



Him,

toward a servant wholly devoted to His threshold.

This title has been assigned by the author for the purposes of this article; the work is not otherwise known as the ‘Tablet of the Peacock.’

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The peacock emerges in Bahá’u’lláh’s Writings as a rich and multifaceted symbol. In the Tablet of the Bell (Lawh-i-Náqús), He speaks of the “Peacock of the Divine Unity”, whose plaintive cry resounds amid the thickets of the celestial realms, stirred by the heavenly melody of God (Bahá’u’lláh, Lawh-i-Náqús, trans. Stephen Lambden, available at Bahá’í Library Online). On another occasion, Bahá’u’lláh draws upon an Arabic proverb regarding the peacock: it is contented because it looks not upon its unsightly feet, but always upon its resplendent plumage—an admonition to focus on the divine blessings conferred rather than one’s own shortcomings (‘Abdu’l-Bahá, story recounted in Bahá’í Stories, Bahá’í Library Online). In still other Tablets, the peacock is invoked alongside mystical birds such as the Simurgh and the Phoenix—vehicles of super sensory, divine realities. For instance, Bahá’u’lláh refers to the “Simurgh of the love of the Abhá Beauty” and the “Peacock of the most sublime heaven,” symbolizing the enduring power of the Word of God and the spiritual potency that emanates from the Divine Manifestation (selections cited in Bahá’í compendiums on symbolic edifices and bird imagery). Badi’ Bushru’i, *Ahang-i Badi’*, 6th year, nos. 16–17, p. 291

Here, in this sacred interchange, the passage of divine grace is made manifest, as the light of the Eternal Bestower descends upon hearts attuned to the melodies of devotion and the spirit of steadfast love.

What follows is a provisional English rendering, translated with utmost reverence and care, of this sacred tablet, originally revealed in Persian. The Persian text is published in an article by Badi’ Bushru’i, published in *Ahang-i Badi’*, 6th year, nos. 16–17, p. 291.

Bahá’u’lláh Reveals:

“Thou didst send a peacock; it was from the Holy Isle, for it had attained unto its destined station.

The letter Ta’5 of talab (quest) is enshrined in its name, a token that

it shall attain the  
Object of its search.

Its Alif is the Alif of steadfastness, ever upheld in service; and this is a  
sign of your  
constancy in devotion.

Its Waw crieth aloud, proclaiming: ‘The promise of God is fulfilled; the  
Promised One is  
made manifest in the Name of the All-Loving.’

Its second Waw, conjoined, is laden with tidings and mysteries.

Its Sin hath come unto Sinai,<sup>6</sup> and hath partaken of the effulgences thereof.

Glorified, Sanctified, is our Lord, the Lord of the angels and of the Spirit.

These favours and utterances derive from the fact that it was taken for the  
sake of God  
and sent forth in the path of God. Every deed accomplished for God is endowed  
with  
effulgences, with manifestations, with effects and fruits. Blessed art thou!

But the peacock hath gone to the garden, while this Wronged One hath for some  
time  
been imprisoned in the house renowned for the remembrance of God—exalted be  
His  
glory.

The word “(سین) (Sin) (peacock) in Persian is composed of the letters  
(ت) (Ta), (ا) (Alif), (و) (Waw), (و) (Waw), and  
(س) (Sin). In this

Tablet, Bahá’u’lláh considers each letter individually, expounding upon  
its spiritual significance and symbolic import.

Through this method, He demonstrates how the constituent letters convey hidden  
meanings, reflect divine attributes,  
and signify deeper metaphysical realities, thereby revealing the profound  
interplay between language, the sacred  
Word, and the spiritual truths inherent in creation.

In Abrahamic scripture, Mount Sinai is the archetypal mountain of revelation.

Bahá’u’lláh re-appropriates this

image, presenting Himself as the new Sinai from which God’s voice is heard.

Just as Moses beheld the Burning Bush

and heard God’s call, humanity is now summoned to recognize Bahá’u’lláh

as the locus of divine manifestation. This

aligns with His frequent use of Sinai to symbolize theophany, divine lawgiving,  
and the renewal of the Covenant.

We entreat God that the chosen ones of that land may be confirmed. Praise be to  
God,  
they have indeed been, and are, confirmed.

Once again, We entreat God that He may adorn the head with the crown of noble character, the body with the breastplate of piety, and the limbs with righteous deeds, that the horizons may be illumined with the radiance of that company.

In very truth, ye have carried off the prize of felicity.

Beseech ye God to safeguard it, and implore Him that with every passing day He may increase that which is yours—namely, praiseworthy character and goodly deeds.

The fragrance of the remembrance of the chosen ones of those regions hath been diffused abroad—a blessing unto you!

We send greetings to all the chosen ones of that land, and for each one We supplicate that which endureth and abideth forever.

He, verily, is the Hearer, the Answerer; and all praise be to God, the One, the Watchful, the Near at hand.”

??A Tablet from the Writings of Bahá'u'lláh, Transcribed from a Typed Copy??

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