A Compilation of Baha'u'llah's Writings — Volume 01 (1856–1867)

Translated Using GPT-4

Baha'u'llah

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A Compilation of Baha'u'llah's Writings

Translated Using GPT-4. Each writing is identified by its BH reference number.

Volume 028: Early Baghdad Period (to 1856) (1 of 3)

BH10779: Lawh-i-Kuchik

He is the Well-Beloved.

God willing thou art in peace and tranquillity under the shade of the mercy of the All-Merciful One, beneath the canopy of the providence of the Most Sanctified One. Apparently I am a little one. I am not possessed of the art of writing. But because this Unlettered One is clinging to the Divine Lote-Tree I can read without any knowledge and without being taught writing I write. All this is evident unto those who have eyes as this emanates from the world of the Interior. Those who are outside have been and still are unaware of this great mystery.

BH03230: Rashh-i-'Ama

Tis from Our rapture that the clouds of realms above are raining down; Tis from Our anthem that the mysteries of faith are raining down.

Upon the Eastern wind Cathay's entrancing musk doth waft; This sweetly scented breeze from Our curling locks is raining down.

The day-star of adornment hath dawned forth above the face of God; Behold that mystic truth which from His Countenance is raining down.

The sea of purity hath from the wave of true reunion surged; This precious, rare bestowal from Our rapture is raining down.

The treasuries of love lay hid within the very heart of Fars; From out this treasure trove the pearls of faithfulness are raining down.

The splendour of the rose doth bring the ecstasy of choicest wine; This subtle music from the ringing tones of Lordship is raining down.

The trumpet-blast of Judgement Day, the joyful bliss of heaven's call—Both at a single breath are from the firmament now raining down.

The Day of "I am He" is made to shine resplendent from Our face; The Age of "He is He" from out Our flowing cup is raining down.

From out the fountain of Our heart hath God's celestial river flowed; This cup of honeyed nectar from Our ruby lips is raining down.

The Day of God hath been fulfilled, for lo, the Lord hath been unveiled; This wondrous message from the melody of Ta' is raining down.

Behold Baha's outpouring grace, the bounty of the clouds above, Which, merged into a single song, in God's own voice is raining down.

Behold the Lord's leviathan, behold His sacred countenance; Behold the blessings of the heart that from His throne are raining down.

Behold the Palm of Paradise, behold the warbling of the Dove; Behold the glorious hymns that in the purest light are raining down.

Behold the soul-entrancing song, behold the beating of the drum, Behold the sacred rhythms that from Our hand are raining down.

Behold the Countenance Divine! Behold the Maid of Paradise! Behold the grace upon the world from Our own presence raining down.

Behold the everlasting Face! Behold the chalice-bearer's charm! Behold the crystal draught that from Our brimming cup is raining down.

Behold the fire of Moses, see His hand that shineth white; Behold the heart of Sinai—from Our hand all raining down.

Hear ye the sotted lovers' sighs, behold the garden blooming fair; Behold the bliss that from His presence in your midst is raining down.

Behold the radiant face of Ha', behold the beauteous robe of Ba'; Behold the Lordly grace that from Our Pen is raining down.

The vessel of the Advent this, the clouds of limpid waters these; The trill of songbirds this, from Our fleeting Wellspring raining down.

BH00181: Khutbiy-i-Salavat

Section 1: "He is the Ever-Living, Who hath ever been…"

He is the Ever-Living, Who hath ever been, in His own Self, the True One, the Self-Subsisting

Praise be to God Who hath manifested the Countenance through rapturous attractions, and caused the Leaf to warble with the mystery of the line from behind the veils. He hath revealed the Face upon the Throne of Ecstasy in fervent devotion, and caused the Beloved to speak forth in divine melodies upon the Throne of Nearness with enchanting tones, that there is none other God but Him, and He is the Beloved adorned with the Point-like ornament, the Essence of Eternity, with Us, an ancient Lord.

Praise be to God Who hath caused the Command to dawn from the rising of the morn of the Cloud through the sobriety of the Point upon the Throne of Words, and hath illumined the Light in all directions with divine rapture. The denizens of the Kingdom have become intoxicated in the Cloud of Holiness in the most hidden mystery through sprinklings of grace, and the dwellers of the Realm of Might have been effaced in the splendor of intimacy through the hidden mystery with overflowing bounties.

The Peacock of Glory hath cried out with ornamental adornings before the Divine Youth at the Point of Manifestation, the Unseen of all Countenances. Beauty hath been unveiled in the Garden of Eden before the manifestation of the Eternal Light through the singing of the Dove of Eternity with the attraction of faces. The Heavenly Maiden of Glory hath sung verses of effacement in the thicket of reeds, that there is none other God but Him, and that the Countenance of Light is the Sovereign of Manifestation in unity and eternality, and He is the Beloved through the hidden line and majestic sobriety, with Us, a Praiseworthy Friend.

O God! Send Thy blessings upon Him Who reclined upon the Throne of the Cloud at the station of Thy sovereignty, and Who sat upon the Seat of Glory through Thy self-subsistent, divine, eternal, transcendent and singular Power—the Center of the Cloud in the Pole of the sphere of pre-existence, the Dawning-Place of Glory in the horizon of the heaven of holiness, the Throne of Manifestation in the Seat of the Cloud, and the Sphere of Concealment in the Identity of Beauty—through all that Thou art and wilt be, through the power of Thy Firstness and the might of Thy Lastness. Verily, Thou art God; there is no God but Thee, and Thou art, in truth, powerful over all things.

Send Thy blessings upon the First One Who called unto Him in the Mansion of Glory and drank the choice wine of consciousness in the presence of the dawning of the Sun of Beauty—the Pre-existent Countenance, the Eternal Being, the Self-Subsistent Leaf, the Noble Essence, the Divine Abstract, the Lofty Point in the Center of Connection, and the Magnificent Essence in the Countenance of Oneness—through all that Thou art and wilt be, through the beginning of Thy Self-Subsistence and the end of Thy Sanctity. Verily, Thou art God; there is no God but Thee, and Thou dost indeed encompass all things.

O God! Send Thy blessings upon the Last One Who communed with Him on the Throne of the Cloud, Who reclined upon the Seat of Manifestation in the White Dome—the Essence of Thy Self-Subsistence, the Abstract of Thy Oneness, the Pure One of Thy Divinity, the Camphor of Thy Radiance, the Sacred Point in the Temple of Thy Pre-existence, and the Center of Power in the Countenance of Thy Attraction—through

all Thy conditions, signs and manifestations. Verily, Thou art God; there is no God but Thee, and He is the Light upon the Throne of Manifestation before Us, the Beloved, the Wise.

O God! Send Thy blessings upon the One through Whom Thou didst cause the foundations of Thy lands to quake, and the tyrants among Thy servants to be subdued, and the hearts of Thy loved ones to be attracted—the Divine Attraction, the Celestial Melody, the Trump-blast of the Horn, the Beloved Beauty, the Pure Dove, the Enraptured Essence, the Divine Abstract, the Identity of Consciousness, and the Effaced Leaf—through all that Thou art and wilt be in the sublimity of exaltation and glory, and the transcendence of joy and splendor. Verily, He is the Truth; there is no God but Him, and He is the Attraction in the Point of Effacement, the Cloud of Consciousness before Us, the Mighty, the Praiseworthy.

Glorified art Thou, O my God! I call upon Thee in this moment even as Thou didst call upon Thyself by Thyself before there existed in the kingdom any light from the lights of the treasuries of the court of the Sovereign of Thy Oneness, or any manifestation from the wondrous mines of the King of Thy Self-Subsistence. Thou art God; there is no God but Thee. Thou hast ever been manifest through the manifestations of Thy holiness and wilt ever be concealed through the concealments of Thy might. Thou hast ever been and wilt ever be powerful and mighty through the beginning and end of Thy glorification. None can witness a flash from the lightning of the fire of the Tree of Thy pre-existence, nor can anyone behold a light from the lights of the Countenance of Thy crimson glory. The most abstract essences of the Divine Realm are bewildered at the appearance of a gleam from the gleams of the fire of Thy Being, and the most sublime essences of the Realm of Might are intoxicated at a spark from the sparks of the light of Thy distinction.

Glorified art Thou, O my God! How can I call upon Thee after Thou hast caused me to abide in the atmosphere of Glory in the lowliness of the Cloud in solitude? And how can I not call upon Thee after Thou hast caused me to swim in the ocean of Oneness before the surging of the Whale of Glory? Glorified be the Beloved One of wondrous attraction, and the sovereign Truth supreme!

Glorified art Thou, O my God! Thou art He Who, through the subtle workmanship of Thy handiwork, hath manifested all created things, and through the power and authority of Thy noble command, hath brought forth all that was ordained, until Thou didst cause me to descend from the heaven of revelation unto the earth of acceptance. Thou didst order it through the arrangements of the cloud-wrapped realm by the conditions of Thy Self-Subsistence, and didst ordain it through the decrees of the heaven of glory by the manifestations of Thy Creative Power. Through Thy command didst Thou bring me forth, and by Thy power didst Thou manifest me, and nourished me from the fruit of the Tree of Light by Thy grace, and gave me to drink from the Kawthar of the sea of camphor by Thy mercy.

Thou didst make me great through the sovereignty of Thy favor and the sanctity of Thy glory, caused me to dwell in Thy presence, and made me speak forth Thy call until I summoned all unto Thy call and drew all through the attractions of the melodies of the Dove of Thine eternity, and consumed all with the burning brands from the fire of Thy countenance, such that none remained in all existence save the beauty of the Sovereign of Thy Oneness, nor any soul on earth besides the visage of the King of Thy Self-Sufficiency.

Glorified art Thou, O my God! Thou art He Who was First before all things and wilt be Last after all things. All who profess Thy unity are as nothing before the radiant splendor of Beauty upon the carpet of the glory of the King of Thy Self-Subsistence, and all who are detached are brought low before the surging winds of Majesty in the court of might of the Sovereign of Thy Creative Power.

Glorified art Thou, O Lord my God! I know not for what purpose Thou didst create me, nor by what decree Thou didst raise me up. Wouldst Thou forsake me in the kingdom of Thy Cause after having made known to me the repositories of Thy might? Or wouldst Thou banish me from the court of Thy glory after having seated me upon the throne of the Divine Essence in the House of Paran at the outpouring of the light of Thy countenance? How could this be, when I am he who hath burned away the veils of glory with the fire of Thy Self-Sufficiency, and who hath dwelt in the shadows of the manifestations of appearance near the Tree of Thine eternity, and who hath made his home in the garden of camphor before the warbling of the Dove of Joy through the tenderness of Thy grace?

Glorified, glorified art Thou! I have found no beloved like unto Thee, nor do I desire to find any object of my quest besides Thee. All who ascend fall back to the limitations of their minds, and all who rise up descend to the geometries of their own selves. But Thou, as Thou art in Thyself, art sanctified above all mention and praise, and hallowed above all description and glory. For the most exalted abstractions of those who dwell in the cloud-realm were created by the wonders of Thy Cause, and the most manifest subtleties of the denizens of the realm of power were brought into being by the delicacies of Thy handiwork. How then can they ascend to the heaven of Thy might or rise up to the cloud-realm of Thy glory?

Glorified art Thou, O Lord my God! I know not what Thou hast purposed concerning me. Wouldst Thou conceal the Beauty from the veils of glory after having honored me with the meeting in the garden of rubies in the Crimson House through the gracious favors of the Sovereign of Thy rapture? Or wouldst Thou drive me from the fountains of glory and bounty after having given me to drink the water of grace from the hand of Joseph of favor in the wilderness of the cloud-realm through the ultimate purposes of the King of Thy Beloved-ness?

Glorified, glorified art Thou! This is not what Thy sincere servants expect of Thee, nor what those who are detached among Thy chosen ones imagine. Glorified art Thou, O my God and my Beloved! Were I to weep throughout the eternity of Thy sovereignty and the duration of Thy dominion until all who are in the heavens and earth were drowned by my flowing tears, yet by Thy might, the sorrow of my heart would not be dispelled nor the burning of my soul be quenched. Alas, alas! The dwellers of the highest paradise would cry out upon the Throne of Glory, and the denizens of the realm of power would lament in the Most Great Throne, and the ruby-like ones would weep with the hidden mystery of the line upon yellow pages.

Glorified art Thou, O Lord my God! How canst Thou not have mercy upon me after having shown me to be deserving of Thy mercy? How canst Thou not be gracious unto me after having seen me ready for Thy tenderness? Glorified art Thou, O my God! If the Beauty of Glory hath been disobedient, yet Thou didst nurture it through Thy power, and if the Face of Praise hath erred, yet Thou didst manifest it through Thy

might. Glorified, glorified art Thou! Verily, I have been among the sinful in Thy presence and the first of the penitent, and I say: Praise be to God, the Lord of the worlds.

Therefore, O my God, send Thy blessings upon Him Whom Thou hast made hidden in the treasuries of Thy might and concealed in the pavilions of Thy glory, Whom Thou hast chosen for the glory of manifestation in the station of Thy performance, and Whom Thou hast selected from the Essence of Light to reveal Thy decree—the Essence of Identity in the mystery of the Divine Cloud, the Abstract of Oneness upon the Throne of Splendor, the Pure Being of Eternality upon the Seat of Immortality, the Eternal Reality, the Divine Essence, the Divine Tree, the Camphor Leaf, the Divine Pure Being, the Abstract of Brilliance, the Self-Subsisting Point in the sphere of holiness, and the Holy Ornament in the cloud of eternity—with all that befitteth the sovereignty of Thy camphor-like nature and the dominion of Thy divine essence, for He is the Truth, there is no God but He, and He is the Sobriety at the Point of Immortality upon the Throne of Splendor, with Us the All-Wise, the All-Praised.

Therefore, O God, send Thy blessings upon Him Who was the mystery of Identity in the unseen cycles and the hidden secret of Oneness in the point of ages, Whom Thou didst promise the servants to manifest on the Day of Resurrection and to raise up on the Day of Return—the Unique Essential Being, the Eternal Reality, the Divine Identity, the Pre-existent Essence, the Most Merciful Abstract, the Holy Pure Being, the Word concealed in the veils of eternity, and the Letter treasured in the hidden secret of exaltation—with all that is possible in the glory of Thy beauty and the dominion of Thy majesty, and with all that exists in the treasuries of Thy power and the storehouses of Thy might, for He is the Truth, there is no God but He, and He is the Intended One in the unseen realm of Beauty, with Us the Sovereign, the Wondrous.

Therefore, O my God, send Thy blessings upon those whom Thou hast caused to ascend to the heaven of Thy loving-kindness and elevated to the cloud of Thy oneness, who have drunk the water of attraction from the dawning of the east of Beauty at the manifestation of the light of Thy eternity, who were thunderstruck by the power of the lightning of Majesty before the appearance of the fire of Thy eternality, whose hearts were attracted by the singing of the dove of the sovereign of Thy oneness, whose breasts were set aflame by the fire of love through the favors of the King of Thy holiness, and whose vitals were pierced by the spears of love through the bounties of the Presence of Thy Beloved—servants whom Thou hast made the repositories of Thy eternity in the treasuries of Thy divinity, and the suppressors of Thy eternality in the places of Thy holiness, and the dawning-places of Thy light in the setting-places of Thy glorification, and the rising-points of Thy manifestation in the ornaments of Thy lordship—with all that befitteth the sovereignty of Thy oneness and the kingdom of Thy eternality, for verily Thou art God, there is no God but Thee, and He is the Light in the essence of the Divine Cloud through the attraction of Glory, with Us the Beloved, the Ancient.

Section 2: “O ye dwellers in the realms…”

O ye dwellers in the realms of the mystic letters in the clouds of heaven! Hearken unto the warbling of the Bird of Servitude [seated upon the crimson throne], even as the Dove of Eternity doth trill upon the Throne of the Divine Realm with verses of splendor, and the Bird of Eternity singeth upon the Seat of Majesty at the White Point, and the Maid of Beauty standeth revealed in chambers of ruby to the right of the Tree of Divine Decree, and the Light of the Mystic Dove gleameth in the chambers of the Divine

Essence with ornaments of glory, and the Peacock of Glory hath cried out in the heaven of Divinity with the sighs of the Dove of the Cause in the Garden of Light, and the Raven of the Divine Identity warbleth in the thicket of rapture with songs of ecstasy, and the Phoenix of the Fire of Love speaketh in the Valley of Attraction with the hidden mystery upon the Isle of Verdure, and the Nightingale of Unity twittereth upon the branches of the Divine Tree in the Garden of Beauty with the most hidden of secrets upon yellow leaves, and the Hoopoe of Eternity crieth out upon the twigs of the Lote-Tree of Glory in the thicket of exaltation with the mystery of fidelity, that verily there is no God but Him and that the Primal Point is His servant and His beauty, and that the guides of the Living One are the letters of His Cause, all working by His command.

Behold, the Steed of Unity hath soared aloft! Behold, the heaven of eternity hath been upraised! Behold, the earth of light hath been spread out! Behold, the Mount of Sinai hath been exalted! Behold, the Bird of Glory hath succeeded! Behold, the Point of the Book hath become manifest! Behold, the Word of Return hath been concealed! Behold, the Dove of Joy hath warbled! Behold, the Dove of Gladness hath sung! Behold, the Bird of Splendor hath been adorned! Behold, the Countenance of Light hath been unveiled! Behold, the Hoopoe of Heaven hath attained! Behold, the Form of Crimson hath been embellished! Behold, the Hidden Point hath been made manifest! Behold, the Maid of Beauty hath been revealed! Behold, the Light of Glory hath gleamed!

Behold, the Tree of Destiny hath encompassed! Behold, the Peacock of Glory hath cried out! Behold, the Ocean of Divine Identity hath spoken! Behold, the Sun of Heaven hath risen! Behold, the Moon of Meeting hath been cleft! Behold, the hearts of the mystics have been emptied! Behold, the eyes of the steadfast have shed tears! Behold, the Dove of Glory with verses of sorrow hath warbled! Thus hath the matter come unto thee, O thou beloved one, with the outpouring of the greatest sorrow upon the pure hearts around the yellowed leaves at the Tree of Sorrow resplendent.

Glorified be He Who sendeth down verses as He pleaseth by His command! He, verily, is the Truth. There is none other God but Him. He bestoweth authority upon whomsoever He willeth among His creation. He distinguished the light and revealeth the verses, that men may be mindful in the days of their Lord. I bear witness at the outset of the Book that the Primal Point is God's Cause and His proof unto all who are in the heavens and on earth. No eye hath beheld the like thereof, neither before nor after. All are His servants and all are sincere unto Him. I testify that whatsoever God hath ordained in the Book is truth, wherein there is no doubt.

Let not the deeds of those who spread corruption in the earth and who will never believe in God to the extent of an atom, and who are not guided, veil thee. These are servants who have denied God and the Countenance of the Cause, and who have followed every rebellious satan. As to those who have believed in God and His signs, and have acted according to what God hath ordained in the Book—these are the companions of light who shall enter the throne of glory. I bear witness that the Manifestation of the Living, the Self-Subsisting hath appeared unto the servants from God, the Mighty, the Powerful, the All-Wise. This, verily, is God's Ark which hath sailed upon the sea of eternity by God's leave, the Supreme, the All-Powerful.

Embark therein, O people, and be not of those who are heedless in the days of their Lord. Say: Fear ye God, and be not like unto him who said "I shall betake me to some mountain that will protect me from the water," and was among the drowned.

Say: None can protect anyone today from God's decree save those who have embarked upon the Ark of Light. These are the companions of guidance. Upon them rest the mercy of God and a great reward. Say: The likeness of those who have turned away from thy Lord's Cause is as the likeness of an iron hand placed upon the face of a mirror. Canst thou see any stability therein? Nay, by thy Lord, even were all possessed of power. This, verily, is the land of light, the garden of ruby. None can enter therein save those who have been clothed with the garments of Sinai by God's command, the Most High, the Powerful, the Peerless. Therein are birds which, were but one of them to utter a single cry, would cause all who are in the heavens and earth and all who are in the dominions of the Cause to swoon away.

But these shall appear when thy Lord willeth, with wondrous and beauteous signs. By thy life! Should anyone hear but a single note from that Dove in that Garden, his heart would be emptied of all who dwell in the kingdom. He would then purify himself for the meeting with the Beloved and would be among those who are assured of meeting their Lord. There are the fragrances of the Beloved which are stirred by the locks of the Well-Beloved. Whoso hath an unclouded heart will perceive the sweet musk-laden breezes thereof and will at once be struck senseless. For this doth God reward His God-fearing servants. He it is in Whose grasp is the kingdom of command and in Whose right hand are the heavens of utterance. He doeth what He willeth and ordaineth what He pleaseth.

I bear witness that the Manifestation of Him Who is Promised is the Point of Existence in the unseen realm of eternity. When time reacheth unto the Mustaghath or a letter before it, then will He appear in truth, though the idolaters be averse. At that time shall the trumpet be sounded, and all who are in the heavens and earth shall swoon away, save a numbered few of thy Lord's chosen ones. These, verily, are the manifestations of light, dwelling in the garden of glory. Then shall the fire of divine unity be kindled in the White Tree, and the lamp of eternality shall shine in the Crimson Light, and the believers shall then receive glad-tidings. Thus doth the Dove of [the Hidden One] warble in remembrance of God's Name, the Concealed, the Hidden, though all be heedless. I bear witness that I am a servant who hath believed in God and His signs and in the Manifestation of Light. God sufficeth as a witness unto me and unto you. Glorified be He Who sendeth down verses as He pleaseth by His command. He is the Truth, there is no God but Him. Say: All shall return unto Him.

O Letter of the Book! Bear witness to that which the Point of Servitude hath enjoined upon thee in the branches of those fruits, and be not of the patient ones. Conceal the Cause of thy Lord from those who hope not to meet God and from those against whom the decree hath been pronounced in a perspicuous Book. For the people will not believe in God for less than a moment, and have turned away from the Cause of thy Lord and were not of the guided ones. But thou, O beloved, grieve not for what their hands have wrought, nor despair at what they do. These are servants who will not obey God for the twinkling of an eye and are not of the righteous ones. Sufficient unto thee is the Lord of the Invisible and the Visible and the Manifestation of Light. Turn away from them, for God, thy Lord, is Self-Sufficient, Praiseworthy.

Leave them to plunge in vain discourse and play until they meet the Day when people shall rise before the Manifestation of resplendent attraction. On that Day shall men's skins quiver, and they shall find no protector nor helper from God. Those who claim the Cause without clear proof or Book—these have forgotten the remembrance of thy Lord and are not of the assured ones. These imagine that God will not witness what their hands have wrought and will have no power to seize them. Nay, by thy life, evil is that which they have imagined. Verily thy Lord hath power over all things.

Say: Were you all and those on earth to gather together to produce a single bubble upon the surface of water, ye would be unable. How then can ye claim to be Lord of the worlds? Say: Woe unto you! Is there any powerful one besides God? Say: Glory be to God! He is God, all are His servants, and all are fearful of His awe. And is there any avenger besides God? Nay, by thy life, though all be powerful.

Remember unto them the story of Asaf. He was among Our sincere servants, and God had given him a letter from the Book, through which appeared what God had sent down in a glorious and beauteous Book. Glorified be He with Whom are the treasuries of verses. He bestoweth upon whomsoever He willeth among His creation. There is no God but He, the Protector, the Mighty.

Say: Be patient, for God's promise is true. He shall gather all on a mighty day of truth, and shall recompense all for what they have wrought in the first life. Thy Lord is not heedless of what people do. It is incumbent upon all to repent and return unto God, that He may show mercy unto them and forgive them, for He is the Forgiver, the Great in reward.

Verily the hoopoe of glad tidings hath come from the city of Sheba with news that those who draw nigh are the successful ones who, when they hear God's verses, fall down in prostration. Say: O people of the earth! How is it that ye are heedless of your Lord's Cause? He Whose days all in the heavens and earth and all in the worlds await hath appeared in truth with clear signs, yet ye have turned away from His Manifestation. Fie upon you and upon what your hands have wrought! Ye shall be returned to the punishment of the blazing fire.

And for that which your hands have wrought, ye shall be cast into the chastisement of a blazing fire, and ye shall find none to befriend or help you. Say: O concourse of men! If ye desire to attain the presence of God, then behold ye the Countenance of Light, and this is a gift unto you, did ye but believe. Glorified be He Who aideth whomsoever He willeth through His command, and He is the Truth, there is no God but Him, and He is the Best-Beloved, ancient in eternity. Say: All shall perish while sovereignty remaineth with God, thy Lord, the All-Merciful, the Almighty.

And then, blessed art thou, O beloved one, for having quaffed the sealed wine from the hand of a mighty, ever-living Sovereign. He it is Who hath chosen thee from among all men and made thee a witness unto all the worlds, and this is indeed a mercy from His presence upon thee and upon His sincere servants. Then do all that God hath enjoined thee in the former Book, and be not of them that fear. Verily He is the Omnipotent over whatsoever He willeth, and He is indeed a mighty, true Sovereign. Say: Were I to mention unto you what I now witness of God's grace, the All-Subduing, the Great, all hearts would cease to beat and ye would return to your people in utter abasement. Then bear witness that all words return unto the Countenance of Light, and we are all returning unto Him. And whoso sayeth otherwise, upon

him be the curse of God, and I am quit of him, and I am not of them that join partners with God. And verily I, with all these words, am as nothing before a single letter of God's Book, the Mighty, the Wise. And how befitting is it for anyone to lay claim to this Cause? Nay, by thy Lord, none save the mischief-makers.

