the fragrance of the Beloved One"

Glorified be my Lord, the All-Glorious!

Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple;

Glorified be my Lord, the All-Glorious!

She then descended with such an adorning as to illumine the heavens and all that is therein.

Glorified be my Lord, the All-Glorious!

She bestirred herself and perfumed all things in the lands of holiness and grandeur.

Glorified be my Lord, the All-Glorious!

When she reached that place she rose to her full height in the midmost heart of creation,

Glorified be my Lord, the All-Glorious!

And sought to inhale their fragrance at a time that knoweth neither beginning nor end.

Glorified be my Lord, the All-Glorious!

She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.

Glorified be my Lord, the All-Glorious!

She then cried aloud, wailed and repaired to her own station within her most lofty mansion,

Glorified be my Lord, the All-Glorious!

And then gave utterance to one mystic word, whispered privily by her honeyed tongue,

Glorified be my Lord, the All-Glorious!

And raised the call amidst the Celestial Concourse and the immortal maids of heaven:

Glorified be my Lord, the All-Glorious!

“By the Lord! I found not from these idle claimants the breeze of Faithfulness!

Glorified be my Lord, the All-Glorious!

“By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly.”

Glorified be my Lord, the All-Glorious!

She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble,

Glorified be my Lord, the All-Glorious!

And she fell upon the dust and gave up the spirit. It seemeth she was called and hearkened unto Him that summoned her unto the Realm on High.

Glorified be my Lord, the All-Glorious!

Glorified be He that created her out of the essence of love in the midmost heart of his exalted paradise!

Glorified be my Lord, the All-Glorious!

Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in the highest paradise had ever gazed.

Glorified be our Lord, the Most High!

They all gathered around her, and lo! they found her body fallen upon the dust;

Glorified be our Lord, the Most High!

And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent their garments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictions -

Glorified be our Lord, the Most High!

*Bahá'í Prayers, United States publication, 2002 Edition, p. 319*

## TABLET OF THE TRUE SEEKER

*The following passage, which has become known as the Tablet of the True Seeker in the West, is an excerpt from the The Kitáb-i-Íqán.*

O MY brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century.

That seeker should also regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quenqueth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of those that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the dawn of every day he should commune with God, and with all his soul persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succour the dispossessed, and never withhold his favour from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart should the seeker avoid fellowship with evil doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner, at the hour of death, attained to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the celestial Concourse. And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire. Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

These are among the attributes of the exalted, and constitute the hall-mark of the spiritually-minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the Path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whosoever he hath fulfilled the conditions implied in the verse: “Whoso maketh efforts for Us,”<sup>[1]</sup> he shall enjoy the blessing conferred by the words: “In Our ways shall We assuredly guide him.”<sup>[2]</sup>

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker’s heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.

I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he would inhale at a distance of a thousand leagues the fragrance of God, and would perceive the resplendent morn of a divine Guidance rising above the dayspring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the uttermost corners of the East the sweet savours of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the doings, words and ways of men, even as the jeweller who knoweth the gem from the stone, or the man who distinguisheth the spring from autumn and heat from cold. When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of His ancient wisdom, and will perceive all the hidden teachings from the rustling leaves of the Tree—which flourisheth in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascending unto the Lord of Lords, and with his inner eye will he discover the mysteries of “return” and “revival.” How unspeakably glorious are the signs, the tokens, the revelations, and splendours which He Who is the King of names and attributes hath destined for that City! The attainment of this City quenqueth thirst without water, and kindleth the love of God without fire. Within every blade of grass are enshrined the mysteries of an inscrutable wisdom, and upon every rose-bush a myriad nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the Burning Bush, and its sweet savours of holiness breathe the perfume of the Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without

death. In every leaf ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

They that valiantly labour in quest of God's will, when once they have renounced all else but Him, will be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the Hyacinth of that assembly, and receive the surest testimonies from the beauty of its Rose and the melody of its Nightingale. Once in about a thousand years shall this City be renewed and re-adorned.

Wherefore, O my friend, it behooveth Us to exert the highest endeavour to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the "veils of glory"; so that, with inflexible steadfastness, we may sacrifice our drooping souls in the path of the New Beloved. We should with tearful eyes, fervently and repeatedly, implore Him to grant us the favour of that grace. That city is none other than the Word of God revealed in every age and dispensation. In the days of Moses it was the Pentateuch; in the days of Jesus the Gospel; in the days of Muḥammad the Messenger of God the Qur'án; in this day the Bayán; and in the dispensation of Him Whom God will make manifest His own Book—the Book unto which all the Books of former Dispensations must needs be referred, the Book which standeth amongst them all transcendent and supreme. In these cities spiritual sustenance is bountifully provided, and incorruptible delights have been ordained. The food they bestow is the bread of heaven, and the Spirit they impart is God's imperishable blessing. Upon detached souls they bestow the gift of Unity, enrich the destitute, and offer the cup of knowledge unto them who wander in the wilderness of ignorance. All the guidance, the blessings, the learning, the understanding, the faith, and certitude, conferred upon all that is in heaven and on earth, are hidden and treasured within these Cities.

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<sup>1</sup> Qur'án 29:69. ←

<sup>2</sup> Ibid. ←

## TABLET OF VISITATION

THE praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Day-Stars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, causing them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

*Prayers and Meditations of Bahá'u'lláh, CLXXX, p. 310*