

GLEANINGS

#2

Introduction

Whenever we are studying the Word of God, that is, the revelations of the Manifestations of God, there are some principles derived from the Writings of Baha'ullah that we might keep in mind. These were cited in the first lesson, but they bear repeating:

The first is...

“The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit.” (Kitab-i-Iqan)

In other words, you don't need an academic degree to understand Baha'u'llah.

The second is...

“...in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.” (Kitab-i-Iqan)

In other words, you do need to know how to read, and to make the effort to understand what you are reading...because reading without understanding is of no value.

The third is...

“It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled...The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed...None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favor with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended.” (Kitab-i-Iqan)

In other words, the Manifestations sometimes intend for their words to be understood literally, and in other cases to be understood symbolically. We can do both, as long as we are “detached from all else but Him”, that is, not assuming that our prior knowledge will enable us to understand what He is saying. We need to be prepared to learn something new, all the time.

The fourth is this...

“Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth forever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted.” (Gleanings LXXXIX)

In other words, the words revealed by the Manifestations, in this case by Baha’u’llah, have many meanings, not just one meaning.

A fifth principle, which will be readily recognized as we read GLEANINGS, is no doubt found in the Writings of Baha’u’llah, but is best known as it is described in a letter written on behalf of the Guardian:

“One might liken Bahá’u’lláh’s teachings to a sphere; there are points poles apart, and in between the thoughts and doctrines that unite them.” (Shoghi Effendi, 5 July 1947, Scholarship, p. 2)

In other words, we need to keep the big picture in mind as we read and think about the Baha’i teachings, rather than looking at every teaching in isolation.

If you would like to bring up other principles, please email me at peter19@gmail.com so that I can share them with everyone taking this course.

SECOND WEEK’S SELECTIONS (XIV-XVIII)

XIV

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.

This selection is from the Lawh-i-Ridvan of Baha’u’llah, which was revealed some years after the declaration of Baha’u’llah, and refers to some events during that occasion. Its principal themes are teaching the Cause of God (14:1,10-13,16 passim.), the universal revelation of God

(14.4), three verses in the Qur'an that He fulfills (14.6), and the kindness and mercy revealed in this Day (14.15).

“Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The daystar of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.” (14.1)

“Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.” (14.10)

Baha'u'llah immediately follows this summons to **“Arise, and proclaim”** with a command to **“Say...”**:

“Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: “He that was hidden from the eyes of men is revealed, girded with sovereignty and power!” This is the Paradise, the rustling of whose leaves proclaims: “O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come.” From the whispering breeze that wafteth amidst its branches there cometh the cry: “He Who is the sovereign Lord of all is made manifest. The Kingdom is God’s,” while from its streaming waters can be heard the murmur: “All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty.” (14.11)

“Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: “Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!” (14.12)

“This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the

earth: “Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Bahá have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High.” (14.13)

In the following passage Baha’u’llah also follows “Attract the hearts of men” with His command “Say...”:

“Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Dayspring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.” (14.16)

The second theme – **“Look not upon the creatures of God except with the eye of kindliness and of mercy”** – is described here:

“Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: “The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler.” (14.15)

In another Tablet that refers to the declaration of Baha’u’llah, in Days of Remembrance (#9), Baha’u’llah writes:

“On the first day that the Ancient Beauty ascended His Most Great Throne in the garden named Ridván, the Tongue of Glory gave utterance to three blessed words. First, that in this Revelation the law of the sword hath been annulled. Second, that ere the expiration of one thousand years whosoever advanceth a prophetic claim is false. By “year” a full year is intended, and no exegesis or interpretation is permitted in this matter. And third, that at that

very hour God, exalted be His Glory, shed the full splendour of all His names upon all creation.

“The following verse was revealed subsequently, but He indicated that it should occupy the same station as the other three: that when the name of anyone, whether living or dead, is mentioned in His presence, that soul hath verily attained to the mention of the pre-existent King. Blessed are they that attain thereto!”

There are also fulfillments of Qur’anic prophecy cited in this Tablet:

“Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne.” (14.6)

Qur’an 2:255, called Ayat al-Kursi, “the verse of the footstool” where this “footstool” is declared to be “over the heavens and the earth”: **وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ**:

Earlier in this verse is found the name of God that was associated in Imami Shi’i Islam with the coming of the Promised One, and which Baha’u’llah utilizes in many of His prayers, including His short obligatory prayer – **اَلْقَيُّوْمُ** – which the Guardian translated as “Self-Subsisting”.