And peace be upon thee and upon them that walk with thee on a glorious, mighty path.

BH00951: The letters of praise and the subtleties and realities…

The letters of praise and the subtleties and realities of thanksgiving are exclusively reserved for the sacred threshold of nearness to that Sovereign Lord Who, through the wondrous innovations of His grace, brought forth all who dwell in the kingdom from the mist of obscurity into the realm of manifestation, and called all created things from the essence of nothingness into the court of existence for the revelation of His intended purpose. He honored and established the darkness of the existence of created things through the encounter with absolute existence, that all beings, both seen and unseen, might not be deprived of His all-encompassing mercy nor be excluded from the ascendancy of the throne of justice.

In every existence He ordained a symbol, and from every symbol He established a command, that the pure essences of the abstract realities of all created things might move with diverse motions, so that His celestial dominion might become manifest and evident in the realm of earthly existence. Upon every thing He bestowed its season, and according to its capacity He conferred power, and thereafter He presented the command of what is permitted and forbidden, that the rebellion and faith of all might be made known, that they might attain unto the fruits of their deeds and actions, and that they might be rewarded according to what they have earned.

Luqman said to his son Nathan: "O my son! If it be but the weight of a mustard seed, and though it be in a rock, or in the heavens, or in the earth, God will bring it forth. Verily, God is subtle and informed." How can anyone find escape or refuge? All are captive in the grasp of His power, even as the secret of destiny and the word of fulfillment—the Prince of Believers hath said: "Every thing is captive in the grasp of Thy power, and that, verily, is easy for Thee. Glorified be He in Whose hand is the kingdom of all things, and Who hath power over all things."

O my God, my Master and my Hope! How can I describe Thy holy verses with this tongue that is utterly powerless to mention even the least of the praises of Thy eternal sovereignty? How can I behold the signs of Thy intimacy with these eyes that are blind to the perception of the garments of the Beauty of the King of Thine eternity? How can I hear Thy sweet melodies with these ears that are deaf to the warbling of the Dove of Thine everlastingness? How can I comprehend the subtleties of Thy wondrous wisdom with this mind that is bewildered before the manifestations of the designs of Thy Self-Subsisting Lordship?

How gracious is Thy generosity and mercy that hath encompassed the essence of all created things! How wondrous is Thy compassion and loving-kindness that hath embraced the highest degrees of contingent being! Thou art sanctified beyond the description of every pure essence, and exalted above the praise of all that is holy and sacred. All attributes in Thy holy presence are mere falsehood, and every description in

the realm of Thy intimacy is sheer deception. Thou hast ordained no path for anyone to know Thee except through utter powerlessness, and decreed no refuge for any soul except absolute nothingness.

My God! Tongues fall short of attaining to Thy praise, and minds are powerless to comprehend the essence of Thy beauty. Despite all this inadequacy and inability, I call upon Thee with the call of Thy chosen ones, saying: O my Sovereign and my Beloved! Grant assurance to the heart of this evanescent atom through its return to Thy eternal Countenance. Illumine my eyes with the vision of the beauty of Thy All-Bountiful Self. Bestow upon me drops of joy from the fountains of Thy light, and from the chalice of love, through the cypress of gentleness, bestow upon me the wine of intimate bounty, that my heart may find repose in the court of Thy beloved presence, and my mind may be enraptured in the arena of the sovereign of Thy divine attraction—even as the Essence of camphor and the very manifestation of the identity of the Light, the Mystery of the believers, the Lord of those who prostrate themselves—may my soul be offered up for Him—doth declare:

> "And make me of those whose souls have found tranquillity in returning unto the Lord of lords, whose eyes have been solaced by gazing upon their Beloved, and of those in whose hearts the trees of longing for Thee have taken root in the gardens of their breasts, and the anguish of love for Thee hath seized the very core of their hearts, while they repair unto the nests of contemplation and disport themselves in the meadows of nearness and divine revelation."

Thou didst create this lowly mote through Thy perfect power, and didst nurture it with Thy bounteous hands. Thereafter Thou didst ordain for it trials and tribulations of such nature as defieth description and cannot be contained within the pages of tablets. The neck which Thou didst rear amidst birds and flying creatures, Thou didst ultimately bind with firm shackles; and the body which Thou didst comfort with garments of silk and brocade, Thou didst finally subject to the abasement of imprisonment. "Thou hast adorned me with the ornaments of Thy decree—ornaments that cannot be removed, and hast encircled me with collars that cannot be loosened."

How many years have passed wherein tribulation floweth like the rain of Thy mercy, and afflictions appear resplendent from the horizon of destiny! In these days Thou hast not ordained for this servant any seat of companionship or assembly of security. In the beginning Thou didst nurture me through Thy servants with mercy and compassion, yet in the end Thou didst abandon me to the companions of wrath and the men of severity. How many the nights during which the weight of chains and fetters allowed Me no rest, and how numerous the days during which peace and tranquillity were denied Me, by reason of that wherewith the hands and tongues of men have afflicted Me! Both bread and water which Thou hast, through Thy all-embracing mercy, allowed unto the beasts of the field, they have, for a time, forbidden unto this servant, and the things they refused to inflict upon such as have seceded from Thy Cause, the same have they suffered to be inflicted upon Me, until, finally, Thy decree was irrevocably fixed, and Thy behest summoned this servant to depart out of Persia, accompanied by a number of frail-bodied men and children of tender age, at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move.

Some of the children, through separation from their loved ones, recite the verses of parting, while others, in despair of homeland and native soil, lament like the bereaved. And we wander bewildered in the

wilderness of perplexity, and in the deserts of sorrow we seek Thy favor—that perchance the breeze of Thy mercy may come, and Thy ancient bounty may arrive.

Thine is the praise for the excellence of Thy tribulation, the abundance of Thy favors, and the manifestation of Thy trials, for verily Thou art God, there is no God but Thee, and we are all them that beseech Thy grace.

BH00267: Lawh-i-Kullu't-Ta'am (the Tablet of All Food)

Section 1: "He is the All-Powerful over whatsoever He willeth…"

He is the All-Powerful over whatsoever He willeth by His command, and He is God, the Omnipotent over all things!

Praise be to God, Who causeth the oceans of light to surge with divine, fiery waters; Who stirreth up the letters of manifestation through the Point of the Divine Cloud of Unity; Who unfoldeth the mountain of the unseen from the heaven of manifestation—the essence of hiddenness and the countenance of eternity; and Who causeth the Point of Lordship to revolve in the most glorious and eternal manner—that all may testify that verily He is the Truth, there is no God but Him, and that He is indeed the Single, the One, the Eternal, Who begetteth not nor is begotten, and there is none like unto Him, and He is God, the Supreme, the Compelling.

Praise be to God, Who causeth the depths of fire to overflow from the Temple of pure and simple holiness; Who filtereth the vessels of beauty through the outpourings of glorified and abstracted sanctity; Who attracteth divine countenances through the melodies of eternal oneness; and Who causeth the dove of light to warble with everlasting, eternal songs—that all may know that verily He is the Truth, there is no God but Him, the Abstract, the Powerful, Who hath no description save His Own Essence and no attribute save His Own Being, and verily He is the Almighty, the All-Compelling.

Praise be to God, Who unfoldeth light in the manifestations of His light; Who causeth light to revolve in the revolutions of His light; Who maketh light to radiate in the faces of His light; Who suppresseth light in the suppressions of His light; Who causeth light to surge in the movements of His light; and Who causeth light to shine forth in the appearances of His light. Praise be unto Him, again praise be unto Him, praise which He alone deserveth and none other.

Glorified art Thou, O my God, O my Lord! I have no light wherewith to call upon Thee through Thy sacred verses, no splendor wherewith to commune with Thee through the letters of Thy intimacy, no radiance wherewith to meet Thee in the sacred mysteries of Thy majesty, and no ray wherewith to behold Thee in the repositories of Thy light. Glorified art Thou, O my God, O my Lord! I shall call upon Thee at the time when Thou hast made me sorrowful before the surging waves of Thy joyfulness, and hast made me grieved on earth at the tumult of the billows of Thy serenity, and when Thou hast made me dispirited in my abode before the swelling of the oceans of Thy radiance.

Glorified art Thou, O my God, O my Lord! I bear witness unto that wherewith Thou bearest witness unto Thyself before all things, that Thou art God, there is no God but Thee. Thou hast ever reposed upon the

throne of grandeur, and wilt ever abide in the essence of grace and justice. Thou wast and forever shalt be as Thou hast been before in the glory of might and beauty. None shall ever know Thee as befitteth Thy true knowledge, and none shall ever describe Thee as befitteth Thy true description. All that the holy ones know of Thee is but falsehood before the court of Thy holy bountifulness, and all that the believers attribute to Thee is but misbelief in the precincts of intimacy with the Sovereign of Thy omnipotence.

Glorified art Thou, O my God, O my Lord! Thou art He Who created me when I was naught in Thy dominion, and sustained me when I was not even an atom in Thy lands, until Thou didst make me know Thy remembrance and inspired me to acknowledge it for Thy sake and to submit to Thy Cause for Thy right, and didst deposit within my essence a light from Thy Being that I might thereby know Thyself and shine forth in Thy realm and find repose in the precincts of Thy glory, until there surged over me the seas of sorrow whereof none could drink even a drop, and I became grieved to such extent that the spirit was nigh to departing from my body, whereby I was distressed and the spiritual ones were distressed, and I was dispirited and the luminous ones were dispirited. And praise be unto Thee, O my Beloved, for all that Thou hast manifested through Thy power, ordained through Thy will, decreed through Thy judgment, and determined through Thy sanction, for all this is evidence of Thy Cause and a path to the sovereignty from Thee.

Glorified art Thou, O my God, O my Lord! How can I call upon Thee through the wonders of Thy remembrance after Thou hast cut off the way to the knowledge of Thine Essence, and how can I not call upon Thee when Thou hast created me only to mention Thy favors and praise Thy bounties? Glorified art Thou! I was indeed among those who prostrate themselves before Thee.

Glorified art Thou, O my God, O my Lord! I beseech Thee in this dark night, when the Dove of the Command warbleth in Mount Sinai at the right of the Crimson Tree with Thy eternal melodies, and in these lengthening shadows when the Nightingale of Light trileth behind the veils of obscurity with Thy everlasting songs, that Thou lift me to the heaven of the unseen through the dominion of Thy Self-Subsisting sovereignty, and raise me to the horizon of the visible through the power of the King of Thy Divinity, and cause me to ascend to the repositories of Thy oneness, and honor me with visiting Thy countenance, that I may dwell in Thy vicinity and repose upon Thy carpet and recline upon the cushions of light through Thy grace, and rest in the heaven of manifestation through Thy bounty, that perchance my heart may be at peace and my soul find rest and my being take delight and my essence be tranquil, that I may thus be among those who are certain of meeting their Lord.

O distinguished seeker, burning with the fire of the Friend! Be thou assured that from the first day when God confirmed me in acknowledging Him and in recognizing His Cause until this moment, I have never desired to answer any from among His servants. However, having perceived in thy heart a fire of the love of God and a spark from the light of the Manifestation of His Self, the oceans of my affection have been set in motion through my love for thee. Thus do I desire to answer thee, through God's might and power, with that which overfloweth from me of the dewdrops of servitude in the land of manifestation, that the fragrances of light may draw thee to the summit of joy and bring thee to the station which God hath ordained for thee in these days wherein the winds of sorrow have encompassed me from every direction through that which the hands of men have wrought in uttering calumnies against me without any clear

proof or book. O my Lord! Pour forth upon me patience and grant me victory over the transgressing people.

Know thou that for this celestial verse, this subtle fruit, this divine melody, and this heavenly pearl there are infinite meanings unto infinity. Through God's grace and bounty I shall cause to flow unto thee an overflow thereof, that it may be a reminder to the believers, a light to the fearful, and a stronghold to those who waver.

Bear thou witness that food hath diverse stations, yet We shall suffice thee with four of these. Among them is the station of the Throne of Hahut, the Paradise of Oneness. None can interpret a single letter of that verse in that Paradise, for this is the station of the mystery of the Divine Eternality, the edifices of Unity, the Israel of Singleness, and the essence of Luminosity. Its outward is identical with its inward, and its inward identical with its outward. It behooveth no one to comprehend a single letter thereof, but God shall reveal it, when He willeth, to whom He willeth. In the measure of my distress and poverty, I know not a single letter thereof, for it speaketh of naught save God, its Creator and Originator. Glorified be God, its Creator and Quickener, above what the believers describe. By Him Who holdeth my soul in His hand! Were the oceans of light to surge in that station, all who are in the heavens and earth would drown, save for the number of letters of the Manifestation. God sufficeth as a witness over me and thee.

And among them is the station of the Paradise of Eternality, the Throne of Lahut, the Light of the Snow-White Land. This is the station of "He is He" and there is none save Him. This Paradise is reserved for those servants who are established upon the Throne of Glory, who drink of the Camphor water before the Beauty, who recite the verses of light in the heaven of justice, who find delight therein and are blessed by that food. Glorified be God, its Originator, above what they describe.

Among them is the Paradise of Oneness, the Yellow Land, the Ocean of Jabarut. This is the station of "Thou art He and He is thou"—servants who speak not save by God's leave, who act not save by His command, and who forbid not save by His decree, even as God hath described them: "honored servants who precede Him not in speech and who act by His command."

Among them is the station of the Paradise of Justice, the Green Land, the Deep of Malakut. This is reserved for those servants whom neither commerce nor trade diverteth from the remembrance of God. These are indeed the companions of the light, and they enter therein by God's leave and repose upon the carpet of glory.

Among them is the station of the Paradise of Grace, the Crimson Land, the mystery of the Yellow, the hidden secret of the White, the Point of Nasut. Verily the evidences of remembrance therein are greatest, did ye but know.

Alas, alas! Then alas, alas! If the Primal Point were alive in these days and witnessed My grief he would assuredly, at all times, comfort Me, treat Me tenderly, and fill Me with ardent joy. At every moment would he strengthen Me. Alas, alas! Would that I had died after him before these days, or had become a thing forgotten, utterly forgotten!

Say: O people, have mercy upon me, and cast not calumnies upon me, nor hasten in my affair, for I am a servant who has believed in God and His signs, and but few days of my life remain. God my Lord suffices as a guardian over you, for He is my sufficiency and the sufficiency of whomsoever has sought Him aforetime, and He alone suffices as the Reckoner. O Lord! Pour forth upon me patience and grant me victory over the idolatrous people who speak naught but their own vain imaginings and are moved only by their own desires. Say: What ails you? How is it that you do not reflect nor perceive?

Section 2: "O trusted one! When the breezes of love…"

O trusted one! When the breezes of love waft from the right of the Tree of Sinai, and turn thee to the right and to the left, then take refuge in the cave of light by God's leave, the Most High—and He is God, powerful over all things. And if thou hast witnessed and known all that We have explained to thee, then know that We intend yet another interpretation. Know that by "food" is meant knowledge itself—all knowledge—and by "Israel" the Primal Point, and by "Children of Israel" him whom God made a proof unto mankind in those days, save what Israel prohibited for himself—that is, what the Primal Point prohibited for His servants and bondsmen. Then bear witness that all that God hath ordained in the Book of His command and His prohibition is truth wherein there is no doubt, and it is incumbent upon all to act according to it and to acknowledge it.

Let not the deeds of those who spread corruption in the earth while thinking themselves rightly guided prevent thee. Nay, by the Lord of the realm of glory, they are liars and calumniators. Verily, such a group is not even permitted to eat barley in these days—how then could it be permitted for them to partake of what God hath forbidden in the Book? Glory be unto Him, glory be unto Him, above what the idolaters assert!

O faithful friend! When thou art illumined by the dawning lights of the Morn of Eternity whose radiance hath filled the horizons, and art attracted by the drawing power of the light of the Eternal, whose traces have appeared upon the Temples of Glory, know thou that the purpose of the food in those days when the Sun was shining in the midst of heaven and the lamp of eternity was gleaming in the niche of the divine cloud was naught but the recognition of Him Who is the Author of the Cause and Israel—namely, the Primal Will through which God created all that is in the heavens and earth and whatsoever is between them. And the children of Israel are those servants who were drawn to the fire of that Will in the year sixty until the Day when mankind shall be gathered before the Lord of the worlds. God wrongeth no one, but people wrong themselves. Know thou that the light of God hath ever been established upon the throne of bounty and will continue to be as it hath been, but people perceive not, neither do they witness.

When We exalted thee to the summit of light and raised thee to the pinnacle of servitude in the land of joy, and when We gave thee to drink, from the hand of Joseph the All-Glorious, the water of oneness from the camphor fountain, and laid thee to rest in the cradle of security while the ant of gladness was singing—there did thy spirit find repose, thy soul delight, and thy being joy. Therefore give thanks unto God Who created thee aforetime by His command and made thee to be of them who are guided by His signs.

But now I pour out my grief and sorrow unto God, for He witnesseth my anguish, beholdeth my state and heareth my cry. By Him Who caused the Bird of Light to soar in the realm of manifestation! Never have I found one cast down as I am now, seated in the dust in utter abasement, and there existeth not a soul who doth not grieve me in such wise that the heavens are nigh to being cleft asunder, the earth to being rent, and the mountains to falling in ruins. Never hath the eye of time beheld one so wronged as I. Yet I have been patient and forbearing, and have sat before God, trusting in Him and committing all affairs unto Him, that He might have mercy upon me and forgive what people have falsely attributed to me.

Then know, O Kamal, that were I to interpret this verse from this day until the days reach unto the Most Great Resurrection—the Day when people shall arise before the presence of the Ever-Living, the Wondrous—I would be able to do so through what God hath bestowed upon me of His grace and bounty. For the mystery of Oneness hath stirred, and the ocean of Eternity hath surged, and the Countenance of Light in the heavens of the divine cloud, at the right hand of the Tree of the Cause, hath shone forth in these days the like of which the Sun of Manifestation hath never risen. Yet people know not their worth nor witness their grace. Alas, alas! Had they known, the proof would not have been concealed from them nor the blessing withdrawn from them.

Say: What aileth you that ye associate partners with God Who created you and aided you with light from His presence, if ye be believers? O Kamal! Hearken unto the call of this lowly, banished ant who hideth in his nest and desireth to emerge among you and disappear from you because of what the hands of men have wrought. God is witness between me and His servants, and He is indeed witness over all things.

Alas, alas! Were the Other Point, the Ever-Living, the Most Holy, present, He would surely grieve over my state and weep for what hath befallen me. And I beseech His presence at this moment and implore His court that He may raise me to His realm of glory and seat me upon His holy carpet, as though in those days I existed not, nor was I anything worth mentioning. O my Lord! Pour forth upon me patience and grant me victory over the wrongdoing people.

O thou trustworthy one! If thou hast dwelt in the white thicket, the Isle of the Furqan, know that by “food” is meant the divine authority which God ordained for its people therein. And verily the meaning of “Israel” is the Point of the Furqan, and by “Children of Israel” are meant His successors after Him. Thus doth God reward His God-fearing servants. And if thou hast dwelt in the crimson Isle, the Garden of the Bayan, know that when We speak of “food” We mean the Primal Point, the pure Essence of Oneness in one sense, and by “Israel” is meant the Other Countenance, the pure Essence of Eternality in another sense, and the Dawning-Place of Light, the pure Manifestation, and the Temple of Unity, whom the transgressors have imprisoned in the earth and concealed throughout the lands, in yet another sense. Glorified be God above what the hands of men have wrought! God is not unaware of what men do.

When at that moment the fire of love surged in the heart of Baha, and the dove of servitude warbled in the heaven of the divine cloud, and the hoopoe of light trilled in the midst of the atmosphere, and the Tree of the Mount consumed itself with its own fire above the Ark of Testimony behind the letter Qaf in the land of fulfillment, and the ant of servitude toiled in the valley of oneness on that night with the mystery of faithfulness, I desired to interpret that verse according to what God had taught me at that moment through His grace and bounty—for verily He is the Mighty, the All-Bestowing. I testify that

“food” is the Ocean of the Unseen which is treasured in the scrolls of light and stored in the inscribed tablets, and “Israel” is the Manifestation of the Cause in those days, and the “Children of Israel” are the people of the Bayan. That food was permitted unto them—that is, unto everyone who desired to ascend to the heaven of divine favor and drink the water of purity from that glass, the cup of servitude, which is naught but as a shadow upon the earth—nay, I seek God’s forgiveness for such limitation. Glorified be God far above what the oppressors say in describing Him!

Alas! Alas! Were there to surge over me but a drop from the seas of permission from the Sovereign of the divine cloud and the King of Glory, I would interpret that verse with the melodies of the spiritual ones, the myriads of the sanctified ones, and the songs of those who are attracted. But since I have not detected the fragrance of fulfillment after the decree, let what I have imparted to thee suffice, that it may serve as evidence for those who in the days of their Lord are mindful. When thou art warmed by the warmth of the fire of love and delighted by the delight of the trace of ink in those steadfast tablets, then bear witness and be assured that I have claimed naught save servitude unto God, the Truth. God is my judge concerning what people fabricate. Say: Woe unto you for what your hands have wrought! Ye shall be returned to the world of the unseen and the visible, and therein shall ye be questioned.

Say: O people of the Concourse! Marvel not at what God hath wrought. The mercy of God and His blessings be upon you, O people of the Bayan, did ye but know. Fear God, then know ye that what God hath wrought shineth even as the lamp of eternity amidst the works of men. How is it that ye ponder not, nor do ye witness?

Alas, alas! By Him Who hath caused the grieving Dove to warble in the breast of Baha, I have forgotten all that I witnessed from the day I drank the pure milk from my mother’s breast until this moment, by reason of what the hands of men have wrought. And God knoweth all that was, though men know not. Say: O people of blindness! Come ye forth from your dwelling-places to enter the sanctuary of light, the darkness of the Manifestation, the Most Great House of God, whose decree hath been recorded in the tablet of the heart by God’s leave, the Most High, and hath been witnessed.

I conclude these words with what the Dove of Light warbled aforetime upon its arrival in the land of joy, trilling with the melody of the heart: Thou knowest, O my Beloved, what I have intended, relying upon the face of God. Verily, patience hath been severed from me through my manifest love for the beauty of God. Thou knowest what the son of adultery intended against my blood deliberately. Nay, by the presence of Thy might, I shall not pledge allegiance to him, neither secretly nor openly. O God, hasten the day of my blood, then my tears upon the dust while reclining. Would that my day were the day of my blood, thirsting upon the earth. Glorified be God far above what the ungodly describe in their glorification, with a great glorification. And praise be to God, the Lord of the worlds, in all originality. It is finished.

BH00232: The essence of glorification and the source of sanctification…

He is the Exalted, the Inaccessible, Most High

The essence of glorification and the source of sanctification befitteth the sovereign of wondrous and lofty might who, through the outpourings of the oceans of His grace and bounty, caused the realities of beings

and essences of all things to ascend from the abasement of nothingness to the throne of glory and existence. Through the trump of power and sovereignty He breathed the breath of life into the bodies of abstract essences and manifest realities, illumined the mirrors of subtle knowledge with the wondrous effulgence of His all-encompassing mercy, and made manifest the precious ornaments of the abstract realms from the dawning-place of beauty. Thus do all created things, from the heights of the loftiest heavens to the earth below, testify that He is the Sovereign of existence upon the thrones of all contingent beings, and He is the King, the Desired One, in the realities of all things known. Sanctified is His holy Being from every pure description, and hallowed is His sanctified Essence from every abstract attribute. Through His sovereignty of oneness He is seated upon the throne of uniqueness, and through His majesty He dwelleth upon the seat of His bounty.

Then did the ocean of supreme loving-kindness surge, and the sea of greatest grace was stirred into motion. The seas of favor were set in motion and the rivers of generosity overflowed, until He removed the garment of glory from the countenance of beauty. At once did the holy mirror and the eternal crystal raise the banner of being and manifest existence, and He lifted the luminous veil from His divine countenance, that it might herald the essence of light and the face of manifestation and the point of unity in the heights of Sinai, so that all in the kingdom would await the command of God and the countenance of God, until the eternal lamp would shine forth in the glass of the hearts of the servants and the divine light would illumine the niche of the breasts of men, that they might be drawn unto the Sovereign of the unseen realm and be attracted to the King of radiant glory.

He exalted this divine subtlety and heavenly grace through a third manifestation, as indicated by His—exalted be His station—words that the unitarians were powerless to comprehend and the sanctified ones failed to recognize:

> “This is the first that We have sent down in the Book—a glorious remembrance—and the last that We have manifested—a wondrous command. They rejected both, so We strengthened them with a third figure, a remembrance from God, the Mighty, the Beautiful.”

Thus were the eternal heavens raised up, the divine stars made manifest, and the moons of unity rose. The rapture of joy was adorned with melodies of delight, and the doves of months warbled upon the branches of the camphor tree. The nightingale of glory sang upon the twigs of the Lote-Tree of Sinai, and the white dove chanted upon the boughs of the tree of richness. The sphere of joy revolved in the heavens of loftiness, and the orb of eternity coursed upon the mighty sea. The Sovereign of the Cause was seated and established upon the throne of command, even as the Dove of Glory warbled in the Sermon of Light, and the Nightingale of Faithfulness sang upon the branches of the Tree of the Unseen Realm:

> “Verily His sitting is better than the worship of both worlds. For this let the strivers strive! For this let the sincere doves take flight!”

