

Tablet of the Seeker

O My brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the [1.] **Ancient of Days**, he must, before all else, cleanse 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 [2.] **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 [3.] **water and clay**, from all shadowy and [4.] **ephemeral** attachments. He must so cleanse his heart that no remnant of either [5.] **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 [6.] **renounce the peoples of the earth**, must 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 vain-glory, must cling unto patience and resignation, observe silence and refrain from idle talk. For [7.] **the tongue** is a smoldering 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 endureth a century.

That seeker should, also, regard [8.] **backbiting** as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth 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 them that have [9.] **renounced the world**, and regard avoidance of [10.] **boastful and worldly people** a precious benefit. At the dawn of every day he should [11.] **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 succor the dispossessed, and never withhold his favor 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 [12.] **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 he should avoid fellowship with [13.] **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 [14.] **his own end shall be**. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! 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 [15.]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 [16.]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: [17.]"Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

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 [18.]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 [19.]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 heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such [20.]new life upon the seeker that he will find himself endowed with a [21.]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 [22.]the eye of God, he will perceive within [23.]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 exalted 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 Day Spring of all things. Each and every thing, however small, would be to him a revelation, leading him to [24.]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 savors 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, the words and ways of men, even as the jeweler who knoweth [25.]the gem from the stone, or the man who distinguisheth the spring from autumn, [26.]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 [27.]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 [28.]the Tree that flourisheth in that City. With both his inner and 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 "[29.]return" and "revival."

How unspeakably glorious are the signs, the tokens, the revelations, and splendors which He, Who is the [30.]King of Names and Attributes, hath destined for that City! The attainment unto this City quencheth 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 [31.]nightingales pour out, in blissful rapture, their melody. Its wondrous tulips unfold the mystery of the undying Fire in the [32.]Burning Bush, and its sweet savors of holiness breathe the perfume of the [33.]Messianic Spirit. It bestoweth wealth without gold, and conferreth immortality without death. In each one of its leaves ineffable delights are treasured, and within every chamber unnumbered mysteries lie hidden.

They that valiantly labor in quest of God, will, when once they have renounced all else but Him, be so attached and wedded unto 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 will receive the surest testimonies from the beauty of its Rose, and the melody of its [34.]Nightingale. Once in about a [35.]thousand years shall this City be renewed and readorned....

That [36.]City is none other than the [37.]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 Muhammad, the Messenger of God, the Qur'an; in this day, the Bayan; 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, [38.]the Book that standeth amongst them all transcendent and supreme.

Tablet of the Seeker Notes

[1.] **Ancient of Days** Daniel: I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened

[2.] **satanic fancy** Visions of God: This word is derived from the ancient Hebrew word "Satanus" meaning: adversary, accuser, false prosecutor, or, he who lies in wait. It is from the Greek rendition of this: "Diabolos" (the accuser) that we derive such terms as: "Devil" and "Diabolical". From a perusal of the original usage of these terms, within their proper context (in the Bible) the intended meaning becomes clear. The terms "Adversary" and "Accuser" are used to signify human beings who, due to their selfish and earthly desires, become the enemies and accusers of God's people. They lie in wait intent on trapping them; they prosecute them at religious tribunals; they deny and massacre them - in short, they are adversaries, satans.

O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

[3.] **water and clay** Quran: (23 times) "He it is who created you of clay - then decreed the term of your life"...And God sendeth down water from Heaven, and by it giveth life to the Earth after it hath been dead:"

[4.] **ephemeral attachments** Transient and Worldly: 2Corinthians 4:18 Because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal.

[5.] **love or hate** 4 Kinds of Love "But the love which sometimes exists between friends is not (true) love," Abdu'l-Bahá, Paris Talks, p. 181

[6.] **renounce the peoples of the earth** John 8:23 ...You are from below, I am from above; you are of this world, I am not of this world. James 4:4 ...Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

[7.] **the tongue is a smoldering fire**

[8.] **backbiting as grievous error**

[9.] **renounced the world** see 6

[10.] **boastful and worldly people** 3. O FRIEND! In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

[11.] **commune with God** 56. O MY SON! The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved

ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones. (HW)

Pray and meditate in private

"The reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best Beloved."

The Bab

[12.]offer up his life for his Beloved Don't hesitate...the Martyrs, devoting your life to Baha'u'llah and the Cause.

[14.]his own end shall be

[15.]transient See [4]

[16.]Positive Knowledge Also among the emigrants and near neighbors was Aqa Ali Najaf-Abadi. When this spiritual young man first listened to the call of God he set his lips to the holy cup and beheld the glory of the Speaker on the Mount. And when, by grace of the light, he had attained positive knowledge, he journeyed to the Most Great Prison, where he witnessed the substance of knowledge itself, and arrived at the high station of indubitable truth.

Abdu'l-Bahá, Memorials of the Faithful, p. 61

[17.]"Whoso maketh efforts for Us...In Our Ways shall We assuredly guide him."

[18.]mists of doubts and misgivings

[19.]City of God Jerusalem Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
Rev 21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

[20.]new life John 3:3 Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 1Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

[21.]new eye, a new ear, a new heart, and a new mind

[22.]the eye of God After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to THE VALLEY OF UNITY and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither

name nor fame nor rank, but findeth his own praise in praising God. He beholdeth in his own name the name of God; to him, "all songs are from the King,"

Bahá'u'lláh, The Seven Valleys, p. 17

[23.]every atom Quarks...strangeness and charm... "The Ghost in the Machine"

[24.]his Beloved, the Object of his quest "Wither can a lover go..."

[25.]the gem from the stone "Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God's Holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illumined hearts may be known from the barren and perishable soil.