“This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment — a garment that hath shed its perfume upon the whole of creation.” (14.6)

Qur’an 12:24 states that Jacob smelled the fragrance of Joseph from afar, and Baha’u’llah seems to be indicating this in this Day this perfume adorns “the whole of creation”.

“This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful.” (14.6)

Qur’an 47:15 depicts with “rivers of fresh water, rivers of milk, rivers of wine, and rivers of honey.

Baha’u’llah concludes this Tablet with the following reference to His declaration in the Garden of Ridvan:

“Rejoice with exceeding gladness, O people of Bahá, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.” (14.19)

Baha'u'llah describes His experience in revealing the divine verses, “the words of God” in a similar way as He calls for His followers to experience them, entirely unique and essentially distinct from the words of human beings:

“Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: “No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing.” (14.20)

XV

The Pen of Revelation exclaimed: “On this Day the Kingdom is God’s!” The Tongue of Power is calling: “On this Day all sovereignty is, in very deed, with God!”

This Tablet is dedicated to proclaiming the advent of Baha'u'llah's revelation, lamenting that **“all but a few have broken away”** and their **“eyes are blinded”**. It calls upon **“a discerning and fair-minded soul”** to teach His Faith in 15.2, 15.5 and 15.6 and calls upon all to praise God in the daytime and the night season.

The prophetic texts that Baha'u'llah cites in connection with the Day of God are here listed, along with a provisional reference to some of the corresponding verses Qur'anic verses:

“On this Day the Kingdom is God’s!” (15.1)

Qur'an 64:1

“On this Day all sovereignty is, in very deed, with God!” (15.1)

Qur'an 22:56

“The glory of all greatness belongeth to God, the Incomparable, the All-Compelling!” (15.1)

Qur'an 45:37

“The source of all bounty is derived, in this Day, from God, the One, the Forgiving!” (15.1)

Qur'an 57:29

“Supreme ascendancy is to be attributed, this Day, to none except God, Him Who hath no peer nor equal, Who is the Most Powerful, the All-Subduing!” (15.1)

Qur'an 59:23

“All forgiveness floweth, in this Day, from God, Him to Whom none can compare, with Whom no partners can be joined, the Sovereign Protector of all men, and the Concealer of their sins!” (15.1)

Qur'an 2:199

“God is my witness! He, the Ancient of everlasting days is come, girded with majesty and power. There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing, the All-Informed, the Sovereign Protector, the Source of eternal light!” (15.1)

This may be in fulfillment of a verse from the Book of Daniel in the Ketuvim of the TANAKH:
Daniel 7:9-14

“O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded. Know thou that if We reveal to thee but a sprinkling of the showers which, through God's decree, and at the hands of the envious and the malicious, have rained upon Us, thou wouldst weep with a great weeping, and wouldst bewail day and night Our plight. Oh, would that a discerning and fair-minded soul could be found who would recognize the wonders of this Revelation — wonders that proclaim the sovereignty of God and the greatness of its power. Would that such a man might arise and, wholly for the sake of God, admonish, privately and openly, the people, that haply they may bestir themselves and aid this wronged One Whom the workers of iniquity have so sorely afflicted.” (15.2)

Baha'u'llah assures **“the heart of him who hath fixed his gaze upon”** Him that He has relied upon God alone, and reinforcing His assurance that His follower should do likewise:

“Methinks that I hear the Voice of the Holy Spirit calling from behind Me saying: Vary Thou Thy theme, and alter Thy tone, lest the heart of him who hath fixed his gaze upon Thy face be saddened. Say: I have through the grace of God and His might besought the help of no one in the past, neither will I seek the help of anyone in the future. He it is Who aided Me, through the power of truth, during the days of My banishment in 'Irâq. He it is Who overshadowed Me with His protection at a time when the kindreds of the earth were contending with Me. He it is Who enabled Me to depart out of the city, clothed with such majesty as none, except the denier and the malicious, can fail to admit.” (15.3)

Towards the end of this previous paragraph, Baha'u'llah refers to His departure from Baghdad for the Najibiyyih Garden (later called the Garden of Ridvan in honor of His declaration there in 1863), **“clothed with such majesty as none, except the denier and the malicious, can fail to admit”**.