I swear by the essence of glory and the point of decree upon the throne of destiny that the sitting of that Most Great Light is greater than whatsoever is in the heavens and earth. This is a fire that was kindled by His blessed self within His own self, without any fire having touched it. Nay, this dawning of the Sun of the

Unseen hath never passed through the mind of any among the near ones or the sincere, as the Primal Point and the Most Glorious Beauty—may the spirit of all who dwell in the realms of revelation be sacrificed for Him—have said concerning them:

> "No tidings can describe Him, no thoughts can comprehend Him, the most precious hearts of the unitarians cannot attain to His exalted threshold, nor can the mere intellects of the sanctified ones reach His most holy court."

They are the glory of revelation and the manifestation of divine attributes, unique without peer or likeness, sanctified above association and glorification. Glory be to God from these non-existent imaginings and these rejected evil utterances!

O people of the Bayan! Hear My call and turn from your transient selves to the Eternal Beauty, and ascend from your thoughts of nothingness to the ancient heavens, that perchance the breeze of mercy and grace may waft and divine lights envelop you. Then may you be seated in the pavilions of exaltation and the domes of grandeur, and rest upon the throne of honor and the seats of mercy, that you may hear with the ear of spirit the call of the Mystic Herald, awaken from the stupor of heedlessness, and witness the Ancient King seated at the right hand of power and might. This is the greatest outcome, the most glorious wisdom, and the most perfect truth.

If you act upon what has been mentioned in this luminous white page, you will hear the melodious songs of birds upon the camphor tree branches, which call you from all directions with the essence of attraction and the substance of rapture, and you will observe the manifestations of joy upon the thrones of delight, how they circle around you. Therefore ascend by the cords of enlightened hearts, that while divine mercy's breezes blow from the orient of the soul and fragrant musk wafts from the north of the Beloved's hair, you may take your portion of life and obtain the endless everlasting blessing. This is eternal life and perpetual grace.

Know the value of these days—the Beauty of the Cause will not always be manifest. "The Beauty shall be concealed in the veils of glory, and you shall then supplicate and cry out." Therefore while the springs of mercy flow and the clouds of grace are raised and the seas of love are surging, strive not to be heedless of His good-pleasure nor to fall short in His commandments and prohibitions.

This evanescent, lowly servant swears by God that I am fearful and trembling as to how I might fulfill the conditions of servitude and raise the banner of service. At every moment I prostrate myself upon all the earth before His blessed Beauty and with every tongue I beg and hope for His mercy. Bear witness that I have left no spot on earth but that I have fallen prostrate upon it before God, the Mighty, the Glorious, the All-Praised, and I have left no tongue but that I have called upon God with it—and God is aware of what I say. I am naught but an abject servant in His holy court. The eyes of the heedless are asleep while this servant's eyes constantly await His mercy in fear. All souls are at rest while this body awaits grace in the dust of lowliness. Thus it has been submitted in petitions to Him:

> "Glory be to Thee, O my God! Thou seest that all eyes are sleeping in their beds while the eyes of Baha await the wonders of Thy mercy, and all servants are resting upon their couch of glory

while the countenance of hope lies upon the dust, yearning for the ornaments of Thy compassion."

Glory be to God! How can there be existence for aught else before the manifestation of Him Who is the Sovereign Truth? What station hath nothingness in the presence of the revelation of the standards of pre-existence? What mention can be made of the ephemeral before the Eternal Throne? Where is the non-existent servant in the court of the Sovereign Lord? What position hath the slave before the Master, or the abject before the Mighty, or the lowly before the Exalted? Nay, I seek God's forgiveness for all that hath been and shall be mentioned. We are utter nothingness and complete non-existence. We possess neither benefit nor harm, neither life nor resurrection for ourselves. We are all captives in the grasp of power and utterly poor before absolute wealth, for all who dwell in the kingdom exist in the realm of being, and the earth is held within His mighty grasp. "The whole earth shall be but His handful on the Day of Resurrection, and the heavens shall be rolled together in His right hand. Glory be to Him! High is He above the partners they attribute to Him!"

How subtle is this melody of the Mount from the Dove of joy! How wondrous is this pure wine from the countenance of delight! How sweet is this most glorious song from the throat of the Spirit! How delicate is this crimson rapture from the white Face! Until the extinguished fire blazes forth, and the frozen earth melts, and the lifeless essence becomes animated, and the withered body stirs to life.

Thereafter, observe the ordinances of God for the love of God, for this is greater than all good and more exalted than all knowledge. For whatever degrees of knowledge have been ordained by God are themselves the known, and there is no knowledge superior to God's good-pleasure and His commandments. Deal with one another with the utmost love and kindness. Should anyone commit a wrong, forgive him; remind him with perfect love. Be not harsh, neither show pride and arrogance toward one another, for I swear by God these are among the requirements of the heedless soul, and utter heedlessness leads to destruction. I take refuge in God from its evil and its cunning. You too should seek refuge, that perchance Alexander of the age might raise a barrier of illumined brass between, bringing relief from the Gog of passion and the Magog of blindness.

This is a leaf that speaketh of the mystery of attraction. Were ye to know, ye would surely read it and bear witness that He is indeed the Truth, there is no God but Him, and we are all His worshippers. And ye would be certain that I am a servant who hath believed in God and His signs, if ye would but understand. This humiliation sufficeth for all the people of the Bayan, that the Sovereign of the Cause is concealed in the pavilion of being and hidden in the treasuries of mystery. None knoweth in what land He dwelleth or in which realm He moveth.

Then did the Dove cry out from the pole of the heaven of mystery, and the pillars of the mighty Throne were shaken, and the Most Glorious Countenances donned black garments upon seats of exalted glory, and the Dove of Sorrow warbled in the mystery of words with a hidden and mysterious call, and the secluded maidens in the chambers of the Throne shall surely weep with novel and sorrowful verses, and tears shall flow from the pure eyes of the crimson ones upon cheeks of resplendent glory. At that moment, when I heard the cry of weeping from the Kingdom of all things, I ceased speaking and returned

to the remembrance of God, the Mighty, the Praiseworthy, unto Whom belongeth the Kingdom of this world and the hereafter, and unto Whom do all return. And praise be to God, the Lord of all worlds.

I have but one expectation from the people of the Bayan, and make this entreaty: then I do adjure them by God, the Almighty, the Most Exalted, the All-Subduing, the Self-Subsisting, that they make no mention of Me, neither with love and affection, nor with hatred and aversion. It seemeth that the good-pleasure of God lieth in this, and God sufficeth as a witness and a guardian between Me and them.

The Kitab-i-Nur hath not been dispatched, notwithstanding the exceeding urgency and repeated insistence wherewith this matter was pressed. Be ye not negligent. It is of paramount necessity for all the people of the Bayan. His Excellency Mulla Zaynu'l-ʿÁbidin—may the blessings of God rest upon him—must exert the fullest endeavour to bring it to completion. By the Lord of the heavens and the earth! Verily, it is a Book mighty and dearly-beloved, and verses that reign supreme, the Self-Subsisting. Write it in the fairest script, to the utmost perfection ye are able to attain; then read it with love, if ye would fain ascend unto the heavens of attraction and mount up unto the clouds of holiness….

BH11278: Kitab-i-Wasiyyati (Book of My Testament)

Section 1: "This is the Book of My Testament after…"

This is the Book of My Testament after Me. O people of the Concourse, hearken unto it!

In the Name of God, the Living, the Self-Subsisting, the Eternal, the Single, the Powerful, the Holy.

O Thou Who art hidden in the unseen realm! Hear the call of this blessed, radiant Leaf which speaketh by the leave of God and addresseth you from behind the veils, from the right side of the Tree of Life in the Mount of Glory, the Holy Land. God, there is no God but Him, the Living, the Mighty, the Powerful, the Beloved. He is the One Whom God hath made the Self-Subsisting over all who are in the heavens and the earth and whatsoever is between them. And He is the Truth, there is no God but Him, the Guardian, the Self-Subsisting.

Verily, it is the Lamp of Eternity which illumineth the Lantern of Heaven like unto the sun in a crystal dome. O people of the Concourse, before it fall ye down in adoration! Say: Verily, it is the Path of God which is established upon the Throne of the unseen realm. Pass ye thereon that ye may prosper. Verily, it is the Ark of God which saileth upon the sea of light. Embark therein that ye may be preserved.

Say: Verily, it is the Rod of God which became a serpent to those who prostrated not before God, the Single, the Powerful, the Praiseworthy, and a blessing unto those who attained the presence of their Lord. Say: Verily, it is the Cave of Oneness. Whoso entereth therein is saved, and whoso turneth away therefrom perisheth. Yet few of you are mindful.

Say: Verily, it is the Fountain of Life. Whoso drinketh a drop therefrom hath entered the Tablet of Immortality. Hasten, O people of the Concourse, that perchance ye may drink! Say: Verily, it is the Command of God which hath been breathed into the Trumpet of Creation, whereupon all who are in the heavens and the earth have swooned away, save a few of His sincere servants.

Say: Verily, it is the Fire of God which hath been kindled in your hearts, yet ye perceive it not. Say: Verily, it is the Throne of God whereon the Manifestation of His Self hath reclined, and whoso is thereon is on the straight and extended Path of Truth. Say: Verily, it is the Water of the Cloud which floweth by God's leave in pure rivers, yet few of you ponder.

Say: Verily, it is the White Hand in the Mount of Decree, calling unto you from every direction, yet ye remain heedless. Say: Verily, it is the Sun of Oneness which hath risen from the Horizon of Light. Behold it, O people of the Concourse, if ye have eyes to see! Say: Verily, it is the Moon of the unseen realm which hath appeared from the direction of Heaven. Hasten unto it if ye be of those who believe.

Say: Verily, it is the Handiwork of God. Can any creation of the servants resemble it? Nay, by thy life, even though all may possess power. Say: Verily, it is the Sovereign of Judgment. Can anyone share with Him in authority? Nay, by thy Lord, though all may claim such for themselves.

Say: Verily, it is the Lamp of Command which shineth by God's leave from behind the glass in the Land of the unseen realm, the hidden Glory, encompassing your hearts so that all may be convinced that there is no God but Him, the Mighty, the Guardian, the Powerful. Say: Verily, it is the Countenance of Light which hath been established upon the Throne of Bounty. Recognize it that ye may be guided.

Say: Unto whom belongeth the sovereignty this Day? Thou shalt not find any possessor of light who will answer. Then shall We proclaim: Unto God, in Whose grasp of power is the Kingdom of the heavens and the earth. There is no God but Him, the Living, the Guardian, the Self-Subsisting.

Say: Were ye to search throughout the highest heavens and all therein, and the lowest earths and all that are thereon, would ye find a creator other than God? Say: Glory be to God above that which ye imagine! Say: Verily, in the wonders of the verses are clear proofs for a people who are guided. Say: Verily, in the creation of your souls and hearts and the differences in your stations are signs for you, if ye would know. Say: Verily, in the spirit of the verses are manifest evidences and pervading fragrances for a people who perceive.

Say: Verily, the rivers of utterance have been concealed in the garden of light. Such is the decree of God which was ordained aforetime in the Book of thy Lord, and we all believe in them.

Glory be to Thee, O Lord my God! Do Thou reveal the rivers of Thy sovereign might that the water of unity may flow within the inmost realities of all things, in such wise that the ensigns of Thy guidance will be upraised in the kingdom of Thy Cause and the stars of Thy luminescence will shine with a scintillating splendor in the heavens of Thy glory. Potent art Thou to do what pleaseth Thee. Verily, Thou art the Help in peril, the Self-Subsisting.

Glorified be He Who sendeth down the verses as He pleaseth, as a bounty from His presence! He is the Truth, there is no God but Him, the Mighty, the Beloved. With Him are the treasuries of light which He revealeth unto whomsoever He willeth among His creation, though the ungodly be averse. His is the creation and the command. He giveth life and causeth death, then giveth life through His grace as He willeth—a command from His presence unto a people who are grateful.

He it is Who hath subdued all authority by His decree and sent down the light by His leave. He is the Truth, there is no God but Him. Say: All are submissive unto Him. Say: The decree of thy Lord hath been fulfilled, the veils have been lifted, and the Light hath been established upon the Throne of the unseen realm. How is it that ye perceive not?

O people of the Bayan! Recognize the value of these days, then present yourselves before Him and fall prostrate before Him. Say: Woe unto you! The Beauty shall be concealed in the vestures of Glory, and ye shall then supplicate and lament. Say: This is the Dove of Remembrance, mentioning you more excellently than ye make mention. Say: Woe unto you and unto what your hands have wrought! Do ye call upon what your souls desire and associate partners with God, your Lord?

He it is Who created you and provided for you and made you to grow, that ye might walk upon the earth and believe in God, the Self-Sufficient, the Powerful, the Loving. Say: He it is Who appointed for you the sun for brightness that ye might be illumined thereby, and the moon for light that ye might be guided thereby and be among those who, in the darkness of the earth, are guided by the light of their Lord.

Do ye not see that the heavens of creation were raised up by His command, and upon them is established a sun from the light of thy Lord, and therein He hath ordained moons that shine forth and stars that radiate—a bounty from His presence unto a people who understand? Say: Verily, your hearts and souls and frames bear witness that there is no God but Him, yet ye comprehend not.

O people of the Concourse! Do ye find any changer besides God or any interpreter apart from Him? Say: Glory be to God above what ye associate with Him! Say: The light of God hath encompassed you from every quarter, and the Spirit of the Command strengtheneth you at all times, if ye would but recognize it. Say: The spirits of the Prophets are attached to His light. How is it that ye are not guided nor do ye see? Say: Is there any withholder or sender apart from God? Say: Glory be to God above what ye know!

Say: Verily, it is the light of your Lord in the wonders of the verses, from the right side of the yellow Tree upon white leaves. God, there is no God but Him, the Sovereign, the Powerful, the Goal of all desire. Say: He it is Who sendeth the winds as heralds from His presence, Who raiseth the heavens and sendeth down the light, that ye may be assured of the meeting with your Lord. There is no God but Him. His is the creation and the command, and unto Him shall all return.

He it is Who hath distinguished for you in the Book the paths of righteousness from error, and hath sent down therein the verses as an exposition of all things, a guidance and a light unto a people who understand. God hath decreed in the Book, after the Remembrance, that ye should turn to the Focal Point of the Command in these days. Whoso turneth away from the decree of his Lord hath indeed strayed from the path of God, the Mighty, the Powerful, the Exalted.

He it is Who warneth you of the fire of your own selves, as a recompense for what ye have wrought. Unto Him submitteth whosoever is in the heavens and the earth and whatsoever is between them, and all are assured of Him. Then shall the Announcer cry out from the unseen realm:

> “Those who have believed in God and His signs and have followed what God hath prescribed in the Book—these are the companions of divine justice and shall abide forever in the Garden of

Light. As for those who have turned away from the command of God, thy Lord, and have obeyed whatsoever their souls desired—these are the companions of the Fire, and therein shall they be punished."

O people of the Bayan! Is anyone able to produce the like of what God hath sent down in the Book? Say: Glory be to God! All are His servants and all are humble before Him. Say: He it is Who hath decreed in the Book the exposition of all things, as a guidance and mercy unto a people who remember. There is nothing whose decree hath not been sent down in the Book—a remembrance from His presence unto a people who perceive.

Section 2: "He is God Who sendeth down tranquillity, lifteth…"

Say: He is God Who sendeth down tranquillity, lifteth the veils, and dispatcheth the angels of victory with the hosts of the heavens and the earth to aid those who aid Him. Verily, He is the Mystery in the Tree, calling unto you from all directions—the Throne of Sinai, the Land of Revelation. God! God! The Mighty, the Luminous, the Powerful, the Guardian, the Goal of all desire!

Then are the allusions lifted from the words, and the heavenly maidens appear from behind the veils—a remembrance from One praised and glorified. Say: The likeness of those who turn away from the Countenance of Light and claim authority without being touched by the fire from the yellow Tree, is as the likeness of a shadow in the presence of the sun. Doth any light remain therein? If ye would but ponder a little!

And the likeness of those who believe in God and His signs and in the Countenance of Light is as the likeness of a light kindled from the Tree of Light, shining therefrom as if it were a yellow, radiant flame, delighting the beholders. And now hath the Command come at this moment from God—the Guardian, the Mighty, the Jealous—to purify me from His handmaiden, and accordingly are we acting.

O handmaiden of God! Depart from that house and dwell in another house—a command from the presence of One beloved and praised. Then seek forgiveness for thy sin and ask God for the wonders of His bounty, for He is the Truth, there is no God but Him, and we are all supplicants of His grace.

Then bear witness that the entire Command is from His presence, and the heavens are folded up in His right hand, and the angels prostrate themselves before His Countenance, and the sun and the moon and the stars are apprehensive through fear of Him. He is the Truth in the heavens and the earth and whatsoever is between them, and all are in dread of His awe. Say:

Glorified art Thou, O my God! Thou art verily the Sovereign of the heavens of grandeur and the King of the realm of splendor. Thou forgivest whomsoever Thou willest, and chastisest whomsoever Thou willest; Thou aidest whomsoever Thou willest, and abandonest whomsoever Thou willest. In Thy grasp is the kingdom of all things; Thou rulest whatsoever Thou desirest by Thine irresistible command "Be," and it is. Unto Him belongeth the unseen of the heavens and of the earth and whatsoever lieth between them, and He verily knoweth all that ye perform and all that ye conceal.

Glorified art Thou, O my God and my Lord! Thou knowest full well that I summoned Thy servants only according to that which Thou didst prescribe in the Book, after Thou hadst made me to hearken unto Thy Call upon the Mount of Decree, proclaiming:

> "O all things! Ye are in truth bereft of that which God Himself hath witnessed, and bear no true witness."

Thereupon the heavens were upraised by His Command, and the earth drank deep of His waters; the decree of Thy Lord was accomplished; the Ark of God rode securely upon the surging waters of a righteous Cause; and it was proclaimed: "Away with the people of corruption!" Thus would Thy remembrance endure in the kingdoms of the heavens and of the earth, and Thy sovereignty be established over all things; for Thou art verily the All-Powerful, the Well-Beloved.

And verily this is the mystery in the cycle of successive worlds; none shall attain unto the reality of this matter save he who cometh unto God with a thankful heart. Say: Fear ye God, and follow not the promptings of your own selves. Do whatsoever God hath commanded you in the Book, for therein lieth your supreme good, did ye but know. He it is Who hath enjoined upon you righteousness and prosperity, Who hath made manifest unto you the fountains of wisdom, and Who hath taught you that which ye knew not.

It beseemeth no soul to alter a single letter of the Book, nor to exchange a single decree thereof, save him who hath revealed it aforetime, for He it is Who sendeth down again, through His bounty, whatsoever He willeth, for the guidance of a people who are rightly directed. Say: Woe betide you! Can ye find any beside God who maketh lawful or unlawful, or any giver besides Him? How is it that ye are not awakened, that ye reflect not?

I counsel you, O servants, with that wherewith God hath counselled you aforetime in Tablets inscribed with the fingers of might: Bear witness within your hearts that the Remnant of God in these days is the Manifestation of Light, and the fulfillment of the awaited promise—a truth whereof there is no doubt. Verily, We are all expectant.

Say: Fear ye God, and unite in His Cause, and diverge not. For he, verily, is the Burden borne by the heavens and the earth, and the Most Great Word enshrined in a treasured, exalted Book. They who have turned away from God, thy Lord, and who pervert the words from their rightful places—these have forsaken the straight Path, and of their plight they remain unaware.

Say: This is indeed the Path of God in the heavens and the earth; upon it have all the Prophets and Messengers trodden, while ye remain heedless. Fear ye God, and exchange not light for darkness, nor pearls for stones, nor morn for eve—how little is it that ye comprehend! He it is Who created you, and fashioned you, and thereafter shed upon you the radiance of His wondrous bounty, and strengthened you with the hosts of the heavens and the earth, that haply ye might be thankful. Bear ye witness then that I am but a servant who hath believed in God and in the Manifestation of Light, and hath taken his seat at the Point of Sorrow, in utmost abasement, moved by naught save the thread of grief traced upon the Tablets of might and grandeur.

O people! Have ye heard aught from me save the words of servitude? Say: Woe betide you! Do ye profess to believe in God, yet against His servant do ye devise falsehoods and trespass His right?

Say: Were I to recount but a drop from the oceans of grief that beset Me in these days, the souls of all created things would perish, and the skins of the sincere would shudder with terror.

Glorified art Thou, O my God and my Lord! Bring Thou nigh the days of my ascension unto Thee, and uplift me unto the court of Thy sanctity. Wert Thou not the One Who respondeth to the cry of the distressed when he calleth upon Thee? Behold, I am the first who hath cried out unto Thee; answer, then, my prayer, and remove from me all affliction, for Thou art verily potent over all things. Verily, Thou art the True One, the All-Knowing, the Knower of things unseen.

Thou hearest my lamentations and my cries, and beholdest the agitation of my heart and the burning of my soul in the depths of my bosom, as though it were consumed even as oil in vessels firmly set upon a sea of fire. Wilt Thou not, after all this, show mercy unto me—after Thou hast uplifted me unto the heavens of Thy majesty, and after mine own certitude that Thou art God, there is none other God but Thee, the Almighty, the All-Powerful, the All-Forgiving?

And shouldst Thou withhold my ascent, then strengthen Thou mine arms in the promotion of Thy victory, and make firm my steps upon Thy straight Path, for Thou art verily the All-Compelling, the Self-Subsisting.

Verily, those who have uttered against Me that which they heard not from Me—these are but the creeping things of the earth, void of knowledge of the Cause and bereft of any understanding. Say: Doth not suffice you the Radiance of the Light Who is seated upon the Throne of Command, dispensing from behind the veils of concealment a Cause sent down from God, the All-Compelling, the All-Subsisting?

O people! Did I not summon you by God and His signs, by the Manifestation of the Light, and did I not bear witness unto you the paths of guidance and the Remnant of the Awaited One? Better indeed would it be for you, did ye but know.

Say: Are many lords better, or God, the One, the Peerless, the All-Powerful, the Almighty, the All-Compelling, the Well-Beloved?

He it is Who hath raised up the heavens and sent down the Book with the truth, wherein are clear and manifest signs, and scriptures firmly established. How is it that ye reflect not, nor take heed?

He it is Who hath revealed unto you the wonders of Paradise, wherein are fashioned houris who mirror forth the very essence of beauty, a bounty bestowed by One Who is Wise and Compassionate. Verily, therein are trees as though planted upon the Mount of Fire, and yet, there is none other God but He, the Sovereign, the All-Feared.

And therein are rivers, where the waters flow from the Ocean of Pre-existence, gleaming like unto pearls of purest white, that haply ye may drink thereof. All this hath been prepared for you, yet how little is it that ye perceive!

Hasten then, O concourse of men, that perchance ye may enter the Paradise of your Lord, the Most Merciful, and therein partake of the delights thereof. This is but an admonition unto you and unto such as have prostrated themselves before the face of God.

Thus did God ordain that Joseph of Light be made a sovereign over the City of Exposition; yet the people, one and all, lie dead within the veils of their own selves.

Know ye that these leaves are a proof of My servitude before His Countenance, did ye but comprehend. Otherwise, cast them into the river, that perchance the dwellers of existence may attain unto certitude in the signs of their Lord.

BH01936: Your letter arrived. Praise be to God that we…

He is God, exalted be His glory, the Mighty

Your letter arrived. Praise be to God that we dwell beneath the shade of His grace and are blessed with the fruit of His bounty. God willing, may you ever ascend to the heaven of holiness and stations of intimacy, and remain seated and at rest upon the throne of love for the Peerless Lord and the Beauty of Glory.

And further: at this time certain words have been heard from the people of that land which became a source of profound astonishment unto me. For if any should make mention of this servant, such mention would not occasion dissension; seeing that it is clear and evident that this servant possesseth no mention and no cause of his own. Rather, through this servant is dissension allayed, even as it was allayed this very year. And this servant had imagined that, on the part of the friends there, by reason of this most great test which hath befallen me, the utmost love and affection would be made manifestâ€“not that, because of the false words of an accursed one who hath believed in no Lord whatsoever, so many vain and meaningless utterances should be spoken and repeated. This despite the fact that the Book of Light [Kitab-i-Nur] had been sent; yet they did not see fit even once to read it, and to take heed, that they might refrain from uttering such words as these.

Now all must become aware, and this lowly, insignificant servant who has been imprisoned several times, been seized, and finally become rejected by the servants and banished from lands, can no longer bear the transgression of the companions. After all, some measure of mercy and justice should be found in the world. I swear by God that never has there been nor is there any thought except servitude. However, since matters have now reached this point, mention must necessarily be made so that it may cause people to become aware.

As for the verses revealed in the Book of Light, His Holiness Himself sent all of them to Mirza Rida-Quli, may God's blessings be upon him. Among them is this: "God has ordained much good for thee and preferred thee above those who have believed in God's signs, that thou mayest be well-pleased with God thy Lord and recite what God reveals unto thee," etc. And in another place He says: "We have commanded those who have believed in God's signs to follow thy word in thy Lord's Cause, and We have made thee a warner from Our presence that thou mayest cast knowledge and wisdom into the hearts of these," etc. And there are many more such verses.

Now judge fairly—were these statements proper that were made in gatherings and spread among people, even though in all of [the Book of] Light there is no mention of anyone from among the divines and martyrs except this servant? God willing this will be seen. My purpose in this argument is not to establish rank, and I swear by God that I am not worthy of such mentions, but I say this that perhaps the servants may become mindful and not make statements according to the promptings of self. The choice is yours. And peace be upon whoever follows guidance.