From time immemorial such hath been the way of God amidst His creatures and to this testify the records of the sacred Books." "This is the sealed and mystic scroll, the repository of God's irrevocable Decree...that lay wrapped within the veil of impenetrable mystery, and hath now been sent down as a token of the grace of Him Who is the Almighty...In it have We...written down the knowledge of all things from first to last."

The Birds of Divinity and Doves of Eternity have two utterances.

One they reveal according to the outward, without allegory, covering or veil, that it may be a guiding lamp and beckoning light by which wayfarers may reach the summits of holiness, and seekers be led to the court of union. Such are the clear records and evident verses already mentioned. The other utterance they reveal in veil and covering to expose that which the malicious have concealed in their hearts and disclose their innermost beings. Therefore it is said by Sadek-Ibn-Muhammad, "God will purge them and sift them." This is the divine balance and the eternal touchstone wherewith He tests His servants. No one comprehendeth the meanings of these utterances except tranquil hearts, approved souls and abstracted minds. In similar utterances the literal meaning understood by people is not intended.

Thus it is said: "Every knowledge hath seventy senses, of which one only is known among the people; but when the Gha'im shall arise, He will spread the remaining senses among men." Likewise it is said: "We speak one word and by it we intend one and seventy meanings; each one of these we can explain."

Compilations, Bahá'í Scriptures, p. 65

[26.]and heat from cold "Consider how there are thousands of heedless souls who are asleep, while there is one who is conscious and awake! Even as His Holiness Christ has said, the friends of God are the salt of the earth, and the salt is but a little part of the whole. Undoubtedly the friends of God have been endowed with ability and capacity, on which account they become of the "chosen" and not of the "called"." TAB 109 "As to thy

question, doth every soul without exception achieve life everlasting? Know thou that immortality belongeth to those souls in whom hath been breathed the spirit of life from God. All save these are lifeless -- they are the dead, even as Christ hath explained in the Gospel text. He whose eyes the Lord hath opened will see the souls of men in the stations they will occupy after their release from the body. He will find the living ones thriving within the precincts of their Lord, and the dead sunk down in the lowest abyss of perdition.”

Abdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, p. 189

[27.]City of Certitude.

[28.]the Tree that flourisheth in that City. Rev: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life...and the leaves of the tree were for the healing of the nations. 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Proverbs 3:18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. [Wisdom]

[29.]return" and "revival." “Strive therefore to comprehend the meaning of "return" which hath been so explicitly revealed in the Qur'an itself, and which none hath as yet understood.” Bahá'u'lláh, Kitáb-i-Íqán, p. 151

[30.]King of Names and Attributes

[31.]nightingales

[32.]Burning Bush Acts 7:30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the LORD came unto him, 7:32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled,

“Every single hair of Mine head calleth out that which the Burning Bush uttered on Sinai,” Bahá'u'lláh, Epistle to the Son of the Wolf, p. 53

“It was by this Light that Moses was enabled to see and comprehend the Divine Appearance, and to hear the Heavenly Voice which spoke to him from the Burning Bush” Abdu'l-Bahá, Paris Talks, p. 69

“Every discerning eye can, in this Day, perceive the dawning light of God's Revelation, and every attentive ear can recognize the Voice that was heard from the Burning Bush.” Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 271

1552. Baha'u'llah was the One Moses Conversd with in

the Burning Bush "Baha'u'llah is not the Intermediary between other Manifestations and God. Each has His own relation to the Primal Source. But in the sense that Baha'u'llah is the greatest Manifestation to yet appear, the One Who consummates the Revelation of Moses. He was the One Moses conversed with in the Burning Bush. In other words Baha'u'llah identifies the Glory of God-Head on that occasion with Himself. No distinction can be made amongst the Prophets in the sense that They all proceed from One Source, and are of One Essence. But their stations and function in this world are different." (From a letter written on behalf of Shoghi Effendi to an individual believer, October 19, 1947)

[33.] **Messianic Spirit** Daniel 9:25-27 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks (69 weeks)...and He shall confirm the covenant with many for one week. (70) weeks.

"You hurriedly calculate that 70 weeks equal 490 days. Again, according to Biblical prophecy this would suggest a time span of 490 years. With great excitement you set your controls forward 490 years from 457 BC. With a bump you arrive at the year 34 AD.

457 BC <-----2300 yrs-----> 1844 AD

457 BC <----490 years----> 34 AD <-----> 1844 AD

This time you see something of great consequence happening. For it was in this very year that Jesus, at the age of 33, was crucified!

If you study the simple diagram above, you will see that the picture is complete.

Jesus directed us towards an important prophecy in the book of Daniel which, Once resolved, would reveal, with amazing accuracy, two extremely important years in the history of our world. The year of His crucifixion in 34 AD and a year we can only assume to be the date of His promised return -1844! Visions of God Steve Day

[34.] **Nightingale** He is the King, the All-Knowing, the Wise! Lo, the Nightingale of Paradise singeth upon the twigs of the Trees of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God

Tablet of Ahmad

[35.]thousand years shall this City be renewed and readorned.... The Millenium, 7 lamps of the Adamic Cycle of Prophecy.

[36.]City is none other than the

[37.]Word of God O ye beloved of God! O ye children of His Kingdom! Verily, verily, the new heaven and the new earth are come. The holy City, new Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth.

The angelic company of the Celestial Concourse hath joined in a call that hath run throughout the universe, all loudly and mightily acclaiming: 'This is the City of God and His abode, wherein shall dwell the pure and holy among His servants. He shall live with them, for they are His people and He is their Lord.'

Abdu'l-Bahá, Selections from the Writings of Abdu'l-Bahá, p. 12

[38.]the Book that standeth amongst them all transcendent and supreme. The Kitab-I – Aqdas, The Crimson Book. The Revelatin of Baha'u'llah.