“Say: My army is My reliance on God; My people, the force of My confidence in Him. My love is My standard, and My companion the remembrance of God, the Sovereign Lord of all, the Most Powerful, the All-Glorious, the Unconditioned.” (15.4)

Baha'u'llah calls upon His reader to **“Arise...and aid thou His Cause”**:

“Arise, O wayfarer in the path of the Love of God, and aid thou His Cause. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven. By the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away disdainfully from His Revelation. Fall prostrate on your faces before God, and celebrate His praise in the daytime and in the night season.” (15.5)

Again, Baha'u'llah calls for the recipient of this Tablet to **“Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened”**:

“Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.” (15.6)

XVI

Say: **“O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight.”**

This Tablet was revealed for Mirza Asadu'llah and it speaks of the blindness of the human heart that has rejected the revelation of Baha'u'llah, notwithstanding that all of the prophetic signs in the Qur'an have been fulfilled.

“So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor.” (16.2)

“The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised.” (16.2)

“And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!” (16.2) This principle was noted previously, with a citation from The Dawn-Breakers to elucidate its meaning, and is found in many of Baha'u'llah's Writings.

He wrote that **“From the moment the Súriy-i-Ra'ís (Tablet to Ra'ís) was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases.” (16:3)** As the revelation of the Súriy-i-Ra'ís (Tablet to Ra'ís) is estimated to have occurred circa 1868, the Tablet to Asadu'llah probably dates from a number of years thereafter.

It also uses language identical to that employed by Baha'u'llah, also in Persian, in Tablets to Manikchi Sahib, a prominent Zoroastrian who met Baha'u'llah in 1854 in Baghdad and subsequently hired Mirza Abu'l-Fadl Gulpaygani, the greatest scholar and teacher who lived in the time of Baha'u'llah to be his secretary and a teacher in one of his schools. In all of these Tablets, the first of which was revealed in 1878 and the last in 1882, Baha'u'llah speaks of Himself as the **“true Physician”**. Likewise, in this Tablet to Asadu'llah He writes: **“At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act....” (16.3)**

By Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty.

Virtually the entirety of this Tablet is devoted to the fulfillment of prophecies found in the Qur'an, warnings about the "Evil One" and an admonishment to teach the Cause (17.7). A few of these verses have been tentatively identified in the Qur'an.

"The Great Announcement" (17.1)

Qur'an 78:2 (النَّبَأُ الْعَظِيمُ)

"The Balance hath been appointed, and all them that dwell on earth have been gathered together." (17.1)

Qur'an 55:7 (الْمِيزَانُ)

"The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things." (17.1)

Qur'an 27:87

"This is the Day whereon the earth shall tell out her tidings." (17.2)

Qur'an 99:4

"The workers of iniquity are her burdens, could ye but perceive it." (17.2)

Qur'an 29:13

"The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke." (17.2)

Qur'an 54:1; 44:10

"We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful." (17.2)

"The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath." (17.2)

"The people of the left hand sigh and bemoan." (17.2)

"The people of the right abide in noble habitations: they quaff the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful." (17.2)

“The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us.” (17.3)

“Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger.” (17.3)

“Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol.” (17.3)

“Say: None shall be secure this Day from the decree of God.” (17.3)

“This indeed is a grievous Day.” (17.3)

“We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people.” (17.3)

“Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting.” (17.3)

“The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert.” (17.3)

“They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.” (17.3)

“Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not.” (17.4)

“They drink of the tainted water, and know it not.” (17.4)

“Say: The shout hath been raised, and the people have come forth from their graves, and arising, are gazing around them.” (17.4)

“Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment.” (17.4)

“The verses of God have been revealed, and yet they have turned away from them.” (17.4)

“His proof hath been manifested, and yet they are unaware of it.” (17.4)

“And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves.” (17.4)

“They hasten forward to Hell Fire, and mistake it for light. (17.4)

Far from God be what they fondly imagine!” (17.4)

“Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty.” (17.4)

“All created things are heard exclaiming: “The Kingdom is God’s, the Almighty, the All-Knowing, the All-Wise.” (17.4)

Baha’u’llah now turns to another theme, that of His current situation, noting that He Who is the Promised One has “been cast into an afflictive Prison”:

“Know thou, moreover, that We have been cast into an afflictive Prison, and are encompassed with the hosts of tyranny, as a result of what the hands of the infidels have wrought. Such is the gladness, however, which the Youth hath tasted that no earthly joy can compare unto it.” (17.5)

He then attests that His sufferings **“at the hands of the oppressor can never grieve His heart”:**

“By God! The harm He suffereth at the hands of the oppressor can never grieve His heart, nor can He be saddened by the ascendancy of such as have repudiated His truth.” (17.5)

What grieves the heart of Baha’u’llah?

“My captivity cannot harm Me. That which can harm Me is the conduct of those who love Me, who claim to be related to Me, and yet perpetrate what causeth My heart and My pen to groan.” (Cited in God Passes By)

“My sorrows are for those who have involved themselves in their corrupt passions, and claim to be associated with the Faith of God, the Gracious, the All-Praised.” (Gleanings XLVI)

“Yet, instead of imparting joy and gladness they have caused grief, because some of those who claim to love Me have waxed haughty and have inflicted upon Me such tribulations as neither the followers of former religions nor the divines of Persia did ever inflict.”
(Kalimat-i-Firdawsiyyih)

He also explains that His sufferings have a result that is the opposite of what we may imagine. Instead of discouraging Him, they **“shed a light which”** none **“can obscure”**:

“Say: Tribulation is a horizon unto My Revelation. The daystar of grace shineth above it, and sheddeth a light which neither the clouds of men’s idle fancy nor the vain imaginations of the aggressor can obscure.” (17.6)

Baha’u’llah referred to this in the Arabic Hidden Words (#51):

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

Here Baha’u’llah calls upon His followers to follow in His footsteps, and not be **“deterred by either the clamor of the heedless ones or the sword of the enemy”** but to dedicate themselves to **“the service of His Cause”** – another reference to teaching His Faith:

“Follow thou the footsteps of thy Lord, and remember His servants even as He doth remember thee, undeterred by either the clamor of the heedless ones or the sword of the enemy.... Spread abroad the sweet savors of thy Lord, and hesitate not, though it be for less than a moment, in the service of His Cause. The day is approaching when the victory of thy Lord, the Ever-Forgiving, the Most Bountiful, will be proclaimed.” (17.7)

XVIII

Say: “We have caused the rivers of Divine utterance to proceed out of Our throne, that the tender herbs of wisdom and understanding may spring forth from the soil of your hearts.

Like the previous Tablet, this one is written in Arabic, and refers to the fulfillment of Qur’an prophecies by Baha’u’llah.

The opening verse refers to **“rivers of Divine utterance”** that have proceeded **“out of Our throne”**, alluded to frequently in the verses that follow.

He begins here with prophecies from the Qur'an, some of which have been tentatively discovered and cited:

“As for them who have disbelieved in Him, they shall be in the shadow of a black smoke.”
(18.1)

Qur'an 56:43

“The Hour” hath come upon them, while they are disporting themselves.” (18.1)

Qur'an 22:55

“ They have been seized by their forelock, and yet know it not.” (18.1)

Qur'an 96:15

He cited other prophecies fulfilled:

“The thing that must come hath come suddenly; behold how they flee from it!” (18.2)

“The inevitable hath come to pass; witness how they have cast it behind their backs!” (18.2)

“This is the Day whereon every man will fly from himself, how much more from his kindred, could ye but perceive it.” (18.2)

“Say: By God! The blast hath been blown on the trumpet, and lo, mankind hath swooned away before us!” (18.2)

“The Herald hath cried out, and the Summoner raised His voice saying: “The Kingdom is God's, the Most Powerful, the Help in Peril, the Self-Subsisting.” (18.2)

“This is the Day on which all eyes shall stare up with terror, the Day in which the hearts of them that dwell on earth shall tremble, save them whom thy Lord, the All-Knowing, the All-Wise, pleaseth to deliver.” (18.3)