If they would only understand these two verses, it would suffice for all in the heavens and earth. Otherwise the solid rock can never perceive or touch the Holy Spirit. Since whatever occurs in that land is seen through your eyes, as you have authority over all of them, therefore these few words were ventured. Please forgive me.

BH00115: Qasidiy-i-'Izz-i-Varqa'iyyih (Ode of the Dove)

Introduction

The lightning-flash of beauty's lights drew me, Before its dawn all suns withdrew unseen.

As though the solar blaze, from grace's glow, Illumed the worlds, and dazzled all between.

For joy thereof, the musk of cloudless realms was stirred; For loftiness, the Spirit of all heights arose.

By one breath, the Trump of Resurrection swelled; By one soft breeze, the shade of clouds (1) then flowed (2).

Her radiance made Mount Sinai of Eternity appear, Her splendor caused the Light of Glory to draw near; (3)

From her sunset the Sun of Manifestation rose, (4) From her dawn the Moon of Months rolled crystal-clear.

From her sweet locks the fragrance of union breathed (5), From her glances Beauty's eye found peace bequeathed (6);

By her face's light the Face of Guidance found its way, By her visage-fire (7) the Prophet's soul was wreathed. (8)

Her eyelash-arrows pierced through every faithful breast, Her curling tresses stretched o'er Being's lofty crest; (9)

My soul's supreme desire—the ground whereon she walks, And Heaven's Throne becomes the earth her feet have blessed.

In every eye I've wept to gain her sweet embrace, In every fire I've burned through separation's space; (10)

I've spread my all beneath her feet in humble prayer—O grant me, Love, one glimpse of that celestial face!

Upon my heart—and this my first and fondest prayer—(11) I sought union's presence everywhere with care;

I traced the letters of nearness on every clod, (12) Yet swift approach to her light I could not dare.

For had I hastened toward her radiant union bright, Distance would cast me back from proximity's sight;

And when I raised my hands to reach her sacred bond, Her sword struck down—such is love's destined plight. (13)

My only care was but to bind love's sacred tie, Her purpose naught but severance of bonds thereby;

I said:

> "My soul's your ransom—what ails me but your sight? Have mercy, hide not my disgrace from every eye!"

Grant me, through love's excess, some compass for the way—That it endure eternal through time's endless day; (15)

The secret of appearance shone forth from her dawn, (16) All creation rose—my resurrection's ray!

Hussein's own grief I've carried for his sorrow's sake, The universe's blindness for my Guide's sweet sake; (17)

You are my heart's hope and my spirit's dear delight, Soul's sovereign, my light, my life's joy for love's sake!

Grant me union's triumph after exile's pain, Bestow friendship's spirit after sorrow's strain;

From my burning heart love's fire blazed bright, (18) From my sighs the light of vision came again. (19)

The sea of heaven grows parched from my thirst's heat, The river of splendor cannot make complete

My drought—on every dust of every shrine I've sworn, (20) To lay my longing at her blessed feet.

Behold! She speaks through blood that from my eyes has run, My tears make the vast ocean but a single one

Small drop; my burning makes Abraham's fire seem But ember; from my grief joy's sea has turned to stone.

From my despair all sorrows learned their art to flow, My brilliance dimmed, my light grew faint and low, (21)

My radiance quenched from that bright enemy's disdain—(22) My bones waste thin, my flesh grows weak with woe. (23)

My heart burns hot with passion's searing fire, Your love's wind fans the flames of my desire;

Separation melts me like the morning dew—(24) Union alone can lift my spirit higher.

The secret of my sorrow nearly rent the sky, (25) My heart's deep care made earth's foundation sigh; (26)

My burning heart spoke through my weeping eye, My spirit's sighs turned pale my visage high. (27)

I moan (28) all night from mockery (29) and blame (30), I cry all day (31), bereft of fortune's claim; (32)

I've reached the height of lowliness and shame—(33) Her memory strikes my tongue completely lame. (34)

The houris of the chambers don the dress Of mourning black in every hall's recess,

From my heart's grief; I've brought to every heart All sorrow's weight and anguish's distress.

She called to me from realms beyond my sight: "Be silent now! (35) Hold back your tongue from flight—(36)

Take back each word that you have dared to say"—Thus Love commands, and I submit to night.

How many a Hussein like you has sought my heart, How many an Ali played the lover's part!

How many a beloved above you loved me true, How many a pure one matched your spiritual art!

They cried through all the ages, yet could not win One glimpse of union's light to enter in; (37)

From my dawn the Sun of Manifestation shines Like stars beside my radiance within.

From my appearance the Simple Light gleams forth Like lightning; from my spirit's secret worth

The mystery of Being crawls like ants; From my love's fire all fires draw their birth. (38)

From my nature (39) God's own nature (40) took its creed, (41) From my palm Heaven's palm was guaranteed; (42)

The Command's command came from my manifest will, (43) The Judgment's justice from my wisdom's deed.

The ocean's waves grew calm from my heart's surge, The Holy Spirit stirred from my joy's verge;

From my one glance (44) Moses of Eternity swooned, (45) From my flash the Mount of Mountains felt the scourge. (46)

From my command's spreading, souls assembled came, From my spirit's breath dead bones (47) burst into flame; (48)

The Spirit of Command circled round her house, The House's Spirit rose from my visage-flame.

The realm of highest knowledge in affliction's bower, The secret's voice declaring in its hour—(49)

Before my dot all guidance prostrate fell, (50) And nobles came as envoys to my power. (51)

From my sweet strain the birds learned melody, Their song but echo of my harmony.

Thou mad’st suspicion’s law thy bitter creed, And drank strange love, forsaking fealty.

With attributes thou cam’st, with lineage crowned, With names that from the righteous path rebound. (52)

Thou’st bound thy soul to mine in description’s chain—But limits are the greatest error found.

In vain thy hope for union with me burned—No compact thus was made when faith was earned.

So drink of time’s affliction from each cup, And taste the blood of wrath for blood returned. (53)

Cut off all hope from every comfort’s touch, Crush down desire from every longing’s clutch.

Blood-spilling in love’s doctrine is ordained, Heart-burning was my covenant from such. (54)

Sleepless (55) the nights from every stinging dart (56) (57), Cursed be the days that keep us long apart!

According to my law, destruction’s draught, (58) (59) My creed: fate’s conquest, mercy’s counterpart. (60)

Leave love’s pretense, or bow to what must be—Thus runs the law ordained eternally.

I called to her in secret: O my love, My hope’s fulfillment and my mystery!

Behold me present ʿneath thy power’s throne, Behold me trusting what thy will has sown. (61)

Behold me seeking all that thou dost love, Behold me leaning (62) where thy judgment’s known. (63)

This breast awaits thy conquest’s piercing spear, This flesh yearns for thy sword’s dominion drear.

Thy fire’s my light, thy wrath my heart’s desire, (64) Thy blow my rest, thy doom the goal I hear. (65)

Behold these tears from mine eyes freely flow, Witness my heart’s secret, how faint and low!

Each day I cast the spears of utter loss, Each night thy sword of refusal laid me low.

I read denial’s book in every line, Won curses from all lips in each design.

With idolatry’s thrust at every breath, Pierced by rejection’s lance through all of time.

As though time’s trials on my soul descended, As though fate’s swords against my neck were bended—(66)

Jacob’s grief (67) and Joseph’s prison cell, (68) Job’s affliction (69) and Abraham’s fire blended,

Adam’s sorrow and Jonah’s exile deep, (70) David’s cry and Noah’s tears that weep, (71)

Eve’s separation, (72) Mary’s burning pain, Isaiah’s trial, Zechariah’s grief to keep. (73)

From my grief’s drops hath every fate been sealed, From sorrow’s flood each trial was revealed.

Behold my wandering through the lands alone, Witness my desert solitude unconcealed. (74)

When mine eyes opened, (75) heaven's vault did weep, (76) From my heart's dawn earth's morning light did leap. (77) (78)

From my grief's spirit, eternal breath was torn, From sorrow's gleam, the highest throne did steep. (79)

Existence reddened from my heart's own blood; The branch of witness sprouted from my tears. (80)

Bitter trials on thy path taste sweet; Sweet eternity from others tastes austere. (81)

About my neck iron's mark is clearly traced, (82) (83) Upon my feet the heavy chain's embrace. (84) (85)

No day has passed but I was burned within By hints in verse or prose's naked grace.

My soul departed and my heart dissolved, My secret boiled as anguish round me revolved.

I stayed bereft of soul and heart and breath—My self's survival left me most involved.

From lofty secret, all decrees fell down—Would that my nature never had been raised.

Thus woes encompassed me on every side; Thus judgments slew me at every phase. (86) (87)

I soared unto the goal of Unity, Reached the encounter's eye in secrecy.

Thy description in my seeing I beheld—From thine eye comes each glance's mystery. (88)

If bound by limit, then thy bound appears, If by description, thy attribute clears. (89)

From my disturbance, night's darkness took form, From my joy, day's bright light through years.

No harm if I'm cast out, for I have won The highest light upon my rising sun.

I found companionship in holiness, And migrated in purity, mine exile done.

I trusted in the light from my inner gleam, And soared with spirit in my secret dream.

I call thee, Life's own Soul:

"Come, take away What of the self within me yet may teem!"

O Spirit of the Cloud from throne descend! Thou hast no measure for my low's extent.

O heart, arise! Go forth from this low land Where honor finds no dwelling or content.

O patience mine, endure what thou hast seen In thy Beloved's pleasure, harsh or keen.

The Spirit called to me and said: "Be still, For all thy proofs have made thy knowledge clean.

Leave what thou'st known and worshipped long before—Thy shirk and unity are at my door.

Mount Sinai's glory is but chaff to me, Light's brightest ray is darkness at my core.

Thy verses speak the Truth—yet but for youth, Thy praises tell of Thee—for my poor truth.

From holiness I evermore abide, No bound can set me, wandering far and wide.

How oft the Just I counted as unjust, How oft the Wise as ignorant and dust.

The lasting seemed but fleeting in my sight, The knower knew not aught of my true light.

The worshipper appeared a tyrant proud, The kneeling found no honor mid the crowd.

The scrolls (91) of heaven on my soul were sealed, The pages (92) of splendor from my page revealed.

From out my atom, Sun of worlds arose, From out my drop the boundless Ocean flows. (93)

All songs of men resound from throat of bee, Or cricket's chirp—such music is to me.

All minds are drunken with my secret wine, (94) All souls are quickened by the breath of mine. (95)

All gods (96) are gods through issuing of my word, All lords (97) are lords where wisdom's tide hath poured.

The land of spirit walketh by my voice, The mount of Sinai made my foot its choice.

My light became the star of Manifest, My soul the Sun of Joy made manifest.

Bright verses, radiant, downward swiftly run, Pure tokens blazing where their course begun.

Raw jewels of thought in richest crown are set, Bright rays of wisdom in their robe are met.

From the Kaf of My command (98) flows every law, From My secret grace springs all that mortals saw;

Thou turned'st from My face to thy fancy's dream, And ran'st the waters of conjecture's stream.

Thou held'st not straight to the unseen light's way In what thou wrought'st within, and cast away

My handiwork (99); now grasp the Cord divine In outward form, and know the Light is Mine.

Pierce through the veil of nearness without sign, Behold the Holy Beauty that is thine;

Be still—the powers of the Throne shake sore, Be patient—eyes unseen weep evermore.

A meaning past all knowledge in thee lies Hidden from every mind that thinks it wise;

Take joy and comfort in the sacred mystery, And guard it well if thou art true to Me.

Were I to lift the veil from what thou'st seen, Existence in an instant would convene

To nothing; thus the decree flows from above, Thus runs the judgment of My power and love.

Blessed are they who win by keeping faith, Blessed who come beneath My mercy's wraith;

Blessed the lovers who their life-blood spill, Blessed who trust in My compassionate will.

Blessed the pure who hasted from every side To dwell within My lordship's shadow wide.

Following annotations by Baha'u'llah

An allusion to His saying—exalted and glorified be He—"on the Day when God shall come in the shadows of the clouds."

An allusion to the passing of the mountains, that they shall pass as the clouds pass, even as He saith:

> "Thou seest the mountains and deemest them fixed, yet they pass as the passing of the clouds."

All this pertaineth to the signs of the Resurrection and to what shall come to pass therein.

Brightness; radiance.

The rising of the sun from the West.

That is to say: from the sweet breaths of Her tresses there is wafted the fragrance of joy and praise, and the musk of mercy and glory, blown from the northern quarter of the Garden of Divine Identity, spread forth from the right hand of the Garden of Everlasting Singleness—so quickening and rousing that perchance the decayed bones of the essential realities of contingent being, through those beauteous breezes and those delightful fragrances, may be ennobled with everlasting life and eternal vitality, from an imperishable cup and a peerless new wine; and may glory in the pride of existence. Likewise, from Her countenance the Eye of true Beauty—whose lowest sign is the Sun of the heaven of being—was illumined, brightened, and made resplendent by beholding that vision. Glory be to God, its Originator, above all that ye recount.

Meaning: "was illumined / was made bright."

The ʿfire' of love.

(Explanation of the Moses allusion): Even as Moses purified the soul, breathed upon by the Spirit of the Merciful and lodged within the human temple, from the sandals of earthly suppositions; and manifested the Hand of divine power from the bosom of grandeur and the mantle of bounty; he entered the holy, blessed, and fragrant vale of the heart—the seat of the throne of the divine Theophany and the chair of the utterance of the Lord of might. And when he reached that Sinai-land stretched forth from the right hand of the Spot of Light, he inhaled the sweet fragrance of the Spirit from the everlasting East, and perceived the lights of the Eternal One from every side without "sides."

From the heat of the fragrance of the love of God, and from the flashes of the embers of the Fire of Oneness, the lamp of identity was kindled and inflamed within the lantern of his heart, after the veils of glassy selfhood were removed. And from the wine of reunion with the peerless Countenance, and the limpid wine of the Everlasting One, he attained—after the effacement of contrary states—the vales of abiding sobriety and everlasting wakefulness; and through the attraction of yearning for the meeting, gained knowledge of the City of Delight and Eternity. And "he entered the city at a time of heedlessness

of its people”—then he was gladdened by the Fire of the Ancient God and illumined by the Light of the Most Great God, even as He saith to his family: “Tarry ye; verily I have perceived a fire.”

And when, from the Tree neither of the East nor of the West, he discerned the countenance of guidance and apprehended the grace without beginning, he turned from the perishing face of otherness unto the abiding face of divine Singleness, and was honoured thereby; and he found that wondrous, impregnable guidance in the kindled fire hidden within unseen hearts—hence he said: “or I shall find at the fire guidance.” Likewise perceive the intent of the blessed verse: “He Who hath made for you from the green tree a fire.” Would that there were found a listener, that a drop might be mentioned from the ocean-flood of this sea of fire and this surging, treasure-laden sea of sparks; yet better it is that this pearl remain concealed within the shell of the sea of identity, and hidden within the vessels of the secret, that every stranger may be deprived and every intimate become an intimate of the Ka’bah of glory and enter the sanctuary of beauty.

How blessed the soul that melteth the cage of the body with the fire of love, and findeth companionship with the breath of the Spirit, that it may attain lofty rest through exalted mercy and be endowed with sublime bounty and honour. All that hath been set forth concerneth the degrees of guidance and the stages of purification in the station of Moses—upon our Prophet and upon him be peace; the purpose is the manifestation of these theophanies in the visible realm. Otherwise, that blessed One was ever guided by the guidance of God and shall ever remain so; nay rather, the Sun of guidance shone forth from him, the Moon of grace appeared through him, the fire of identity was kindled from the fire of his inmost being, and the light of divine Singleness was illumined from the radiance of his brow.

This doubt is dispelled by his own word, when Pharaoh questioned him concerning the slain man and he replied: “I did it then, and I was of those who err. So I fled from you when I feared you; then my Lord bestowed upon me judgement and made me one of the messengers.” Here endeth the page—yet the theme is inexhaustible and remaineth.

Explanation of the imagery: “sahm” is the arrow’s shaft; “shafar” meaneth the root-bed of the eyelashes; “wahaq” (from al-wihaq) meaneth a lasso or noose. That is: for the arrow of the Beloved’s lashes the most exalted, luminous, sanctified hearts stand facing, yearning to receive it; and for the noose of Her tresses the head of universal, hidden, divine existence stretcheth forth to be caught therein. Deprived is the breast that attaineth not that arrow; naught is the head that entereth not that noose. Glory be unto Him above what we have uttered in His description, and exalted be He above what ye ascribe.

Meaning: all those exalted holy eyes, secretly veiled in the worlds of the unseen, and the visible eyes in the realm of being—whensoever, in any station and at any time, they wept and were made to weep—this was for separation from this servant, through beholding the lights of the Beauty of that Beloved. This is gathered from the outward sense of the verse; but its inward meaning none knoweth save God, and we teach of it but less than the letter of a letter. Likewise, grasp the intent of the other hemistich, that taste, yearning, attraction, bewilderment, passion, and love may arise within thy world of being, that thou mayest be honoured and attain unto thy own Sidrat al-Muntaha and thy Aqsa Mosque—namely, surrender to the decree and command of God. Verily your Most High Lord hath been in truth a witness over you, and in justice a trustee over us.

Meaning: “an aspiration / desire.” That is: I have been spread and laid out upon every land—from the furthest degrees thereof, from the land of the heart and beyond it unto the endless reaches hidden in the veils of the unseen, down to the lowest land of manifest existence—so that perchance that Foot may step upon the heart, the abode of unseen mysteries. And this is the utmost yearning of the sanctified hearts of God.

Meaning: “dust / earth.”

Meaning: what is contrary to custom is on account of observing the order (i.e., for the sake of the poem’s metre/rhyme).

(Supplication consistent with the verse’s plea): Whatever hath befallen me of ranks of utterance and meanings, and whatever I have known therein of the conditions of Names and Attributes, and whatever God hath made mine in the worlds of the unseen and the seen—I would ransom all for one meeting with Thee, or for one single gaze upon Thee. I beg Thy forgiveness, O my God, at that hour, for what I have claimed in Thy presence; yet by Thy might, O my God, if I be not such, I would fain become such through Thy power—for without this nothing shall profit me, nor shall my heart be stilled thereby, though Thou shouldst give me all that are in the heavens and the earth. Then I beseech Thee, O my God, by Him Who hath borne in Thy path what none beside Him hath borne, to send down upon Thy servant the greatest tokens of Thy love and the most glorious signs of Thy affection, that my soul may be satisfied in that which it hopeth for. Verily Thou art powerful over all things.

Note: If it be taken as an adjective, it is not strictly in accord; yet thus hath it flowed, and it is truth whereof there is no doubt.

The “waw” of an oath (i.e., “By…”).

Grammatical note: the lower world is related to “earth”; therefore in ahmalat the feminine ta’ is entered.

“Wuqud” signifieth firewood / fuel, as in “whose fuel is men and stones”; yet it is also used to denote flame and intensity.

Meaning: “was realized / came to pass / was made manifest.”

Meaning: “blood.”

Meaning: “delusion / vain-glory.”

“A mocker / one who exulteth at another’s misfortune.” (Then followeth an extended admonition that such mockery is beyond counting, raining down like a torrent from the heaven of heedlessness; and a warning: do not assail one whose heart holdeth only a theophany from the lights of the dawn of the Cloud; fear God; do not attack; do not hate—if the love of God be present, what is beneath it mattereth not; praise be to God Who hath made us independent of their love and mention; He is powerful over all things.)

Meaning: “worn / old / threadbare.”

Meaning: “my desire / my longing.”

Allusion to the verse: “the heavens are well-nigh rent asunder above them.”

And: “and the earth is cleft.”

Meaning: “flame.”

Meaning: “lamentation and yearning.”

Meaning: “mockery.”

Meaning: “a blamer / reproacher.”

Meaning: “importunity / earnest pleading.”

Meaning: “loss / deprivation.”

From abasement (min al-dhillah).

“Kaleel al-lisan”—that is, the tongue grew heavy and slow.

Meaning: “silence.”

Meaning: “to relate / recount.”

Meaning: a cry, lament, and yearning arising from love and sorrow.

Allusion to:

> “Tarry ye; verily I have perceived a fire; haply I may bring you thereof a brand.”

A shortened form of “fitrah.”

The verse: “the fitrah of God whereon He hath created mankind.”

Allusion to: “Set thy face steadfastly toward the Faith, as a hanif.”

> “A white hand, without evil.”

Allusion to: “And draw thy hand into thy bosom.”

Allusion to: “Then look toward the mountain.”

> “Moses fell down thunderstruck.”
>
> “And the mountains were crushed.”
>
> “He quickeneth the bones, though they be rotted.”

Meaning: “they were stirred / moved through joy and the grace of the Spirit.”

(On the Ba’ and the Point): By the Ba’ existence appeared; and by the Point the worshipper was distinguished from the Worshipped—(the well-known saying: all that is in the Qur’an is in the Fatihah, etc.).

On the meaning of “the Point”: it is beyond numbering, reckoning, bounding, or perishing—for the Promised Countenance, the all-embracing Word, and the divine Temple were named with this exalted Name and this lofty designation, and thereby the Most Great Throne—seat of the descent and “sitting” of the hidden Essence—was marked; and this is particular to that Temple; and sufficient is He as a witness.

Meaning: “a descent; a coming-down.”

Meaning: “a path / way; a disposition or trait.”

“Muhjat al-qalb,” “dam al-qalb,” and “ruh” are each intended here—i.e., “the heart’s-life / heart’s-blood / spirit,” all three senses being meant.

Meaning: “the heart.”

Meaning: “wakefulness.”

The ʿscorpions’ signify the people (i.e., the adversaries) of the time.

Meaning: “one who strikes and stings.”

Meaning: “poison.”

Meaning: “destruction; perishing.”

Meaning: “from compassion and loving-kindness.”

Meaning: “those things already enumerated of wrath and might.”

Meaning: “inclined; leaning.”

Meaning: “that is, thou hast decreed / pronounced judgement.”

Meaning: “my desire / my longing.”

Meaning: “my desire / my longing.”

Meaning: “the neck.”

Allusion: “and his eyes turned white from sorrow.”

Allusion to the verses: “And there entered with him into the prison two youths…” and “O my Lord, prison is dearer to me than that unto which they call me…” to the end.

Allusion: “My Lord, harm hath touched me…”

Allusion to:

"And Dhu'l-Nun, when he went forth in wrath, thinking We would not constrain him…"

to the end.

Note: Noah and David uttered many lamentations and supplications. The account of Noah is well-known; and the trials of David and the loudness of his outcry are evident from the Psalms—how greatly he was afflicted and how much he suffered.1

Note: In her separation from Adam, it was forty days—or more—as mentioned in earlier traditions.

Allusion: "And We delivered him from the mighty distress."

Meaning: "the open expanse; the wilderness / desert."

Allusion to the blessed verse: "And We opened the gates of heaven…"

Allusion: "water pouring down in torrents."

Allusion: "And We caused the earth to gush forth with springs…"

Allusion: "So the waters met for a matter already decreed."

Meaning: "they were annihilated / brought to nothing."

Meaning: "sprouting; growing forth."

Meaning: "bitter."

A figure for "fetters / shackles."

Meaning: "determined, made manifest, and witnessed."

Meaning: "a chain."

Meaning: "it remaineth / endureth."

Meaning: "that is, it destroyed me."

Meaning: "decrees; judgments; destinies."

Allusion: "And We have made thy sight today keen (sharp)."

Meaning: "that is, it appeared / was made manifest."

Note: "fihi" is preferable here, though it runs counter to usage—because of the exigency of the context.

Meaning: "zubr" signifieth "a book / scripture."

Meaning: the plural of "page / scroll" (sahifah).

Meaning: "that is, it flowed."

Meaning: “from bewilderment and yearning.”

Meaning: “life.”

Meaning: “gods / deities.”

Meaning: “lords.”

Meaning: the Realm of Command (ʿalam al-amr) is intended.

That is to say: the Verse of Manifestation—one of the manifestations of the lights of the Dawn of the Cloud (subh al-ʿama’), and of the appearings of the splendors of the Sun of Holiness and Radiance—which shone forth and was made resplendent from the Sun of Existence, the Moon of the Intended One, and the Point of the Worshipped—bestowed upon the realities of contingent beings, the jewels of created hearts, and all existing atoms and mentioned things, life eternal and everlasting, from the drops of the Water of divine being and the pure sprinklings of the limpid, flowing, godly stream; and clothed them in enduring robes, exalted garments, and perpetual vestures that shall never cease.

Yet, notwithstanding such a Most Great Sign, a supreme bestowal, unquenchable lights, and an unfailing gift, we have not stood upright, nor been established in this firm workmanship, this perfected bounty, this ancient glory, and this everlasting grace; but have remained veiled from the holy breaths of the Holy Spirit and from the fragrant winds of the Light of intimacy—so much so that though a thousand “Davids” of existence were to chant, with the melodies of the Psalms and the raptures of joy, fresh and wondrous strains over the decayed bones of servants, they would never stir nor be moved; for the capacity for the descent of mercy from the heaven of power hath been removed, and all have been imprisoned in the cage of the body by the promptings of self, bewildered and stunned in the region of heedlessness, never returning to sobriety, nor attaining the station of true nearness and meeting, which is the primal intent. Alas! alas! that we have not been guided by the very essence of guidance, nor followed with simple footstep; neither have we turned toward the Sinai of His nearness, nor taken pattern from the attractions of His sanctified Spirit, nor followed the lights of His joy.

Among the forms of such following is the sacrifice of lives, wherewith we have not been honoured; and the donning of the garment of steadfastness, whereunto we have not attained. Indeed, we sit at the pole of the Sea of Identity, yet we wait for a draught of water; we abide beneath the shadows of the Sun of divine Singleness, yet we seek a lamp. Such is the state of this servant and of the servants, and of all who dwell in the lands: if a fire be kindled from the Lote-Tree, they kindle not by it, but strive to extinguish it. Happy is he who is robed in the mantle of fairness in this arena: if ye be adorned with this greatest attribute, ye shall assuredly, through the Most Glorious grace, attain. This is that hidden golden thread: by its motion all in existence are moved, and by its stillness all in the realm of the Worshipped are stilled.

Therefore must breasts be illumined and purified from corrupt and uprooted suppositions, that the wondrous face of fairness may rise from behind Mount Qaf, and that after this, the dominions of divine taste and the attractions of godly yearning may be perceived from the hands of the Dove of Eternity and the palms of radiant souls; and that we may rest and abide upon the pavilion of love. This is the ultimate goal and the nearer station.

Moreover, we must shun those who turn away from the Truth in all conditions, and not permit companionship with them even for an instant; for by God, foul souls melt pure souls as fire melteth dry wood and heat melteth cold ice. Be not with those whose hearts are hardened against the remembrance of God.

What hath been set down is in exposition of this verse, gently, for the eyes of those who turn away and out of pity for the sight of those who hate, lest they interpret these words according to their own desire. These lines were spoken in the days of migration, in the lands of exile, in the territories of Rum; none of the learned and distinguished there raised objection. Yet of the beasts of this people, I deem that even after exposition they will object, and in their fancy walk the paths of error, delusion, conjecture, and blindness. Say: God guideth to the path—whether thankful or unthankful; whether turning toward or turning away.

When the vial of musk is opened, every possessor of scent perceiveth, and every one afflicted with a cold remaineth deprived; and though all be seized by that ailment, no defect toucheth the perfume of eternity, nor any weakness befall the musk of truth.

Glorified art Thou, O my God! At that hour do I call upon Thee—an hour wherein there descended upon me such traces of Thy sorrow that, were they to overflow upon existence, the unseen and the seen would be brought to naught, and the soul itself would well-nigh depart through the violence of its trembling.

By Thy might, and by the mystery of Thine everlasting Singleness! Should I but breathe a breath thereof, its very essence would burn the hearts, the heaven and all that is therein would be rent asunder, and the earth and all that is upon it would be laid in ruins.

Ah, ah! for thereby shall no fragrance of faithfulness ever waft from the Garden of Radiance; nor shall the sweet scent of immortality breathe from the City of Baha; nor shall the dove of the Cloud sing upon the crimson leaves; nor shall the cock of splendor cry aloud in the Kingdom on high.

By the glory of Him whom Thou hast exalted and made the Manifestation of Thy Divinity and the Source of Thy Lordship! I would forget all remembrance, and all that Thou hast formerly taught me of the wonders of Thy knowledge and the all-embracing verses of Thy wisdom; nay, I would become a thing forgotten and utterly lost—as though I had never been beheld in the land of dominion.

By the life of ʿAli, the life of Muhammad, the spirit of the Chosen One, the mercy of the All-Merciful, the attraction of Mahmud, the yearning of Ahmad, the inmost secret of the Beloved, and the joy of Tahir! I desire not to abide in this realm for so much as an instant; and God is, behind me, my Witness.

BH05338: Baz Av-u-Bidih Jamih

Return, and give a cup to this parched heart; From that abiding Bowl, redeem this fleeting part.

Consume this mortal form in rapturous fire, That through the soul’s lone casement I behold the Friend I desire.

Cleanse me from stain; deny my soul its ease; Then wrap me in Thy clasp, and close this book of parting seas.

Thou art the breath of Jesus; Moses' Sidrah-tree; The Crimson Fire of God that kindles all possibility.

From mine eternity a sign; from pre-eternal world, Beneath the shade of selfless death give rest to this joy, storm-whirled.

Both this world and the next I flung aside, and cast away; Return—that I may scatter too my life and spirit in Thy way.

If Thou shouldst rend the veil, the world would into ashes melt; All matters wouldst Thou set aright, and overturn the creed men spelt.

With sword in hand Thou com'st, O Love—here head, here heart, here hand; Strike deep, strike firm, strike once again this living dead at Thy command.

With blood-bent brow, pour forth my heart's blood—let it spill; Then with Thy life-bestowing lips breathe soul through every pillar—fulfil.

The viper of Thy tresses hath my heart and soul devoured; Now with Thy stainless, radiant hand uplift the dragon overpowered.

Though sword upon my crown, though arrow in my breast, I ask no other recompense—what seek the drunkard save Thy rest?

The dervish would for Thee stake down the soul he fain would give; Though unworthy of such an offering—yet by Thy grace he longs to live.

BH03843: Saqi az Ghayb-i-Baqa

Cupbearer from the Realm that none have seen, Lift up Thy veil; pour deathless wine serene.

The draughts this mortal tavern holds in store Soothe not love's gall—bring seas of spirit's lore.

That this veiled, love-bewildered soul may cry, This God-intoxicate from torpor fly.

Light now love's fire and let all being burn; Then step within the lane where lovers turn.

Till thou thy very being hast resigned, How taste life's wine from ruby Lips divine?

Set foot upon the crown of worldly power, Then see the deathless Kingdom, tower on tower.

If still thou guard'st thy life, then come not near; If life and heart thou bring'st in gift, come here.

Such is the road: if union be thy quest, Seek it; if not, depart and spare the rest.

Wouldst thou Love's inmost mysteries explore, Unseal the eye of tears, shut pride's proud door.

Then shalt thou see here Sinai circling round, And restless Jesus' Spirit, love-spell-bound.

Within His tresses Oneness' volume lies; From His twin cheeks Detachment's gospel cries.

Quaff from Love's living spring joy's gladness deep, That at the gallows' foot thy head may sleep.

Dead they lie all along the Lover's way; O Christ of Time, breathe warmth on them this day.

Then from the body's prison shall they wing Into the placeless realm, beneath the King.

This world-worn dervish, seared by Thy refrain, Now raise to life with this lament of pain.

BH02867: Saqi bidih abi

In the name of God

Cupbearer, grant one draught from yonder flame of spirit—pure, That it may wash the soul at once from whisperings carnal and obscure.

That water whence the form of fire stood manifest to view; That fire whence shone the Kawthar—holy, life-creating, new.

One flash of its reflection fell upon the page of soul— And, ravished by that gleam, a hundred Greek-wise secrets lost control.

One ember from that flame leapt up on Sinai's Sidrah-tree— A hundred Moses—sons of ʿImran—were stunned in ecstasy.

One spark from that fierce fire became Love, pitched his tent, and spread In Adam's clay-and-water frame, and in the human heart outread.

O Love, what art Thou, that through Thee the world is tempest-tossed, And from Thee too hath wonder come to Luqman's wisdom—spent, yet crossed?

At times Thou claim'st: "I am the Belovèd's radiance in the sphere"; At times Thou say'st: "I am that Countenance—Most Holy, Most Near."

When from Thee blows on souls the fragrance of the Friend's delight, Whatever boast Thou makest then, I cry: "Thou art beyond that height!"

Companion of the spirit, sign of Him Whom hearts adore; The gathering of all souls—and yet their scattering evermore.

Should one ray of Thy face be brought to Egypt's meeting-place, Thou'lt see a hundred Josephs there, as buyers, vying in the chase.

The scent of Joseph's shirt is Thine; the breath of Christ is Thine; The White-Handed Moses, too, is Thine; and Paran's flame divine.

Heads bound within Thy tresses' bend; hearts wearied by Thy woe— Both common lover, wild with yearning, and the God-taught sage below.

I, drunk with Thee, am made renowned by Thee—so let it be: That we may yield a hundred lives, and make of them our offering free.

If Thou art He Who taketh souls, why make us live again? If Thou reviv'st the bodies, why turn'st Thou to serpents what was plain?

Within the Sultan's pavilion—once—how gracious wouldst Thou pace! Thou mak'st the Sultan then a slave, and mak'st the slave a king in place.

One little flame of Thy bright face within the rosebush of the soul Lit up the beauty of the spirit—like Nu'man's tulip's burning scroll.

Ah, ah—what breeze is this, that bears a life-bestowing cheer? From dawn of soul it rises now—that Godlike Countenance draws near.

Souls leapt away for longing; hearts were lifted up for wine; Love itself became love's lover—and possibility turned fine.

Dervish, tear not further still this veil of mystery and awe, Lest from the city of lament there rise a cry from beastly law.

From His own wisdom sprang the love that makes two opposites agree— Love made a servant at the gate, and Reason stands to guard the key.

BH01838: The idol came—aye, with a glass, and wine—sun-bright…

The idol came—aye, with a glass, and wine—sun-bright of cheek, With heart unsoiled, unstudied, and in meekness mild and meek.

Mild—why? From world and world-to-be, from every plotted snare, From the design of possibility, released, and free as air.

Why, by the face of her moon, doth the year of the world remain, While in her darkling cloud the well of sunlight lies in chain?

Fold upon fold, that tress—what dim, dim fetters there are spun; Dim, dim, that unseen lip, by no beholding overrun.

She hath a chin like silver ball; a mouth like casket—red; Like ruby-box of cornelian, where jewels sleep unshed.

By her laughter sugar's straits grow cheap; by her displeasure—hell, A fire made ready; and its flame stands at the gate as well.

Her briny ruby turns to shining sapphire in its glow, And hid therein an unripe pearl lies folded, veiled, and low.

She came—with drunken eye, a wakeful heart:

"Subhan Allah—see! From this wild drunkenness, what anger's draught is brought to me!"

I cried: "O King, pour out a cup!"—She said: "Far, far from thee Be this vain greed; this craving is a useless vanity.

This wine is Life—unstained; defile it not with mortal clay; This Water is Eternity—O, do not cloud its way.

First bind thy mouth from speech; be still—let even fancy cease; And in thy thought's recess be hushed, and rest in gentle peace.

Wash thou thy heart from what is seen; and then, with inward care, Be cleansed from what is hid within—be chosen, pure, and rare.

When thou art melted, wholly pure, in Unity's refining fire, Then shall I give thee two or three small measures of this desire."

I said: "Thy hand—'tis Fate's decree, made sure, confirmed, and sealed; And from thy might, the light of Destiny hath flashed, revealed.

If I be worthy of the primal Word, the new-born, strange command, If I possess this numbered praise—this attribute at hand—

Then why take I the goblet not from thee? Why drink not, unafraid, This wine, in this arriving night, by thine own mercy laid?"

She cried: "Hey, hey—what dreams are these? Thou lingerest far and wide; From Truth's high road thou hast remained and tarried at the side.

How can this cup be fitly praised? How name this burning flame, That never stoops to every heart grown weary, cold, and tame?

If but one drop of my wine thou taste, thou shalt behold, I swear, So many things unspoken yet, so many things unseen and rare."

I said: "Why this delay, O lord of time? Pour out one draught—be kind— A cup of that resplendent Kawsar, shining, unconfined.

If life thou seek, I'll give it thee a hundred times again; If head thou seek, I'll lay it down beneath thy foot in plain."

That Kawthar, spirit-born, she gave; I drank—and lo, I saw An everlasting world disclosed, beyond all name and law.

A morning saw I—Sun from her uprising; dawn I saw, That from my very soul had breathed, and broke the tyrant's awe.

Ridwan I saw like the Belovèd's face; a garden fair I found, Concealed from autumn's eye, and from decay's pursuing round.

Within the rose, the nightingale's hid meaning lay; and from the bird The Secret of the Lord I heard—unuttered, yet half-heard.

Outward with inward clasped in arm; form with the sense entwined; The seen with the unseen in one attire together lined.

From her tree I heard that subtle point which Moses never knew— Not from the Sinai lote, nor yet where Sidrah's shadow grew.

A people saw I—drunk with God's own wine—so rapt, so free, From being and from not-being escaped, past "is" and "may-be."

All were intoxicate with dawn's first cup, the morning's rosy breath, And from the world of "how" they sprang—beyond the place of death.

In truth I saw what speech can never frame.

"Subhan Allah!"—I praised that fortune, and in wonder stood, How spread this carpet so sublime, so wide, so rich, so good.

My mind found not a path to any place; my thought, outworn, Fell faint from such a journey vast, by endless circuits torn.

I said:

> "A proof is needed—blessed; a guide is needed—true; A leader, meet to be desired, to lead the wanderer through."

Within myself I said:

> "O heart, the realm of wonder is the mind— Yet thou, my helper, hast slipped, and left firm footing far behind."

I cried: "O Reason—holy prophet! O Intellect—most high! O guide of every stricken one—why is this pageantry?

What carpet is this, where soul is servant? What is this delight, That grants to Being its own joy, and gives its very light?"

I was with mind in this discourse, when from the Unseen came This glad annunciation—like a whispering of flame:

"How long, bewitched and love-distraught, wilt thou pretend to stand? Thou hast not reached, by one small step, that King of Light's command.

He by whose bidding worlds are new; by whose breath, Jesus' soul Lives—He, that God-given splendor, before whose worth made whole

The Holy Spirit is the least of servants—low, and bowed, and meek— Enough, O dervish! Speak no more; ‘tis sweeter secrets keep.”

BH02406: At dawn the Friend came unto my bed…

At dawn the Friend came unto my bed; and all my heart, love-maddened, woke in pain.

O Thou for whom my thoughts fall every way, and for whose path I am a captive guest in every land.

Now at Thy feet an adder seems to coil, now at Thy throat a chain that spits out fire.

Thou hast not slept one night on Ease’s couch, nor found one moment’s truce from Fortune’s roar.

From the hot ash of my sigh the world’s heart burned; and from Thy wound the eyes of earth are flame.

Now is the yoke set on the neck of some rebel slave; now is he dragged in fetters through the market’s dust.

Now wronged, Thou fall’st into the tyrant’s hand; now in the prison of oppression—night and day.

From Thy grief the hearts of friends are kindled red; from Thy sigh the lovers’ faces lose their light.

Thine eyes have scattered rubies—drops of blood; so dawn’s pale cheek turns pomegranate and rose.

With all these sorrows that have crossed Thy road, Thou hast not chilled—nor cried aloud in weakness.

Who is it that denies Thee rest to-night? and what has made Thy body like a burning brand?

All night Thou tossest, twisting on the pillow, as one whom some sharp serpent’s tooth has found.

Why dost Thou turn and moan and draw a breath of grief, and why has colour fled Thy countenance?

I said:

> “O Friend, Physician of my soul, no wonder Thou art come to watch beside the sick.”

From Thy face the sun of heaven rises clear; from Thy love my quiet breath becomes a storm.

If Thou wouldst ask how fares Thy well-beloved, read in my pallor what the tongue would hide.

For in Thy love I have been pierced by many shafts, and on Thy road my hands were taken by the stranger.

Now they will drag me over hill and gate and waste, now set me in the presence of the violent and proud.

Should I recount what Thy love has shown to me, my speech would fail—words would fall like broken cups.

Yet I complain not of Thy sword, O Friend; how should I cast away Thy pain? I clasp it close.

The soul-thread of Thy love will not be cut, though from my neck the executioner should take my head.

Not so have I bound my heart in the bend of Thy hair that it should loosen till the last day's tally.

Night after night I burn in grief's own fire, for Thou hast not beheld my head held high in honour.

The birds of everlastingness have flown back to their nest; we linger in this perishing world—poor, left behind.

Now comes the hour to lift the standard high; O Secret of God, put forth a hidden hand.

Free the earthborn from the bondage of the dust, and wipe the mirror-heart till rust is gone.

Unloose from the world's chain these exiles and these helpers— O Friend—deliver them from every snare.

Set on their brows the crown of abiding life; gird round their forms the belt of Thy love.

Enough, O dervish—sting the wound no more; for from these words a spark leaps up, and burns the soul.

BH02846: The soul, by scent of Him, finds out…

The soul, by scent of Him, finds out the path unto the Friend; Sun weds to moon—so meet His cheek, His brow, where glories blend.

A breath of perfume rose from the banner of His tress— And musk and amber filled the world with sweetness' loveliness.

He drew the veil from Beauty—came in majesty's own guise; The whole creation lay struck down beneath His shining eyes.

Sense and senselessness, through love of that resplendent face, were dazed; And soberness with drunkenness about His alleyways are raised.

Give now glad tidings to the thirsty lovers, faint and few: An everlasting Kawthar runs within His watercourse anew.

No marvel if the lover fell within His lasso's snare— The necks of all the kings of earth are in His curlèd hair.

Moses, for love of His bright mien, to Meaning's Tur would run; And Jesus of the soul lived once again by His heart-cheering breath begun.

The chiefs of lovers, worldwide, are emptied now of patience' store— For rays of His effulgent face have shown from His celestial door.

A breeze of chastity has blown from Paradise's garden fair, Since in the world appeared one hint of His pure character.

The ways of evil men were broke; the hands of tricksters bound; The pattern of the world made new by His strong arm profound.

The image of His beauty-spot fell in the mirror of the One— And when it saw His beauty there, it rose to seek where He is won.

One word unspoken of God's secret—lo, in every clime A world thou'lt see in tumult loud, from talk of Him, from time to time.

Thou'lt see the Resurrection plain, the scattering manifest, If from the realm of being blow one waft of His hair's crest.

How could the Friend of God have shattered idols—how, how so— Had not his power been strengthened by one single cry of "Hu!" below?

To every side I bow in worship now—for this is true: All directions turn their faces, turning ever, unto Him they sue.

If thou wouldst have thine eye made bright with knowledge' holy light, Strive till thou gain the kohl that comes from His own healing draught and might.

The lover's soul will wing its flight to nearness' Sidrah high, If but one strain of "Ya Hu" upon his listening ear pass by.

Unseal the inward eye—then seek the Vision, seek the Face; Else though thou sit beside Him, thou shalt not behold His grace.

The dervish runs across Love's desert, restless, ever-new— As through the plain of Unity there runs the gazelle-herd of Hu.

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BH02479: When but one cry of "Ya Hu" strikes his…

He is God

When but one cry of "Ya Hu" strikes his ear, the soul— Flies to the Well-Belovèd, rapt with joy, made whole.

The lover's spirit, winged, to Love's far Sidrah springs— If one pure strain of "Ya Hu" beneath him sings.

A new design He casts on clay and water's fleeting show, When from the East upsuns the Face of "Ya Hu" aglow.

The world of might and may, yea, tents of holiness, would burn— Should one lone wail of "Ya Hu" rise and return.

The ear of all the earth is cleansed of what the world has said, If for one breath it enters where "Ya Hu" is read.

Being is naughted out, and nothing takes Eternity's hue, When from the veil breaks forth the Hidden "Ya Hu."

He whose heart held one wish becomes as the Absolute, If once he glimpse that flame—the blaze of "Ya Hu."

How could the Christ pass on beyond the highest dome, Had not one thunder-cry of "Ya Hu" led him home?

Who else may set one foot within existence' realm but He? So jealous is the Marshal-guard of "Ya Hu"'s decree.

The eye of possibility sees not the color of the is— If for one instant closes the gaze of "Ya Hu."

O thirsty ones, strike now the Salsabil of holy Lordship true— For running, running ever, is the fountain of "Ya Hu."

Drunk grows the world of being, like lovers at His flame, If the cupbearer pour anew the wine of "Ya Hu"'s name.

Moses of the soul falls thunderstruck on meaning's Mount, When in Sinai's heart is lit the ember of "Ya Hu."

The heart's own Tur shines bright; the spirit dances through— If in the world there sound one chant of "Ya Hu."

The tint of otherness is wiped from Time's wide page, If one breeze stir the curlèd tress of "Ya Hu" in rage.

From His uprising see the Resurrection in lovers' eyes— And hear the Trumpet's call: "Ya Hu" that cries.

The lover's soul leaps past the Throne, and passes even then, When drawn by Love's attraction—"Ya Hu" again.

It looses hold of life—life vaults from out its place, When in the realm of being appears the face of "Ya Hu."

The breath of the Everlasting blows from the perishing land, When Love's musk-sachet yields the scent of "Ya Hu"'s hand.

The houris in the chambers of glory thrill anew, If to their ears there come one ringing "Ya Hu."

Dervish—strike no more the lute of meanings through the air: For "Ya Hu"—and His "Ya Hu"—has left all things beware.

BH03242: From Sidrah of the Highest came Love, with Paran's…

In the name of God

From Sidrah of the Highest came Love, with Paran's blazing brand; And with the cup of tribulation came from the Court of God's command.

First He bestows the mace of "No"—on lovers' ranks He lays it sore; Then makes them "Yea," enduring, by one breath of spirit evermore.

O Love, Thou art the Sultan throned in possibility's mid-sphere; If Thou shouldst plunder but the breast, where would endurance be, or cheer?

Now Moses' fire, now "I am God!"—a voice that rends the night; Now servant, now a king art Thou, by Lordly splendour's light.

A people strewn upon the road—both dead, and life outpoured— Breathe once upon them, Christ-like spirit; lift them to their Lord.

Thy dawn is in the world of flesh; Thy noon in realms of Godhead bright; Thy presence—Hahut's mystery—O gem of Mercy's light.

Come, burn my little heart away—then stitch my riven breast anew With fire of Thy beauty's blaze, and serpent-clouds that coil and woo.

O heedless world—give me some news of me, for I am lost from sight; I, wandered from the path—while Thou art but a flame of light.

If grace Thou wilt bestow, then give one goblet, clear and free; I thirst for but a single cup—Thou art the Kawthar, God's decree.

Lift Thou Thy raven tresses from Thy cheek's resplendent sun, That from the curtain of the dark the very Sun may come.

I am the quarry of Thy brows, the captive of Thy hair; Now dost Thou bind me with Thy lasso—now unloose me from despair.

Thou hast sealed up my lips; Thou hast released me from my soul; And from Thee comes my drunkenness—O wine of pomegranates, whole!

If for one moment Thou shouldst hide Thy face from possibility, The rule of "everlasting" breaks—both worlds are made to flee.

From Thee my cry—O quickener of my life, my breath, my place; My "where" and "when," my universe—O Egypt of the King's own grace!

This marvel still amazeth me—the hint Thou hast made plain: To every eye Thou art made seen—yet from Thine own art hid again.

O nightingale of my garden—cause of my scar and aching flame; O Thou my separation too—cry out the Syriac note of Thy Name!

From heaven Jesus hastes; from splendour Moses comes in flight; And every soul runs headlong to the holy Presence—bathed in light.

My rhyme—what is it?—Love knows not the "was" nor "nevermore": Both "I" I was, and "no" I am; and "nay" I sing no more.

Dervish, torment not with too many words this azure dome— Lest from a single letter's stir the wheeling heavens storm.

BH04998: Ay Bulbulan

O nightingales, O nightingales, the rose-time is begun; O knowers all, the world of Unseen glitters like the sun.

O lovers, lo, the long-veiled Beauty shows His face today; O seekers, see—the Sought-for One stands plain in open way.

The dawn of God's own loveliness hath flushed the boundless skies; Flee, flee the prison of the flesh, in heaven's free air arise.

That idol once behind the veil, that King of realms on high, Like Joseph now through street and mart walks shining to the eye.

That Hidden One on Qaf of Being, veiled for ages long, Now like the sun from mount to plain pours radiance wide and strong.

Love's market, from His musk-dark curls, in fragrance overflows, And from His ruby, sugared lips a booth of attar grows.

The wine-vats all are seething now; law, reason, reeling, fall; Deadliest poison turns to drink—God's brimming Cup for all.

The rosary is girt as cord of unbelief confessed; Hypocrisy is swept aside; the saint haunts tavern-crest.

Piety hides its face apart; pretence stands lip-bit, still, Since His tall cypress form on earth struts partridge-like at will.

The Hidden Treasure stands revealed; the soul's Simurgh takes wing; All mysteries are laid bare now, all veils lie riven, torn thing.

The nightingale to rose-bough flies, the lover finds heart's sea; The parrot hastes to Hind once more—strange foes are friends made free.

BH00476: The Point of praise and the essence of praise…

The Point of praise and the essence of praise belong exclusively to the sacred and near threshold of that Beloved One Who raised up the heavens of existence through His perfect power and adorned them with visible stars through His eternal sovereignty, so that all things from the kingdom of knowledge and the

realm of possibilities might, in their own station and by their own essence, bear witness to that which the King of existence has, in His own Self and by His own Self, testified before all things: that there is no God but He, the All-Protecting, the Best-Beloved. No thing has truly known Him as He deserves to be known, and no one has truly described Him as He deserves to be described, for all that is visible is but a single letter from the Word of His Command which has encompassed the essences of contingent being, and all that is known is but a point of His power which has surrounded the realities of creation. How then can that which was created by but one of His melodies ascend to the heavens of His eternity or climb to the glories of His oneness? Sanctified is His holy Essence from every abstract essence, and exalted is His pure Countenance above every praise and tribute.

Then, through the requirements of the establishment of the Sovereign of justice upon the throne of mercy and grace, He created, through pure origination and sheer invention, the Point of existence and the Praiseworthy Countenance, which has been expressed through various terms such as the Eternal Countenance, the Divine Reed, the Primal Point, the Warbling of the Dove, the Perfect Word of Manifestation, the Divine Identity of the Cloud of Unknowing, and the Countenance of Ahmad and Muhammad.

“Each one in his own tongue utters praise of Thee

The nightingale through song and the musician through melody.”

And this is that very verse “There is none like unto Him” before which all have confessed their powerlessness in the presence of the manifestation of His knowledge, and have gloried in some token of His bounty. And after this, He created the essence of all things through Him, and this is that very essence which declareth: “Whoso hath known it hath known his Lord, and whoso hath witnessed it hath attained unto his Master.”