“All faces have turned black except those to whom the God of Mercy hath vouchsafed a radiant heart.” (18.3)

“Drunken are the eyes of those men that have openly refused to behold the face of God, the All-Glorious, the All-Praised.” (18.3)

He calls upon the seeker after truth to consult the Qur'an and the Bayan (for while most readers of this Tablet were Muslim, others were Babis). He indicates that both of these Books were accurate testimonies to the truth revealed by Baha'u'llah:

“Say: Perused ye not the Qur’án? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur’án, the Bayán cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, that perchance ye may desist from committing that which will cause the Messengers of God to mourn and lament.”
(18.4)

He then cites more prophetic verses fulfilled:

“Speed out of your sepulchers. How long will ye sleep?” (18.5)

“The second blast hath been blown on the trumpet. On whom are ye gazing?” (18.5)

“This is your Lord, the God of Mercy. Witness how ye gainsay His signs!” (18.5)

“The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it?” (18.5)

“Say: Will ye not recognize how the mountains have become like flocks of wool, how the people are sore vexed at the awful majesty of the Cause of God?” (18.5)

“Witness how their houses are empty ruins, and they themselves a drowned host.” (18.5)

“This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty.” (18.6)

“He well knoweth the actions of men.” (18.6)

“He it is Whose glory none can mistake, could ye but comprehend it.” (18.6)

“The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending.” (18.6)

“Say: This is the Day of mutual deceit; whither do ye flee?” (18.6)

“The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent.” (18.6)

“Every woman that hath had a burden in her womb hath cast her burden.” (18.6)

“We see men drunken in this Day, the Day in which men and angels have been gathered together.” (18.6)

Having cited all of these prophecies fulfilled, Baha’u’llah challenges the reader with this question:

“Say: Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence.” (18.7)

“Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.” (18.7)

Qur’an 47:15

He then praises His followers, the **“people of Baha”**, and affirms that these proofs of His fulfillment of prophecy are to found in the Bayan as well as the Qur’an:

“Drink with healthy relish, O people of Bahá. Ye are indeed they with whom it shall be well. This is what they who have near access to God have attained. This is the flowing water ye were promised in the Qur’án, and later in the Bayán, as a recompense from your Lord, the God of Mercy. Blessed are they that quaff it.” (18.8)

Qur’an 67:30

There are undoubtedly other references to this theme in the Qur’an, as well as in the Bayan but for brevity of time, they have not been discovered or cited here.

Baha'u'llah concludes with this statement, that He has **“established for thee, through the waters of Our wisdom and utterance, the foundations of thy belief”**:

“O My servant that hath turned thy face towards Me! Render thanks unto God for having sent down unto thee this Tablet in this Prison, that thou mayest remind the people of the days of thy Lord, the All-Glorious, the All-Knowing. Thus have We established for thee, through the waters of Our wisdom and utterance, the foundations of thy belief.” (18.9)

Baha'u'llah refers to the same “foundations” in Kitab-i-Aqdas (#53):

“Should differences arise amongst you over any matter, refer it to God while the Sun still shineth above the horizon of this Heaven and, when it hath set, refer ye to whatsoever hath been sent down by Him. This, verily, is sufficient unto the peoples of the world.”

The foundation is **“whatsoever hath been sent down by Him”** and this is **“sufficient unto the peoples of the world.”**

He then cites another verse related to the others that refer to divine revelation, “that which hath been sent down by Him” as “water”:

“This, verily, is the water whereon the Throne of thy Lord hath been raised. “His Throne had stood upon the waters.” (18.9)

Qur'an 11:7 – “He is the One Who created the heavens and the earth in six Days—and His Throne was upon the waters—in order to test which of you is best in deeds.”

“Ponder this in thine heart, that thou mayest comprehend its meaning. Say: Praise be to God, the Lord of all worlds.” (18.9)

We may recall that in Kitab-i-Iqan and other Writings, Baha'u'llah calls upon His reader to “ponder this in thine heart, that thou mayest comprehend its meaning.” This is a commandment and a promise. For if we follow the commandment, and reflect, meditate, ponder the meaning of the Word, we are promised that we will **“comprehend its meaning”**, for **“reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.”** (Kitab-i-Iqan)