I swear by the Sovereign of existence and the King of the seen and unseen that so long as one remaineth veiled from any of the stations of this essence, he abideth in fire. And what fire is mightier than this fire, and what remoteness is more remote than this remoteness? Thou art with the Beloved, yet knowest not that love hath triumphed. Verily, as the poet hath said:

“I abandoned the love of Layla and Sa’d at their dwelling,

Yet reached not unto the Beloved even the first stage.”

And this same essence is that very primordial divine nature and universal divine reality through which all have been created, yet from which all are veiled; toward which all turn, yet from which all are turned away.

“O Lord, to whom can it be said—this mystery that in the world

That omnipresent Witness showed His face to none?”

He is the One Whom ye seek yet find not, Whom ye behold yet know not. This is the purpose of creation, as He saith:

> “So set thy face to the Faith, being upright, the nature of God in which He hath created mankind. There is no altering God’s creation. That is the right religion.”

Otherwise, His Presence cannot be described by any mention nor characterized by any attribute. That which is mentioned in traditions and writings is but a sweeping for the servants and a word for mankind. Otherwise, “they measured not God with His true measure” and “the whole earth shall be His handful on the Day of Resurrection, and the heavens shall be rolled in His right hand. Glory be to Him! High be He exalted above that which they associate!”

Likewise He saith in the tradition:

> “All that ye distinguish through your most subtle imaginings is but a creation like unto you, returning unto you.”

Therefore, there is no proof of Him save His holy Essence, and no path unto Him save His sanctified Identity. He hath ever been a proof unto His own Self, and shall ever be known through His own Being, even as the Point of Splendor and the Countenance of Glory—may my spirit and the spirit of all who dwell in the kingdom of command and creation be a sacrifice unto Him—hath said in a prayer taught to Ali the Chosen:

> “O Thou Who hath proved Thy Own Self by Thy Own Self, Who art sanctified above any likeness to Thy creatures, and Who art exalted above any similarity to Thy qualities.”

And again in another station He saith:

> “Through Thee have I known Thee, and Thou hast guided me unto Thyself. Were it not for Thee, I would not have known what Thou art.”

“What the reed-flute uttereth in this strain, Should I speak it, the world would be undone.

Were I joined with the lip of my heart’s desire, Like unto a reed, I would tell what must be told.”

This is the collyrium for the eyes of the ardent ones and the light of the pupils of the beloved ones. Should but an atom of these ingredients—which have been drawn from the pure spring of grace, and ground and refined with the pestle of love in the mortar of affection—touch the eye of possibility, it would exclaim and cry out and proclaim: “What is this save a wondrous collyrium!” All that I desire is to spare further labor and to veil and preserve the bride of meaning behind the curtain of words. Yet she remains not still, but raises her head like a banner saying “Here am I!” and declares “Speak, for this is the time for speech, not for sealing the lips, as the listener is one of understanding, not of mere words. Speak whatsoever thy straitened heart desires.” Speak openly and nakedly, for I sleep not with the idol while clothed.

Therefore, be it known that in the realms of unity and the sovereign realm of detachment, there remains neither separation nor union, nor any branch that might return to its root. I shall mention one melody from the melodies of the Eternal Dove, and one note from the notes of the Eternal Chalice, that thou mayest gain a portion of life and recognize the value of this bounty of remembrance. This is that passage:

“Glorified art Thou, O my God! All servants detach Thee from aught else save Thee, and all beings sanctify Thee from whatsoever is beside Thee. But I, in my impotence and poverty, have found none other than Thee from whom to detach Thee, and have witnessed naught besides Thee by which to sanctify Thee. By Thy might! Whenever I sought other than Thee, I found it to be nothing, and whenever I desired aught beside Thee, I witnessed it to be utterly non-existent.” And in another place He says: “Can there be for anyone other than Thee a manifest power that is not possessed by Thee, so that it might become the revealer of Thee? Blind is the eye that seeth Thee not! When wert Thou ever hidden that Thou shouldst need an evidence to lead to Thee?”

What can I say when not a single vein of mine is sober? How can I describe that Beloved Who hath no peer? In this moment, without lips, I tell to thee ancient mysteries anew, now hear from me:

“Open now thy earless ear at this time, For the mystery of ʿGod doeth what He will divine’.

Three stations from this matter manifest be: First separation, then union, and return makes three

This is far removed from the ranks of unity divine Though such mention from that Being sublime.”

Is as virtues of the righteous compared to the sins of the near ones: Yet those immersed in the depths of oneness find none but Him to mention or describe. Thus doth He say: “Lord, immerse me in the depths of Thy unity’s sea.”

This station hath no shore and this utterance no bound: how can this non-existent atom, this missing point that hath no name in any gathering, no mention in any ring, fulfill this task or express this theme?

This is a rank where His firstness is identical with His lastness, His outwardness the same as His inwardness. All words in this station are one reality, all differences but one name, and none knoweth how this can be, save him whom God hath shown the creation of His Self.

> “The shadows that seek after light Vanish when His light doth shine bright. In this presence minds are lost aright.”

When the Pen reached this point it broke; therefore it is best that we seek from Him a share of this melody of grace and a portion of this draught of mercy, that we may become detached from all else and close the door of existence to all but Him, that we may become established in the dominion of glory and partake of the fruits of the tree of bounty and drink from the crystal springs of loving-kindness. As He says:

> “O my God! Grant me complete severance from all else save Thee, and enlighten the eyes of our hearts with the light of beholding Thee, that the eyes of the heart may burn away the veils of light and attain to the source of grandeur and joy, and that our spirits may become suspended in the glory of Thy holy splendor.”

Therefore, seeking Him is better than all stations, and mentioning His love is more beloved than all remembrances. O Thou Dawning-Place of Knowledge and Countenance of Forbearance!

> “Listen now, for the lover approaches, Bound by His love with a rope of palm fiber.”

This is the call of the enraptured lover that was raised in the thickets of the Psalms. I make mention of this that the manner in which His honored servants have clung to Him and kindled the fire of love may become known, that perchance the holy fragrances may attract thee and bring thee to the station of intimacy. But look with the eye of purpose, not with the eye of that which is abrogated, for He says: “Our command is but one.”

In the prayer of Kumayl ibn Ziyad an-Nakha’i, He mentions this passage:

> “Until all my deeds and my devotions become one devotion, and my condition in Thy service becomes eternal.”

By His glory, O Point of Praise, if thou wouldst taste the sweetness of that station, thou wouldst never neglect it, even wert thou to be cut to pieces.

These are the passages that have been translated into Arabic: How excellent, O my God, is that which the nightingale of David sang in the garden of the Psalms, from the warbling of the dove of attraction upon visiting Thy countenance! O joy that Thy fire of oneness was kindled in the essence of Thine eternity!

O my God, my God! Remove me not far from Thee, for tribulations have encompassed me entirely. O my God, my God! Leave me not to myself, for calamities have wholly seized me. Give me to drink from the pure milk of Thy bounty, for thirsts have utterly consumed me. Shelter me beneath the wings of Thy mercy, for poverty has severely touched me. Feed me from the fruits of the tree of Thine eternity, for weakness has fully drawn near to me. Immerse me in the seas of forgiveness before the surging whale of majesty, for sins like mountains have caused my death.

“O Ayaz! From anguish wrought by thee, what thing am I become? I am left by grief of thee—pray tell my story’s sum.

Full many a tale of thy love’s fire have I read unto my soul, Yet thou hast made me but a tale—now read me as thy scroll.

‘Tis thou who readest, not I, O thou Omnipotent One! I am but Sinai’s mount, and thou art Moses—this voice begun.”

In conformity with “Beauty belongeth unto the Beautiful,” whatsoever hath been mentioned of the Wondrous One pertaineth unto that sacred Being. Verily, “the mention of the good—Thou art its beginning and its end, its source and its mine,” inasmuch as naught save Thee is beheld, and none other than You is remembered.

They relate of a certain mystic of divine illumination that one day, beside a grave, he was searching with the utmost earnestness and making diligent inquiry. When asked what he was doing, he replied: “Other than what people do.” This answer increased the questioner’s perplexity, who pressed him with greater insistence. Then he said: “O brother, people seek God and find Him not, while I seek other than Him and find not what I seek.”

> “This breath of life hath lifted my garment’s hem, Having caught the fragrance of Joseph’s raiment.”

At that moment, when my pen was thunderstruck, I abandoned it and say:

> “Glory be unto Thee! Verily, I am of those who repent and of those who seek forgiveness. And praise be to God, the Lord of all the worlds.”

BH00693: O thou lion-hearted soul, Even as a lion roar…

O thou lion-hearted soul, Even as a lion roar, That thy roaring may perchance To the seventh heaven soar!

Praise be to Him Whose Essence is immeasurably exalted above the strivings of human hearts, however pure, to soar into the atmosphere of His nearness, and Whose Being is immensely sanctified beyond the exertions of human minds, however lofty, to ascend unto the heaven of His presence. From time immemorial He hath been exalted above the description of aught save Himself, and He will forever continue to be sanctified beyond the praise of all created things. The hearts of them that have recognized Him are sore perplexed before the tokens of His everlasting handiwork, and the minds of them that have attained His court are bewildered by the wondrous evidences of the Revealers of His oneness. He, verily, is the All-Possessing, the Almighty, the Most Glorious, the Help in Peril, the Self-Subsisting.

O friend! Thine epistle was received. It told of naught save the fire which hath been kindled in the tree of human reality, and bore no message but that which bestoweth a new life upon enlightened hearts. Well is it with him that hath been set ablaze by the fire of thy love, and who hath quaffed the water of life from the cup of thine affection. “The righteous shall drink of a cup tempered at the camphor fountain.”

To continue: Thy letter, which was a repository of the pearls of celestial knowledge, was brought before this Exile. God be praised, it rolled up the scrolls of separation and remoteness and spread out in their stead the realms of nearness and reunion. Methinks through the water of thy longing the fire of separation was changed into “coolness and safety”. In truth, a perfect meeting was attained through thy letter, and, through thy mention of the stations of Divine Unity and the signs of pure abstraction and oneness, it lifted from the world the veils of limitation. And this, notwithstanding that even the limitations of the world of existence are praised and cherished by the wayfarer, for he seeth all things in the mirror of the verse “No defect canst thou see in the creation of the God of mercy”, and at every moment he heareth with his inner ear the tongue of the Holy Spirit uttering the words “Seest thou a single flaw?” In faithlessness he beholdeth the secret of fidelity, and in deadly poison he tasteth the sweetest honey. Even vengeance is embraced in this state; nay more, the true lover welcometh the betrayal of the beloved.

Thy faithlessness I cherish more Than every gift that life can give. To suffer at thy vengeful hand— How much dearer than to live!

Thus do the wayfarers in the wilderness of solitude and search experience events and conditions which, though to outward seeming be a mortal poison, are inwardly a wholesome draught, and though in

appearance a passing mirage, are in reality pure and refreshing waters. Were I to attempt a full description of this station, neither could I express it nor the hearer grasp it. And whoso observeth with the eye of innate knowledge will confess, openly as well as privily, the selfsame truth.

As to perceived differences, these can be attributed to the divers stations that have been attained by them that tread the path of search and mystic knowledge. Thus, at one time the wayfarer beholdeth the lover hastening in search of the beloved through the wilderness of desolation, and at another he seeth the beloved yearning for the lover across the wilds of longing and devotion, or wandering, aimless and bewildered, the wastes of love in his pursuit.

“O for a drop to drink!” the thirsty soul doth groan; “O for a thirsty soul!” the spring in turn doth moan.

From yet another vantage he perceiveth that the lover and the beloved are one and the same, and that the seeker is himself the very object of his search. “How can the lover from the loved one ever part?” So it is that, at times, the lovers of the celestial Beauty sound the clarion of “Say: All things are of God”, while, at others, they raise the call of “It is from thyself.”

Some have related the aforementioned stages to the inner and outer journeys of the soul, which is the station of “the knowledge of certitude”, whilst others that have quaffed the wine of reunion regard each and every stage as relating to that knowledge, and consider the two stations of “the eye of certitude” and “the truth of certitude” as being exalted above and sanctified beyond these realms and all that pertaineth unto them, even as hath been clearly affirmed by that mystic knower. For in all these stages the mirror of the wayfarer’s heart may bear the reflection of shadowy desires, wayward thoughts, and worldly attachments. Wherefore hath it been said that, in these stations, at one time the hosts of reason are triumphant and, at another, the armies of love prevail.

At one time, the clouds of affliction and sorrow conceal the heavens of gladness and joy; at another, the eternal leviathan of love devoureth, in one fleeting moment, all manifestations of sadness, anguish, grief, and dejection, and the morn of divine guidance dawneth forth with the joyful tidings of “despair not of God’s mercy”, and the gentle breezes of His providence dispel every vestige of torpor and estrangement. These tidings, however, are not constant and immutable in these stations, and the wayfarer remaineth confined between the right hand of faith and assurance and the left hand of denial and despair.

Some wayfarers remain forever veiled in these stages. Others are assisted by invisible aid from the Source of unfailing grace, whereat the hosts of the Realm on high raise the tabernacle of divine power, and the ascendency of “and verily Our host shall conquer” is manifested, obliterating the signs and standards of every worldly attachment and limitation, even as alluded to by some who have attained this station. At such times, the ascendancy of God’s names and attributes will so surround a soul as to leave it no place either to stay or to flee. This station, however, hath its own obscurities and impediments, for they that journey towards the land of Divine Unity and detachment are still wrapt within the confines of names and attributes, and take delight in their gardens and bowers. Thus it is that, in describing these stations, some have made reference to the “unity of existence” and the “unity of appearance”.

By this is meant that the seeker will close his eyes to all save his Beloved and open them to naught but His beauty. He will pass beyond the mortal world and approach the everlasting realm. He will see no beauty

but the Beloved's and hear no utterance but His praise; that is, he will avert his gaze from aught save His beauty and refuse to hearken to any melody but the sweet accents of His voice. Howbeit some are led astray even in this station; for no sooner do they inhale the fragrance of reunion, and hearken unto the voice of the doves of heavenly grace, than they imagine themselves to have attained perfection and wander lost in the wilderness of self-conceit, thus depriving themselves of the soft-flowing stream of divine providence and the ethereal cup of heavenly delight.

Yet others, assisted by the grace of the everlasting Friend, consume these veils with the fire of His love and step into the meads of ancient glory. That is, forsaking the wilderness of the "unity of existence", they attain unto the ultimate abode of the "true appearance of the Divine Unity". So clearly will they witness in this stage God's all-encompassing mercy that in every created thing, both in the world and in the souls of men, they will behold Him Who hath been interpreted as the Holy Outpouring. No longer will they close their eyes to any beauty, nor stop their ears from hearkening to any voice. For there is no prohibition in this stage and no debarment, inasmuch as in all things they will discern, with both their outer and inner eyes, the revelation of the signs of Him Who is the King of all names and attributes, and in every atom they will find a door that leadeth to the garden of Divine Unity and the city of pure abstraction.

"Where'er I turn my gaze, ʿtis Thee Whom I behold." So entirely will the hearts of the wayfarers be transported by longing for the ecstasies of this station that they will come to conceive no stage apart from this stage, to see themselves as abiding within the court of the Beloved and circling round His sanctuary, and to consider it as the ultimate abode of them that search and the uttermost station of such as have attained.

A myriad names and attributes have been ascribed to these degrees and stations, which I am disinclined to mention here. It is, indeed, solely because of thy longing and devotion that I have engaged in such ephemeral and limited topics. And this, notwithstanding that speech is the greatest evidence of the worth of the speaker and guideth unto the recognition of the source of guidance, for no more complete and enduring proof hath been or will be vouchsafed unto man from the empyrean of everlasting glory than words and utterance. This, verily, is a self-evident truth, for the braying of the donkey can never compare with the cooing of the dove. Never wilt thou hear from the raven the melodies of the nightingale, nor inhale from the abject beetle the fragrance of eternity.

BH00775: Lawh-i-Hamd-i-Musha'sha'

The Ever-Living, the Most Ancient

Radiant praise, adorned, resplendent, ascending, and soaring to the atmosphere of the holy nearness of my Beloved Who, with but one melody from the songs of the celestial Dove, one warble from the eternal Nightingale, and one breath from the divine Bird, hath illumined all those who dwell in the clouds of unknowing with the brilliance of His holy splendor and adorned all scattered elements with the radiance of His intimate beauty. Yet He hath manifested but a single point from His Book of Glory, whereupon all have become deluded and lost, and have remained deprived of the mysteries and inner meanings of the verdant pavilions and the beautiful couches. They imagine themselves to be guided and righteous. Nay! By the Lord of the heavens, they are liars and corrupters! Now that the light of the morn of faithfulness

hath sunk into the realm of the unseen, and the darkness of the night of blindness hath encompassed the face of the earth, such gloom hath descended from the friends upon the page of ink that its mere mention causeth sorrow to both the seen and unseen worlds. Glory be to God! To such a degree hath the emblem of grief appeared upon His countenance. Verily we are God's, and verily unto our Lord do we return.

Say: O people of the Bayan! Were ye to awaken even slightly and ascend somewhat toward the holy heaven of the Eternal Sovereign, ye would realize how ye have divided the blessed, universal, and eternal Word. By Him Who is the Educator of the seen and unseen and the Sovereign of existence and Ultimate Goal, whatsoever your hands and tongues have wrought is evident and manifest before Him from Whose knowledge nothing whatsoever in the kingdoms of earth and heaven is hidden. Ye shall soon behold its fruits, and these same deeds and actions of yours shall return unto you at the time of return. Verily we are God's, and verily unto Him do we return. O my God, my Lord and my Beloved! I know not which decree Thou hast ordained concerning me, nor what Thou hast destined for my countenance. Dost Thou wish to abandon me among the oppressors among Thy servants? Here am I, present before Thee in faithfulness. Or dost Thou wish to take my soul in this house in utter abasement? By Thy glory! I seek no refuge save in Thy captivating beauty.

Glorified art Thou, O my Beloved! I shall surely bear witness unto Thee in that hour before the countenance of the King of Thy munificence, and I shall surely call upon Thee in the sacred mysteries before the presence of the Sovereign of Thy holiness, that Thou art God, there is none other God but Thee, alone with no partner. Thou hast ever been established in the mystery of Glory, and Thou shalt ever remain at rest upon the throne of the heavens. None can ascend to the atmosphere of the King of Thy attraction, nor can any soul mount up to the threshold of the Sovereign of Thy self-subsistence. All desire union with Thee and Thy presence, yet none hath the means to soar to the heaven of Thy divine unity, nor any proof to enter the precincts of intimate fellowship with the King of Thy divinity.

Glorified art Thou, O my God and my Lord! Since I find no portion save in the warbling of Thy verses, and no glory save in the remembrance of Thy favors, I shall commune with Thee in this night before Thee with praise of Thine own Essence and attributes of Thine own Self, that perchance my heart may find peace amid the surging winds of sorrow for Thy loved ones, and my soul find rest amid the manifestation of the standards of grief from the people of Thy chosen ones.

Glorified art Thou, O my God! Thou dost witness my state in this solitary house while Thy loved ones do with Thy countenance as they please. Thou knowest my secret amidst the letters of heaven while Thy chosen ones do with Thy glory as they desire. Thou hearest my cry in utter abasement while the pious think of Thee as they wish. Glorified, glorified art Thou! I see all this as naught but Thy doing unto me and Thy favor upon me. Thine is the praise in all of this, and Thine is the gratitude in all of this, for Thou art the Truth, there is no God but Thee, and we are all believers in this.

Praise be to God Who hath enriched the Glory with the mystery of faithfulness, and hath seated him upon the crimson throne, and hath caused him to warble the verses of attraction on this sorrowful night, though most people neither witness nor give thanks. Praise be to God Who hath established the Light in the mystery of Glory, and hath made him witness from the divine realm among the countenances of

heaven, and hath tried him among the hands of the ungodly in the realm of creation, though most people neither witness nor know. Praise be to God Who hath mounted me upon the steed of light, and hath established me upon the yellow rafraf of might in the most hidden essences of the Most Glorious, though most people neither see nor understand. Praise be to God Who hath caused me to ascend to the court of mighty divinity, and hath brought me into being at the radiance of the countenance of glory, and hath admitted me into the house of identity behind the veils of grandeur, though most people neither give thanks nor comprehend. Then after all this, they deny and say what they know not, and judge what they perceive not.

O Dove of Eternity, Cockrel of Oneness, Bird of Glory, Manifestation of Divinity, and Radiance of Beauty! Say: O People of the Book! Why do you deny Us? Why do you reject Us? Are We not the verses of joy? Are We not the warbling of the Lord upon Mount Sinai? Why do you harm Us? How do you grieve Us? Are We not the hidden secret revealed in the Psalms? Are We not the countenance of the Ever-Living, the All-Forgiving? Are We not the mist of camphor? Are We not the clear signs of Oneness made manifest? Why do you drive Us from Our homes? Why do you imprison Us in Our dwellings? Are We not the Beauty of Glory in the darkness of night?

Are We not the Beloved in the midst of the letter “Ha” with the hidden mystery? Are We not the Loved One in the heart of Glory with the melodies of resurrection? Are We not the Singer in the heaven of the heart with the warbling of birds? Why do you turn away from Us, slay Us, and forsake Us? By God, the Truth! There shall descend upon you the mighty, powerful grasp, and there shall appear unto you a severe, overwhelming punishment. Soon shall you know who it is that shall be visited by a humiliating chastisement, and you shall find no escape from Our grasp.

Glory be unto Thee! Glory be unto Thee, O my Beloved, my Companion, my Witnessed One! I seek Thy forgiveness at this moment for my transgressions before Thee and for my warbling in Thy kingdom. I am certain that all that hath been and shall be revealed is the description of Thy Self and none other, the mark of Thy mercy and naught else. O my God and my Lord! How can I seek Thy forgiveness for my grievous sins and my great transgressions, knowing that all this was naught but the warbling of the Dove of Thine eternity in my heart, the surging of the waves of Thy love in my breast, and the manifestation of the countenance of Thy identity in my heart?

Glory be unto Thee, O my God! I am not an existence that I should implore before Thee, nor am I anything that I should mention myself before the court of Thy glory, nor am I a countenance that I should radiate in Thy kingdom, nor am I one who stands that I should raise the banners of Thy victory, nor am I a glory that I should shine in the heaven of Thy majestic manifestations, nor am I one who waits that I should await the days of Thy manifestation, nor am I one who sits that I should arise for Thy Cause, nor am I a presence that I should abide in the house of Thy glory. For all this was but the signs of Thy Self in Thy dominion and the tokens of Thy Being in Thy lands, and they shall never ascend to the heaven of Thy identity nor rise to the clouds of Thy oneness. Glory be unto Thee! Verily, I have been among the sinners before Thee, and the first of the penitent, and the first of the worshippers.

Never be saddened, for it is not permitted. His honor—upon him be God’s blessings—is missing and cannot be found. I remember Mirza Akbar and Mirza Isma’il. Divide the other candy and give it to them in

service. His honor, the Most Excellent of the Excellent ones, possesses the utmost affection. This writing is for some of you; some complaints about the loved ones that do not concern you.

BH01141: This is what I have called upon God, my…

This is what I have called upon God, my Lord, in the language of symbols and mysteries, which shall be read by those who desire to quaff the water of life from the hands of the All-Bountiful, whereby the beauty of reality is unveiled and the veils of metaphor are consumed.

He is the Mighty, the Beloved!

O Thou Who hast adorned the beauty of Thine eternal holiness with the ornament of the thread of Thy glorious grace, and hast manifested the dawning rays of the Sun of Thy countenance through the Point which appeared and shone forth from the essences of the mysteries of Thy hidden wisdom! Glorified, glorified art Thou! How perfect are the wonders of Thy creative Lordship in this most great ornament, and how consummate are the gems of Thy divine knowledge in this most glorious and noble treasure! Thou hast made it, O my God, as the seas of Thy knowledge and the ship of Thy wisdom, wherein Thou hast ordained whatsoever Thou hadst ordained in the worlds of Thy unity and the holy names of Thy detachment.

Glorified, glorified art Thou, O my heart's Desire! Thou art He Who hath encompassed the meanings of Thy sovereign might within the garments of Thy names, and thereby made known to Thy servants the essences of Thy Cause and the mysteries of Thy wisdom. Then didst Thou manifest these hidden names upon the tablets through the Point which Thou didst detail by Thy power, making it to tell of him whom Thou didst create from the fire of Thy love and the air of Thy grace, and Thou didst conceal therein the earth of Thy will that it might be watered by the waters of tenderness from the hand of Thy bounty.

Glorified, glorified art Thou! How mighty is Thy Cause in this dark luminous thread, and this most pure and radiant cord! By Thy might! Were it not for it, the Point would not have appeared in the garment of darkness, nor would the spring of life have flowed in the depths of obscurity.

By Thy glory, O my Beloved, I have been sore perplexed by that which Thou hast created through Thy power in the mystery of this enduring subtlety and this moving spirit—as though Thou hadst singled it out from among all existences, made it a mirror unto all Thy Names and Attributes, and ordained for it the grace of nearness and reunion. This is of an affair which Thou hast not granted unto any in the realms of Thy sovereignty or the cities of the might of Thy dominion save unto it alone. For I behold that the essences of unity cry aloud in anguish at separation from Thee; that the temples of self-subsistence rend their garments by reason of their remoteness from Thy meeting; that all divinities weep at the manifestations of Thy absence; that all kings lament before the states of Thy abandonment; that the hearts of the near ones are consumed by the fire of longing for Thee; that the gems of sanctification gasp upon the desert of yearning for Thee; that the mirrors of transcendence smite their heads because of their distance from the court of Thy might, their exclusion from the annihilation of Thy holiness and the sanctuary of Thy nearness.

All of them have been blinded by the vehemence of their weeping; their eyes have not fallen upon the dawning of the lights of Thy beauty; they cried aloud until they perished, yet attained not unto the visitation of Thy countenance and Thy majesty.

Alas, alas, for that which hath befallen the near ones among Thy servants, and the sanctified ones in Thy days—so that the very breath of pre-existence was lost in separation from Thee, and the root of existence perished through remoteness from Thy presence; that pure manifestation lay stilled upon ashes by reason of Thy absence. How many nights, O my God, did they enter their beds in hope of reunion with Thee, yet greeted the morn in separation from Thee! How many mornings did they arise seeking Thy meeting, yet ended the day in estrangement from Thee! The fire of Thy love seized them in such wise that Thou didst withhold from them every rest, deprive them of all joy and delight.

And yet—despite all this, and despite Thy full awareness thereof—Thou didst not once pass by them, nor unveil Thy beauty unto their souls for even an instant. How, then, can this servant—who hath been no more than a shadow in the court of Thy holiness, or as nothing before the manifestations of the might of Thy ancientness—presume to desire Thy nearness? His remembrance of Thee hath been but as the humming of a bee in the air of the splendor of the divinity of Thy sanctified grandeur, or as the mention of an ant in the valley of the might of Thy sovereignty.

Glorified art Thou, glorified art Thou, for the wonders of Thy power and the manifestations of Thy dominion, whereby the hands of the chosen ones have been severed from the hem of the robe of Thy recognition, and the eyes of the pure have been withheld from beholding the lights of Thy beauty and the visitation of Thy countenance. Glorified art Thou, glorified art Thou, O my Purpose, above the mention of all that existeth; glorified art Thou, glorified art Thou, O my Beloved, beyond the description of all that is contingent. And I bear witness at that moment that the remembrance of any save Thee reacheth not unto Thee, and that the description of aught besides Thee returneth not unto Thee; for the knowledge of Thee soareth above the kingdom of everlastingness, while the remembrance of all else is clipped of wing, standing fast within the mortal realm of evanescence. How can the realm of extinction ascend unto the divinity of abidingness? By Thy glory, it cannot—save by Thy might and Thy power, Thy bounty and Thy gift.

Yet, despite this mighty veiling, I behold that Thou hast made this Spirit the ornament of Thy countenance and the adornment of Thy visage; through it are revealed the subtleties of the secrets of Thy loveliness, and by it Thou dost veil the Sun of the beauty of the holiness of Thy oneness. Thereby have I been confounded, and all that dwell in the heavens and the earth likewise confounded. There is none other God but Thee, the Mighty, the Revealer, the Concealer.

Therefore I beseech Thee, O my God, by the blowing of the breezes of Thy mercy upon the temples of the erring, and by the descent of the rains of Thy forgiveness upon the transgressors, and by the Cord whereby Thou hast bound the hearts of the lovers and drawn unto Thyself the souls of the knowers, that Thou cut not this Cord which Thou hast made a means between Thee and Thy creation, nor deprive them of this Thread which Thou hast appointed as the servant of Thy beauty and the companion of Thy countenance. Then I implore Thee, O my Beloved, to purify the air of the hearts of Thy servants from the clouds of self and desire, and to remove whatsoever hath intervened between them and the beholding of

the lights of everlastingness. Verily Thou art the Bountiful, the Bestower, the Munificent, the Giver, the Compassionate, the Generous.

BH01160: I call upon Thee now, O my God, at…

He is God, the King, the All-Mighty, the Most Great, the Most Holy!

I call upon Thee now, O my God, at this time when the lamp of oneness is kindled in the niche of white light, and this eternal candle melts in the crimson lamp, and the heart is consumed by the fire of grief in the liver of Baha, and the bird of the Cause cries out in the most exalted Kingdom, and crimson tears flow upon sallow cheeks. For though he writes before Thee with the pen of ink upon the green tablet, yet in the secret of his heart he writes with the pen of blood upon pieces of his liver that which none can hear in the nearest dominion. Therefore have the breezes of the Spirit been cut off from the city of eternity, and the fruits have fallen from the Tree of Paradise, and the branches of the Lote-Tree of the uttermost boundary have been broken, and the melodies of the Dove have been stilled in the most exalted company, and the joy of the pure ones in the most glorious chambers has been transformed, inasmuch as I am surrounded by mountain scorpions and sea-dogs, such that were I to turn to the right, their venom would touch me, and were I to turn to the left, their dogs would wound me, and were I to raise my head, the millstone would descend upon it.

And the matter hath reached such a pass that every delight of the world's bounties hath been cut off from me. If I would drink water, I drink from the blood of mine heart; and if I would partake of food, I eat from a morsel of my liver. All this, O my God, is of those things that have befallen me through Thy love, and have descended upon me in obedience unto Thee. If, then, Thou art able to preserve me, preserve me; and if Thou wilt not do so, then build for me a dwelling nigh unto the Throne of Thy majesty, above the heavens of Thine eternal might; then raise me up unto Thee, that I may abide therein through Thy tender care, and find repose in the neighbourhood of Thy mercy.

For I find for myself, in Thy earth, no resting-place wherein my foot may be set, nor any abode wherein I may dwell, and by which I may be sustained; for Thy servants have abhorred me and driven me forth. Each day they take counsel together concerning my death; they say of me what they please, and pronounce against me what they desire, until I have become bewildered in my affair, and find no refuge whither to flee, nor any habitation wherein to abide, nor any sanctuary wherein to be secure. Alas, alas! I have no mother to weep over my condition, no sister to bare her head in mourning for my woes and afflictions; nor have I any companion to solace me in my tribulation, or to accompany me in my trial. Yet have I consented unto all that hath befallen me in Thy path. Would that Thy servants might be content therewith, and might withhold themselves from all this against me!

Nay—by Thy glory! they are not content. Rather have they rushed upon that Beauty of Thine which Thou hast established in the place of Thine own Self, and seated upon the throne of Thy lordship; which Thou hast hidden within the tents of Thy majesty and the pavilion of Thy exaltation; which Thou hast drawn forth from the ocean of Thy oneness, kindled from the fire of Thine everlastingness, and raised unto a station that none shall know, and no soul shall ever compass; which Thou hast made a stronghold for Thy servants and a light in the cities; and hast ordained that men should return unto Him as they return unto

Thee, and sit before Him as they sit before Thee. And yet, notwithstanding all this, they have opposed Him and warred against Him, in secret and in open, until they have lifted up over Him the banners of dissension, and the standards of corruption against His Cause.

At that time I beseech Thee, O my God, by the light of Thine everlastingness wherewith the heavens and the earth have been illumined, to make my feet as iron, that I may stand thereby in His service and in the service of them that love Thee; that I may become a helper of Thy Cause and a guardian of Thy command, until I be martyred in His path before Thy face; for in Thy hand is the kingdom of all things, and Thou, verily, art powerful over all things. Then do I beseech Thee, O my God, by the sorrow that hath touched me in Thy way, and that hath never departed from me from the beginnings of Thy days, to cause me to ascend unto the Paradise of Thine eternity, and to raise me unto it through Thy loving-kindness; and deprive me not of that which Thou hast ordained therein of the wondrous bounties of Thy oneness and the jewels of the favours of Thy self-subsistence—that I may be of them that abide therein and that walk in the neighbourhood of its mercy; lest the whisperings of the devils prevent me from loving Thee, from longing for Thee, from cleaving unto Thee, and from being consumed with yearning for Thee.

For it is a Paradise created from the elements of Thy power, and wrought from the subtleties of Thy might, in such wise that its sun shineth and is never eclipsed, its moon is bright and is never darkened, its stars fall not, its houses crumble not, its trees change not, its fruits are never altered, its mysteries are not veiled, its breeze is not cut off, its treasures are not exhausted, its light is not quenched, its garment weareth not away, its verses are not abrogated; its clusters hang nigh, its fruits endure, its leaves are everlasting, its delights are perfect. Its sun hath ever remained at the meridian of splendour, and its moon in the rising-place of beauty.

Glory be unto Thee, glory be unto Thee, O my God! By Thy might! were I to make mention of the continuance of the glory of Thy sovereignty and the abiding of Thy pure power, in describing but a sprinkling of what Thou hast created therein of the manifestations of the handiwork of Thy lordship and the signs of the holiness of Thy divinity, I would be found wholly powerless, faint, and undone, ere a single letter could appear from the jewels of Thy workmanship which Thou hast created therein by Thy power and brought into being therein by Thy will. Glory be unto Thee, glory be unto Thee! For One such as Thee befitteth the robe of majesty and greatness, and the gems of power and dominion; for Thou, in truth, art the Almighty, and we are all Thy worshippers and unto Thee shall we return.

BH01215: Glorified art Thou, O my God! I call upon…

He is the Light in Truth and God was ever living from eternity!

Glorified art Thou, O my God! I call upon Thee in this hour when I have detached myself entirely from all who are in the heavens and on earth, and have clung to the cord of Thy bounty, and have cut off all paths save unto Thee, until I have stood at the axis of journeying unto Thee, and have turned from creation unto Thee, and have turned away from all faces and directed my face toward the sun of Thine eternity. I have sought naught but the wonders of Thy grace, and hoped for naught save the marvelous signs of Thy creative handiwork.

And because of this, Thy servants have assailed me and pelted me with the stones of their idle fancies, and shot at me the arrows of their vain imaginings, to such an extent that the earth, despite its vastness, became too strait for me by reason of what the hands of Thy servants and the transgressors among the people of Thy realm have wrought. It is as though I were caught in the mouth of a black serpent, and red vipers, and yellow snakes, and white dogs. I find no refuge save in Thee, no helper but Thee, no succorer other than Thee, and no protector besides Thee.

And at that time was I confounded, by reason of the stings wherewith they, who have differed concerning my station, did vex me—after that Thou hadst ordained for me no condition save servitude before Thy face, prostration before the manifestations of Thy sovereignty, and turning in penitence unto the doors of the outpourings of Thy mercy. Yet, O my God, Thou Who, through the sheer bounty of Thine aid, the pure essence of Thy favour, the very substance of Thy loving-kindness, and the subtle fragrance of Thy love, hast clothed me in the vesture of Thy guidance—a vesture wherewith none among Thy creatures hath preceded me, nor shall any soul of Thy creation ever surpass me—inasmuch as Thou didst reveal in Thy Book, which Thou hast named Nur, and didst raise unto the highest horizon of manifestation, and within it didst chant, in loftiest strains, the melodies of Thine everlastingness and the anthems of the glory of Thy Self-Subsistence; and didst cause it to be sovereign over Thy Books, speaking forth to establish Thy right, and pointing unto Thee in the disclosure of Thy dominion, in such wise that none shall know it save Thyself, and no soul besides Thee shall attain unto the inmost reality of its knowledge.

Thou hast said therein—Thy word is the truth—that God hath appointed for thee a station whereunto none hath preceded thee. After this Thou didst command me therein to summon all unto Thee, and to remind all by the remembrances of the Letters of Thine eternity, and to cast upon them jewels of Thy wisdom and pure essences of the knowledge of Thy oneness, that Thy bounty might be made complete upon the near ones among Thy servants, and Thy sovereignty made manifest among the sanctified of Thine chosen ones. Thou hast singled out none for this; nor hast Thou honoured any soul with that wherewith Thou hast honoured me by Thy grace. In this do I glory within the kingdom of Thy Cause and the dominion of Thy might.

And after this Thou didst send Thy Book unto them by Thy leave, and Thou hast beheld them that they have not read a single letter of the verses it containeth; for had they read, they would not have differed. Their very differing is proof that they gave no heed unto Thy Book, nor did they bear witness to what Thou hadst ordained therein of the mysteries of Thy decree and the modes of Thy consummate behest. It is as though they had never opened it even once, that they might behold what lieth within it of the wonders of Thy wisdom and the jewels of the handiwork of Thy divinity. They have imagined concerning me that for which Thou gavest them no leave, and have spoken words whereat I am ashamed to make mention before Thee or before any of Thy loved ones.

Therefore, praise be unto Thee, O my God, for all this, and for whatsoever Thou hast caused to descend upon me in Thy path. I beseech Thee, O my God, by Him Whom Thou hast made a sovereign over me and over all that are in the heavens and on the earth, to make me patient in Thy tribulation and well-pleased with Thy decree; then make mine eyes to turn away from all save Thee, and to watch for the wondrous tokens of Thy mercy, that perchance there may descend upon me that which shall quiet my heart and

gladden my being, that I may rejoice beneath the shadow of Thy most exalted care, and find rest in the neighbourhood of Thy most glorious compassion.

And I beseech Thee, at that hour, to forgive them that were heedless of Thy Most Great remembrance and turned unto the desires of vain fancy; yea, forgive them, for they are Thy servants and Thy bondsmen, possessing no power over their own benefit or harm, nor over life or resurrection. Make Thou, therefore, O my God, their hearts pure, their eyes clear, and their ears keen, that they may hear Thy verses with their own hearing and not with the hearing of another, and behold Thy beauty with their own sight and not with the sight of any besides; that they may soar unto the most glorious Pavilion on the two wings of their love, and ascend unto the highest horizon in the flame of their affection—so that, by Thy power, they may come to possess that which Thou hast created for them within themselves by Thy might. This, verily, is a grace beyond which no grace in Thy kingdom can be conceived, and an ordinance unequalled in all Thy dominions.

Then I adjure Thee, O my God, by the first Fire that was kindled from the fire of Thy Being, by the first Sea that branched forth from the ocean of Thy oneness, by the first Light that shone from the horizon of Thy Self-Subsistence, by the first Lamp that was lit in the lantern of Thy love; and by Thy Name which Thou hast established in the place of Thine own Self, and raised unto the heaven of the glory of Thy lordship, and made concealed within the pavilions of Thy might and hidden beneath the veils of Thy majesty—that Thou wouldst send down upon me and upon Thy servants the showers of Thy favour and the rains of Thy bounty; that Thou wouldst clothe us in the garment of Thy pardon and the mantle of Thy holiness; and make us of them that have been guided by Thy guidance, that have sought Thy good-pleasure, that have dwelt in Thy habitations and reposed in Thy neighbourhood. In Thy hand is the sovereignty of power and dominion; in Thy right hand is the King of might and choice. Thou, verily, art potent to do what Thou willest, and of the deeds of Thy servants art Thou all-knowing, all-aware.

BH01381: The beginning of speech and the end of conclusion…

The beginning of speech and the end of conclusion is the mention of the Sovereign of the heavenly realm and the King of Glory—exalted be His grace and magnificent His favor. There is no God but Him. And then it is submitted that one such as yourself, who has appeared as a leaf of the divine Tree and as a fruit of the Pre-existent Lote Tree, and who has been nourished from the chalices of light and has drunk from the crimson cups—why should you be veiled from the divine mysteries and the manifest words of the Eternal, and become distant from the ultimate purpose and spiritual desire?

Let it not be thought that some ulterior motive lies hidden in the essence of these words, or that some fancy is concealed in the secret of these allusions. I swear by the God Who caused this servant to be seated upon the carpet of love and to repose upon the cushions of affection, that whatsoever has been mentioned stems from the gems of grace and the manifestations of generosity, sanctified from the consideration of otherness and holy beyond the witness of qualities.

Look to the previous centuries and reflect upon what God revealed therein to their peoples. Why did discord arise among them, and for what reason did they turn away from His countenance, stray from His path, cause corruption in His Cause, associate partners with the Sovereign of His oneness, and become

among the perishing ones? Have you heard that God's religion could be effaced before being established, or His decree annulled before being revealed? Say: What ails you? How is it that you neither know nor perceive?

Nay, by my Lord, the Lord of the heavens and earth! No one can alter a single letter of what was revealed in the Bayan by God, the Protector, the Self-Subsisting. He has bound Himself to establish all that was ordained in the Book by His command, but the people know not and understand not.

O friend! Be fair in God's presence, then place yourself before Him. Did you write the Bayan as God, your Beloved, the Beloved of the mystics, commanded you? Nay, by your life, you neither wrote it nor obeyed what you were commanded by Him, and became of the hesitating ones. Rather, you desired to keep people away from His command and prohibition, and to be among those who distance others.

Are you content with one who mocked God, turned away from His presence, strayed from His path, was heedless of His remembrance, and became of the opposing ones? Say: Are you not ashamed before God Who created you, reared you, and made you a king that you might remind people of God's days and be among those who remember? Yet you followed your own desires and turned away from the decree of God, my Lord and your Lord, the Lord of the worlds.

Read unto them what was revealed before you and all on earth deny it. Verily God is Self-Sufficient, Praiseworthy. By the Lord of the heavens and earth! If all who are in the heavens were to gather claiming divinity, and all who are on earth claiming lordship, they would neither be able nor capable of revealing a single letter of what God has revealed in the Book. Say: What ails you? How is it that you neither awaken nor recognize?

By Him Who holds my soul in His hand! I desire nothing in these words except my love for you and my affection for your person. Otherwise, what concern have I to mention one who was the best of those remembered? But when I witnessed your forgetfulness of your covenant, I cast upon you what none in all the worlds would cast, that you might recognize God's right in these days, make up for what escaped you, and be of the doers of good. And praise be to God, the Lord of the worlds.

In any case, in these days His good-pleasure is beloved, and all are captive in the grip of power. There is no escape for anyone. Do not regard the Cause of God as something trivial wherein anyone might express their fancy. Now several persons from various quarters have made this same claim. Soon you shall witness that the Tree of Independence shall endure forever through its own glorious and beauteous Sovereign, while all these others shall perish and vanish, nay rather, become as nothing remembered, as scattered dust. Then indeed we belong to God and to Him do we return.

If you deem it advisable, convey greetings from this servant to Mirza, and then submit: Have not the standards of discord been raised from all directions, and has not the corruption of these companions not corrupted the world? Is this not enough? How can these be reconciled? This is what has been written and established in all books and by all Messengers: "Associate not anyone with the worship of thy Lord." One like yourself should be observant of all degrees. The choice is yours. I am but a faithful counselor. And peace be upon the assured ones.

BH01489: Yesterday the Shaykh wandered the city, lamp in hand…

Yesterday the Shaykh wandered the city, lamp in hand, Crying: “Weary am I of demon and beast; human company I desire!”

Beloved kind friend, praise be to God that well-being is somewhat attained and the pure mirror of the heart reflects the promptings and attractions of the heart. God willing, this desire shall be fulfilled and that aim shall be achieved. Though it would be sweeter to cleanse the tablet of light, which is of the pages of illumined hearts, from the intimations of this one and that, and to gallop naked in the vast arena of the spirit. As the divine sage says:

None seeks that Beloved with desire, None sleeps with such a rose-cheeked one while clothed. With two qiblihs one cannot walk straight on the path of unity, Either the good pleasure of the Friend or one’s own must be chosen.

What place is there for garments when existence itself becomes a veil and otherness itself becomes a mask? The literary master of Shiraz says: “Thou thyself art thine own veil, O Hafiz; arise from between!” Just as Jacob’s love, had he cleansed the identity of heart and soul from the turbidity of water and clay, would surely not have needed the shirt from Egypt to bring him glad tidings, nor a messenger to remind him. Rather, he would have perceived the holy, fragrant breezes from the north wind of the spirit, and would have found repose with the Beloved in the very state of union. He would have tasted the longing for the meeting and the sweetness of the fountain of eternity from the spring of purity, would have arisen to eternal life and everlasting continuance, would have become immortalized in the Paradise of eternity after the gathering of the spirit, would have seen a thousand like unto Joseph circling round without the cry of “O my grief!”, and would have received the subtle essence of the Egypt of fidelity from the city of the annihilation of the One.

Yea, until the turbidities of the world of multiplicity, whose end is destruction, vanish and perish, the eternal Countenance will not raise its unveiled face from behind the veil, and the meaning of “All things shall perish save His Face” will not become evident from the manifest brow. What shall I write? The fragrance of the soul must be inhaled from the camel’s wool which belonged to Uwais, as the author of the Mathnavi says:

The fragrance of the soul comes from the camel’s wool, This camel from the host of Sultan Uwais.

But the musk-fragrance of the soul and the breezes of the All-Merciful from the Yemen of the Beloved are cut off and forbidden. Yes, the casket of white pearls has become treasured in the shell of the sea, for its unpierced state is more acceptable and more pleasing, as it gives perfect power to the forces of the heart and increases the worthy light of sight. And perhaps this concealment may be the cause of manifestation, and this veiling may lead to an unveiling, or this allusion may be made explicit by a child, or this seal may be opened by a power.

When the seed is hidden in the earth, The secret of the garden’s verdure it becomes.

Until what the power of the Friend's arm may do! O companion, thy friend says that the comfort of existence needs a stroll free from the contamination of limitations, so that like the Phoenix of the West it may raise its head from the East of the soul and soar in the holy air of the spirit which is the city of the soul. I swear by God that if the armies of death were to gallop on horseback, they would not catch up with this rider, and Azrael would gird himself like a servant at the door and be indebted to the one bound for the sanctuary, that perchance he might become intimate in the sacred precincts and might circle and become aware in that subtle carpet which is more delicate than the pearls of light.

Glory be to God! The breeze of love arose and perfumed the assembly of intimacy. The spirit played a wondrous melody. The lovers in the wilderness of consciousness became unconscious from the secret whisper of the unseen. Such longing and rapture, such taste and joy have encompassed all that the breath of the Holy Spirit began to blow upon the decayed bones, and the Faithful Spirit came flying with the wing of success. The Israfil of life became bewildered as to which melody might bring these companions back to consciousness, and shows inability that perchance he might take a share and portion from this unconsciousness.

Enough! The Beloved has begun to speak; Listen! And God knows best what is right. At this moment my soul has left my body, Saying to me: "Verily, unto Him do we return."

BH01546: He is God, exalted is He. O Rahim! Hearken…

He is God, exalted is He. O Rahim! Hearken unto what this sorrowful Bird warbleth unto thee from the hidden words, that thou mayest ascend unto the station which God hath created and ordained for thee, wherein the censure of the critic, the denial of the denier, and the heedlessness of the proud shall not hold thee back. Hear thou My words and inscribe them upon the tablet of thy heart, lest thou forget the decree of love from this Servant Who hath been afflicted among the servants and desireth to depart from this land by reason of what hath befallen Him through the whisperings of the sinful and the intimations of the heedless. It is as though I were imprisoned in a house of iron, finding for Myself neither helper nor friend.

Say: O people! Have mercy upon this One Who hath drunk from the cup of destiny, upon Whom hath descended the decree of divine will, and upon Whom have flowed the oceans of tribulation. By God! I weep with the eyes of My heart, cry out with the tongue of My inner being, and lament with the essence of My being.

O My brother! If thou wouldst remove the veil of limitation from thine hearing and cleanse it with the water of thy love, thou wouldst find the traces of My sorrow in the realm of possibilities, hear the weeping of the holy ones in the concourse on high, witness blood flowing from the eyes of the dwellers of the realm of eternity in the heaven of mystery. Thou wouldst not rest in thy place due to My oppression, nor find repose on thy seat due to My deprivation, nor drink water due to the burning of My liver, nor find solace with anyone due to My loneliness and the multitude of Mine enemies. By God! Were I to loose the reins of the Pen, the pillars of eternity would be shaken, and the pavilions of existence would not be raised from behind the veil of nothingness. But I have concealed it in My heart and drink rivers of blood from My heart, lest anyone take notice of what hath descended upon Me and befallen Me.

Know thou that We loved thee before and love thee now, and I desire that thou shouldst be detached unto God and reliant upon Him, that the fire of love may burn so intensely in thy breast that thou canst find no rest in thy love for God nor patience in His good-pleasure, that thou mayest walk upon the earth with tranquility and dignity as though walking before the Almighty, forgetting all remembrances that would prevent thee from entering the paths of the righteous, that thou mayest be an aid to the light in these dark and gloomy times which have encompassed all who are in the heavens and on earth, such that I fear they may encompass all servants and drown all who exist.

Therefore, convey My greetings and glorification to My loved ones and those who claim to love Me, and remind them in these days the like of which eyes have never witnessed nor minds conceived, and say to them: O servants! Why have ye turned away from God, your Creator? Whereby have ye associated partners with Him? By what authority do ye spread corruption in the land without His leave and slay people without clear proof or Book? Say: Are ye not ashamed before Him Who created you, from Whom is your beginning and unto Whom is your end? By what reason do ye harm this Youth Who hath believed in God, His Lord, turned away from all else but Him, advanced toward the sanctuary of His beauty and the Kaaba of His Self, and Who hath become hidden from the eyes of men such that ye see Him but know Him not? He hath become like a moving thread in the heart due to the thinness of His bones and the delicacy of His skin through what hath touched Him of sorrows and the fire of deprivation.

If thou wouldst hear from Me and accept My counsel, thou wouldst find the fragrance of eternity from the Most Exalted Garment and attain to the most excellent station and furthermost place. Travel in the land and migrate from this city to a land which thou lovest, and remind the servants not to seek corruption. And if thou desirest to return to Us afterward, thou shalt have permission from this Servant. But grieve not over anything, nor be troubled in any matter. God will remove grief from thee and clothe thee with the garment of joy. There is no God but Him. He spendeth as He pleaseth, and He is the Mighty, the Ever-Living, the Self-Subsisting.

Soon will the banners of tribulation be raised in this land and the sun of trials appear in this heaven, and the people will then be tested, and We say: We are God's and unto Him do we return. That which hath descended from the H after the B.

BH01736: A moon went forth from this city—toward…

A moon went forth from this city—toward another it fled; By its setting and its rising, two cities turned o'erhead.

Though Joshua once recalled the sun, and stayed its wheel a day, Yet when thou lift'st thy veil—a sun breaks forth in full display.

That honored brother's momentous thoughts have been considered. For the destitute dervishes, an appointed place and adorned dwelling hath been established. The blackness of the ink of that letter bore the fragrance of pure musk, and the whiteness of its gardens betokened the tenderness of an illumined heart. Verily, its arranged pearls brought perfect joy, and its scattered gems conveyed health and tranquility to the heart.

Thou read'st whate'er within our hearts is writ and planned; Thou tak'st the hand of him whose foot is stuck in mire and sand.

Although in these days physical communion hath been suspended, yet the natural, innate fellowship and intimacy remaineth firm. God willing, the draught of reunion, which is mingled and combined with sweet, pure water, shall descend from the clouds of the soul and bestow the gift of life upon the frozen, lifeless earth.

> "Yea, today must thou bestir thyself, whilst the cloud, in its bounty, still poureth forth its rain; for tomorrow, when thou hast perished of thirst, rise not from within the grave to plead thy need."

In these days when the seas of sorrow are surging and the rivers of grief are flowing, when the pivot of the sphere of fate is turning and the center point of decree is planning, when the tree of tyranny hath grown tall and the fruit of oppression like unto Shaddad hath borne fruit, when good deeds are rejected and the works of Nimrod are praised, when thorns sit in the place of beauty and shells occupy the place of pearls in the shell, when serpents rule in the abode of the sovereign and Satan presideth upon Solomon's throne—this is not the first flask that hath been broken in Islam.

With all these circumstances, how can I properly respond to letters and present worthy writings? By thy life, my sorrow is not for the loss of wealth, but for his death and condition, that he was slain with utmost abasement, though he attained the most glorious martyrdom and ascended to the most exalted horizon. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance with their Lord, rejoicing."

The enemies are delighted that ownerless property hath fallen to them. Have they not heard the decisive, mighty proclamation which saith:

> "For him who is slain unjustly, We have given authority to his heir."

Thou dost smile—and the lip of Fate is stung to the quick; Doom itself hath, for thy laughter, tears laid up—full and thick.

Soon shall the heir claim his inheritance and uproot oppression. "Their appointed time is the morning—is not the morning near?"

O my brother, observe what circumstances are unfolding and what unprecedented matters are being born from this transient world. I who had chosen seclusion and crept into the cave of silence, who had melted in union and in separation had freed myself from all else, must now become renowned throughout the horizons and complain to Iran of the tyranny of Uruman. "Naught shall befall us save what God hath decreed for us. In Him do we trust, and in God let all the faithful trust."

I had chosen one person for companionship and fellowship who was among the righteous and spoke of the pure ones. He was lost in such manner as thou knowest. How excellent was what was said: "Wherever thou seest blood upon the earth, know of a certainty it is from our eyes."

Therefore I say: “Verily, we are God’s, and verily, unto Him shall we return.”

BH11716: O handmaiden of God! Bear thou witness that there…

He is God, the Most High, the Most Exalted!

O handmaiden of God! Bear thou witness that there is none other God but Him, and all are prostrate before Him. Put thy trust in God and say: All praise be to God Who hath guided us by His light and made us to be of the doers of good. Be thankful unto thy Lord at all times and say: Glorified be He Who created all things by His command and guided His servants unto a mighty and righteous path. He hath left nothing unmentioned in a perspicuous Book and therein hath He ordained the measures of His decree in wondrous and clear detail. Verily, there is none other God but Him. His is the creation and the command, and all are prostrate before Him. He it is in Whose hand lieth the dominion of all things. He doeth what He willeth and ordaineth what He pleaseth by His command. There is none other God but Him, the Mighty, the Wise.

He hath created the administrators of His Cause in all directions that thereby the affairs of His servants might prosper. Thus do We judge those who have believed and are of the assured ones. Follow thou what hath been sent down in the Book unto thee and follow not the ways of the corrupt ones. Open thine eyes that thou mayest recognize the paths of God in what We have raised up in truth and made to be the path of His Cause in the heavens and on earth, that the proof from thy Lord might be made complete unto all the worlds. Thus hath the command of the servants been decreed and the judgment of the Book been fulfilled, and for all things hath been set forth what was sent down from God upon tablets of manifest glory.

Be patient and grieve not for what hath befallen thee from the vicissitudes of time, and be not of those who turn aside. For this is God’s way with His servants, and thus hath He ordained for those near unto Him. Thereby are the wicked distinguished from the good, and the idolater from the believer, that He might separate between those who believe in God and those who are among the sinners. All that thou hast heard regarding this servant is a lie fabricated by those who have disbelieved in God, rejected His signs, and were among the mischief-makers. I am but a servant of God and the son of His handmaiden, and in this do I glory in the kingdom of the heavens and earth.

Know thou that my station in the realm is as a lamp unto this light, lest it be overwhelmed by the whisperings of the sinners and lest the light of God in the niche of holiness be extinguished by what bloweth from these idolaters. And say thou: O servants! By what proof have ye believed in God and by what authority do ye object to Him? Thus have We tried them with the trial of the Cause and made them an evil people, among the greatest losers.

Sanctify thyself from all that is on earth and glorify thy Lord in the evening and the morning, and be thou of the humble ones. The Cause will be fulfilled, the world will pass away and its possessions will perish, and all that is in it and upon it. All that is on earth shall be gathered together on the Day when all shall stand to account in a mighty and upright presence. There shall every soul find what it hath earned, and

God shall question them concerning what they have wrought in the realm. Then shall eyes be fixed in awe of God, and judgment shall be passed in truth according to what is inscribed in a preserved tablet.

Thus have We counselled thee in this Book that thou mightest follow what is revealed unto thee and be not of the transgressors. Take thou this Book with the hands of thy spirit, then cast it upon the vision of thy heart that thou mayest find the fragrance of eternity from the Egypt of the Divine Essence and be of those women who have ascended to the holy retreats and have heard the verses from behind the veils and have drunk the wine of life from the countenance of Beauty from a glorious and luminous cup. There shall thy very frame be sundered in thy longing for thy Creator.

Thus do We impart unto thee from the verses of attraction, and make mention of thee with love in the tablets of heaven, and assist thee in the Cause according to that which hath been ordained for thee by God, the Almighty, the Peerless. And peace be upon thee and upon those who have set their faces toward the countenance of thy Lord, the Ever-Living, the Mighty, the Luminous.

BH02382: O Shams! Hearken with all thy heart unto…

In the name of the peerless and ever-loving Lord!

O Shams! Hearken with all thy heart unto the nightingale song of the Beloved, that perchance thou mayest abandon the habitation of self and desire and step into the placeless realm of eternal glory, forsake thine own life, and commune with Him Who is the life of thy life. Wert thou to traverse the limitless reaches of the spirit, thou wouldst of a certainty rend asunder the garment of patience and forbearance, hasten to offer up thy soul, renounce the dross of this fleeting world, and find repose upon the throne of ancient glory.

Each thing must needs have an effect and each sign reveal a secret. Not until the world-illuming sun hath shone can the east be distinguished from the west, nor the blooming garden discerned from the barren waste. Heavenly strains compare not with earthly clamours, and the croaking of the raven can in no wise be confounded with the song of the nightingale. For the latter bespeaketh the land of the Beloved and increaseth life, whereas the former telleth only of the city of the blind and causeth faith to wither.

One must step forth and raise aloft the banner of earnest striving. By God! Wert thou to hearken unto the heavenly words of this evanescent Servant that have been raised in this mystic Tablet, thou wouldst assuredly take to the desert of self-surrender, turn aside from thine own heart and soul, and cast thy head at the feet of the Friend. How high is the soaring flight of the phoenix of love, and how low the requisite measure of our yearning! Strive but a little to soar, that, by the grace of Him Who is the eternal King, thou mayest ascend from the dust-heap of utter non-existence unto the loftiest heights of ancient glory. Give wings to thy celestial spirit and lend strength to thy mystic soul, that haply it may take flight in the atmosphere of divine nearness and attain the ultimate and invisible goal.

This profitless world produceth naught save deadly poison, and its ephemeral dregs can never yield the everlasting cup. Were the Jesus of the spirit to give ear to the call of holiness from the Falcon of the realm above, He would assuredly cry out from His inmost being and be seized with fervid longing even as the lover’s soul. It is through that call that the Moses of eternity was dumbfounded; it is by its virtue that the

Abraham of faithfulness shattered the idol of the mortal body. Shatter then, in turn, this idol, that thou mayest take up thine abode in the land of the Beloved; and forsake all desire, that thou mayest take flight unto the Egypt of imperishable glory. Sanctify the city of thine heart, that thou mayest behold the beauty of the Divine Essence and be quickened to a new life through the grace of the Holy Spirit.

No melody remaineth that was not intoned upon this branch; no song remaineth that this Nightingale hath not warbled. A thousand Arabian ears are powerless to fathom this Persian lament—nay, none but an embodiment of divine virtues can grasp this subtle mystery. Well it is, then, with the one who attaineth this ocean and drinketh therefrom the draught of life!

BH02878: This is a Book from the Letter Sin after…

This is a Book from the Letter Sin after Ha'. O people of the Bayan, read it! Glorified art Thou, O my God! I beseech Thee by Thy Hidden Essence in the shelter of eternity, and by Thy Most Exalted Remembrance, and by Thy Holy Beauty in Thy Most Glorious Paradise, and by the Light of Thy Face in the Most Hidden Pavilion, and by Thy exalted Letters and holy Words in the lofty realms of immortality, and by Thy holy Temples which no realities of created things have preceded in recognition, and by Thy hidden Countenances which no understanding of contingent beings hath encompassed—to forgive the one who hath ascended unto Thee and descended upon Thee, and soared in the atmosphere of Thy nearness, and risen unto the Lote-Tree of Thy might.

Then cause him to enter, O my God, into the paradise of Thy oneness, and give him to drink, O my Beloved, of the wine that hath flowed from the right hand of the Throne of Thy identity, and grant him the fruits of the Tree of Paradise in the gardens of Thy might and reunion. Then bestow Thy bounty, O Most Bountiful One, through Thy grace, and shelter him, O my Hope, beneath the shadow of Thy Most Great Mercy at the Ultimate Tree and the Lote-Tree of the Utmost Boundary. Then cause him to hear the melodies of Thy Doves which none of Thy servants in the nether regions have attained, for Thou art the Mighty, the Powerful, the Forgiving, the Merciful.

Then I beseech Thee, O my God, by the blood that was shed in Thy path, and by the heart that was consumed in Thy love, and by the bone that melted in passion and yearning for Thee, and by the body that was crushed in Thy cause, and by the form that was burned in Thy love—to withhold the evil of this youth from the head of Thy creation. Then seize him, O Powerful One, through Thy power, then destroy him, O Sovereign, through Thy sovereignty, then annihilate him, O Mighty One, through Thy might, that thereby the hearts of those near unto Thee among Thy servants may find rest, and the hearts of the sincere ones among Thy creatures may be assured. For Thou art powerful over whatsoever Thou willest, and Thou art the Protector, the Self-Subsisting.

Then aid, O my God, Thy servant who seeketh no helper other than Thee and desireth no supporter besides Thee. Thou witnesseth, O my Best-Beloved, how Thy servants have risen against him, attributing to him what befitteth their own station and imputing to him what beseemeth their own selves, while in all matters and all such conditions he hath committed his affair unto Thee and spent his spirit in Thy path and his body in Thy good-pleasure and his form in that which pleaseth Thee. And Thou art the Helper, the Victorious, the Powerful, the Holy One.

BH03678: Glorified art Thou, O my God! Thou seest my…

He is the Most Exalted, the Most High!

Glorified art Thou, O my God! Thou seest my poverty and neediness, my weakness and brokenness, my distress and anguish, my sorrow and tribulation. It is as though Thou hast closed the doors of Thy mercy upon the face of Thy servant, cast him out from the vicinity of Thy sovereignty, expelled him from the paradise of Thy holy bounty, and distanced him from Thy grace and favor. It is as though Thou hast forgotten him and left him in the wastelands of Thy separation and estrangement, and delivered him before the face of Thine enemies that they might do with him as they please and inflict upon him whatsoever they desire. Dost Thou not hear my cry, O my God? Dost Thou not witness my state, O my Beloved? Dost Thou not look upon me, O my Master?

Glorified art Thou, O my God! In every dawn I call upon Thee, yet Thou answerest me not. In every morning I cry out to Thee, yet Thou rememberest me not. Hast Thou decreed for Thyself that Thou wouldst disappoint those who hope in Thee, or deprive those who remember Thee, or banish those who love Thee? By Thy glory, O my God! I have reached such a state of abasement that I have become hopeless of the breezes of Thy mercy, and have attained to such a degree of poverty that I see myself deprived of the fragrances of Thy glory—this despite my certainty of the all-encompassing nature of Thy favors toward the people of Thy kingdom, and my acknowledgment of the flow of Thy mercy among Thy creation.

Glorified art Thou, O my God! By Thy glory, not a single breath of ease hath issued from my soul in Thy days, nor hath my body found any place of safety in Thy time. Thou hast numbered all of this through the power of Thy sovereignty and art aware of it all through the comprehensiveness of Thy Self-Subsistence. Despite all this, through Thine ancient forbearance Thou hast shown patience, and through Thine exalted compassion Thou hast endured.

Glorified, glorified art Thou, O my Heart's Desire! Therefore have I fled from myself and from all directions unto the sanctuary of Thy holy oneness, and have hastened from all that is besides Thee unto the Ka'bih of Thy mighty Self-Sufficiency, and have turned away from all existence and faced toward Thy beauty. If Thou showest mercy unto me, Thou art indeed the Best of those who show mercy, and if Thou punishest me, Thou art verily the Just, the Wise.

BH04041: The holy Countenances are in motion, and the faces…

He is the Living One

The holy Countenances are in motion, and the faces of intimacy are in haste, and the doves of paradise are in song, and the maidens of mercy are in melodious chant. In these days when the heavens of attraction have been raised up, and the sun of rapture has risen from the horizon of appearance, and the stars of joy have become manifest, and the moons of might have become radiant—so that the garden of beauty might be adorned with the ornaments of majesty, and the earth of splendor might be spread out upon the throne of the cloud, and the nightingale of gladness might warble with verses of joy upon the branches of the Tree of Sinai, and the leaves of the Tree of Paradise and the branches of the Divine Lote-

Tree might come into motion and manifestation—that perchance sanctified souls might be drawn to their original homeland, and purified hearts might circle round and prostrate themselves before the jewels and pure camphor essence in the divine throne of manifestation, that they might taste of the endless bounties and drink from the resplendent fountains of the eyes of grace.

Thus have the channels of allusion, like ships in motion, coursed upon the sea of contingent beings, that the countenance of love might become visible from all created things, and the essence of affection might appear within the realities of all mentioned things. O beloved! The heavens of My Being have been raised up for the expansion of thy earth, and the Dove of My Reality hath warbled due to the appearance of attraction in thy inmost heart, that thy essence might rejoice within thy essence and thy heart might find rest within thy heart, that thou mayest remember the people and summon them unto the path of the Living, the Exalted One. Gather the companions and loved ones upon the comprehensive, eternal Word and let them not grow cold or be deprived of the fruits of grace. I remember Mahmud. Convey My greetings to the male and female devotees. A temple in the blessed handwriting was sent.

BH04541: The divine silver bell has joined with the heavenly…

He is the Ever-Living

The divine silver bell has joined with the heavenly trumpet, and the song of the Eternal King's dove has warbled upon the branches of the divine Lote Tree, that the essences of all created things and the realities of all beings might become manifest in the inmost hearts of the pure and sincere ones, and that sanctified hearts might be freed from darkening veils and limitations, and dance with joy in the arena of glory before the never-beginning, never-ending Beauty of the Countenance. This is the portion of existence from the world of appearance. Happy are ye, and your companions, and your loved ones, and those who have drunk from the cups of the love of God and the goblets of the affection of God. How excellent is this bounty of grace from the hands of exaltation! How delicate is this wine of glory from the crimson Countenance! How beautiful is this crystal of light from the spiritual Face! I swear by God, whoever tastes a drop thereof shall witness what none in all the worlds hath witnessed.

And further, I counsel you to preserve the Cause of God from all directions, and to gather the people upon the all-embracing eternal Word, that perfect love might surge forth from illumined breasts. And establish unity with his honor Ha. Utterly remove discord from among the companions, and for the love of God put into practice the world of limitations, for the corruption of the people will not be stilled except through this Cause. And keep the Cause of God in view with perfect love. I remember all the attractive Countenances and enraptured Faces in the melodies of attraction.

BH11889: Now, by God's might and power, I desire…

He is the Ever-Living, the Ancient of Days!

Now, by God's might and power, I desire to open the gates of the City of Inner Meanings with the keys of the All-Sufficing, that the breezes from the lights of the Morn of Eternity may waft upon thy face, turning thee from the left hand of sorrow and separation to the right hand of union and attainment, and bringing

thee unto the highest horizons of glory in the Kingdom of Splendor and the ultimate outpouring of God's grace in the dominion of the cloud of mystery. By Him Who breathed the spirit of eternity into this most mighty trumpet and this most honored and exalted horn! If thou shouldst enter therein, or if its lights should shine upon thy heart, thou wouldst abide within the sanctuary of God and stand firm in the Cause of God, and become everlasting in the realms of creation and the manifestations of grandeur. How blessed art thou, shouldst thou enter this eternal garden of the Ever-Living One, that thou mayest drink what none in all the worlds hath drunk and witness what none among those of old hath witnessed. Then say: Praise be to God, the Beloved of the mystics and the Goal of the sincere ones! And may mercy be upon thee and upon God's honored servants.

BH08307: Glorified art Thou, O my God! At this moment…

He is God, the Mighty, the Most High!

Glorified art Thou, O my God! At this moment I desire to remember Thee with the remembrance of them that are sanctified, and praise Thee with the praise of them that are near unto Thee, though I know that whatsoever remembrance proceedeth from any save Thee will never reach unto Thee, nor ascend to the court of Thy eternal might, nor mount unto the heaven of Thy transcendent majesty. And though I know that none can praise Thee with praise wherewith Thou hast not praised Thyself aforetime, yet glorified, glorified art Thou above every unique remembrance and every beauteous praise! Send down Thy blessings upon the First Light that shone forth from Thy Essence, and gleamed from the Core of Thy Being, and beamed from the Sun of Thy Oneness, and radiated from the Moon of Thy creation, and upon them that have believed in Thee and in Thy signs and have done all that Thou lovest, for in Thy grasp is the kingdom of all things and Thou art, verily, powerful over all things.

BH08865: The Eternal Sun has shone forth from the Everlasting…

He is the Living One

The Eternal Sun has shone forth from the Everlasting Dayspring through divine favor, and has perfumed the arena of existence in all the worlds of light with the fragrant breezes of the essences of spirit and the delicate musk-like fragrances of camphor, that every possessor of smell might be delighted thereby while every one with a cold remains deprived. Thus has the matter been ordained from before God, the Mighty, the Powerful. And were all who dwell on earth to gather together to extinguish this exalted and all-encompassing Light, they would be powerless and unable to do so. Therefore must lofty hearts be cleansed and sanctified from all veils, that they might enter the vast and spacious sanctuary of the holy Paradise, that perchance they may receive a portion and be enlightened by the wondrous melodies of the Eternal Dove. This is the counsel of this servant. Whoso wishes, let him act upon it, and whoso wishes, let him turn away therefrom. And greetings be upon you all.

BH09581: The Point of the Cloud [ʿama] journeyed until it…

He is the Living One!

The Point of the Cloud [ʿama] journeyed until it came to rest upon the Throne of utterance. Then It composed the Temples of the Most Glorious Letters through a wondrous new arrangement. The [blessed] Word shone forth from the manifest brow, and He made all of it manifest and visible in the threefold Tha before the fourfold one, that "Blessed be God, the Best of Creators" might don a new garment and, through the outpouring of "He is the Truth, there is no God but Him," might bless all lands, that the universal divine power might be established and the [divine] lordly fruit might appear. And peace be upon you.

BH10338: The heaven of might and grandeur, and the firmament…

He is God

The heaven of might and grandeur, and the firmament of power and justice, has encompassed all atoms and essences through the encompassing power of the names and attributes. He has set in motion the sphere of divine direction belonging to the Ancient Throne, according to the ordained decree in the kingdom of will, by means of a luminous golden thread. And He caused the mighty sphere of ancient and wondrous attributes to flow and circulate upon the sea of eternity through the blessing of one of the holy names. Then, by His absolute will, He placed its reins, by permission of a Manifestation, within the grasp of power of a trusted one. Such is the decree of the Mighty, the Powerful.

BH00330: Praise be to God Who hath ever existed through…

Section 1: "Praise be to God Who hath ever existed…"

In the Name of God, the Most Merciful, the Most Compassionate!

Praise be to God Who hath ever existed through the existence of His Essence and hath been eternal through His everlasting nature, Who hath created all things through the Word of His command and made manifest all possibilities through the revelation of the lights of His love, and Who hath made the hearts of His loved ones a throne for the establishment of His Oneness and a mirror reflecting the glory of His sovereignty. And blessing and peace be upon the First Point that appeared from the unseen realm of Oneness, and the First Letter through which the all-encompassing Word was completed, and the First Light that shone forth from the dawn of the Divine Identity, and the First Breeze that wafted from the gardens of Divinity—He Whom God made in the world of Command the Manifestation of all His names and attributes, and in the world of creation named Muhammad among His servants—and upon His family and companions, with abundant peace.

O thou who ascendeth to the heaven of unity and mounteth unto the kingdom of oneness! Thy letter hath reached me and I have understood what thou hast mentioned therein concerning the question that confoundeth minds and bewildereth souls. It seemeth thou hast desired from this evanescent one its interpretation and the unveiling of its mysteries, the removal of its veil and covering, although I have never claimed scholarly attainments nor the reaching of the heights of wisdom from God's mysteries deposited in human temples. Yet despite what I have heard of the clamor of the idolaters and the tumult of the hypocrites in what they have said concerning me and intended against my person, how can this

divine bird sing in the garden of inner meanings, or this dove soar in the meadows of eloquence? However, since I beheld in thy countenance the lights of love and in thy heart the love of divine mysteries, I shall cause to flow upon thee a portion from this Most Great, surging Sea and from this pouring, abundant Cloud, that it may be a token of my love for thee from this moment until the Day when lovers shall be gathered beneath His banner and the knowers assembled at the dawning of His lights.

Know thou that the mystics who have reached the depths of the seas of grace and recognized the mysteries of the beginning in the end speak with words that have outward meanings while intending inner significances, and this is their way and custom. Therefore some of the ignorant denounce them as unbelievers, and the contentious ones revile them, and the people of error dispute with them in speech. And among their utterances is this word, which is a light and mercy unto the righteous, and a retribution and wrath unto the wicked.

And when We reached this station in Our discourse, We desired to mention certain stations that the path might become manifest to thee before the presentation of proof from this lowly servant who hath been afflicted in these prolonged darknesses and from whose heart every dweller in the precincts of the Friend heareth lamentations when the lights of the Glorious One are unveiled in the pavilion of Oneness.

Know thou that the first effulgence of the Divine Sun in the worlds of creation is His establishment upon the throne of All-Mercifulness, and from this manifestation the lights of mercy from the Sovereign of Eternity shone forth upon all contingent beings. This mercy is divided into two kinds: One kind is termed the all-encompassing mercy, the universal mercy, the all-embracing mercy, the treasured mercy, the absolute mercy, the all-surrounding mercy, and similar terms mentioned in the books of the mystics, may God sanctify their secrets and spirits. This is the mercy that giveth without being asked and bestoweth upon all contingent and created things, from beginning to end, whether hidden or manifest, more comprehensive than what is concealed or revealed.

This is the mercy that hath preceded all things that were and shall be in the worlds of creation, and through this all-encompassing mercy the universal Lordship of the true Educator is made manifest to all who are in the heavens and the earth. Through it all things are sustained, all things are provided for, and all things are given before they ask or desire or will, even as thou hast heard and known concerning the first Adam, upon our Prophet and upon him be blessings and peace, that when God, blessed and exalted is He, created him by His power and breathed into him of His spirit and formed him in His image, He prepared for him his means and all that he needed.

Likewise, observe how God, blessed and exalted is He, hath ordained the sustenance of infants and all their needs before their appearance and birth, and how upon emerging from their mothers' wombs they find their provision without having asked for it or sought it, for they were not yet in the world to ask for anything or seek anything. When the water of this mercy flowed from the ocean of Oneness in the world of Divine Unity, God therefore made it sanctified beyond limitations and directions, and exalted above request and supplication. Therefore did God name Himself the Lord of all the worlds. Were I to describe this exalted station and this most holy and transcendent Cause throughout my life's duration and the continuation of my being, the love in my heart for this most great station and this most noble and precious symbol would not be exhausted, but I have been brief in mentioning it lest thou grow weary in

studying and considering it. We beseech God to assist thee in attaining unto its mysteries and reaching its stations, for verily He doeth what He willeth, and He is the Mighty, the Generous.

The other kind is termed the limited mercy, the restricted mercy, and similar terms, and from this mercy there descendeth from the clouds of justice the rain of bounty after the supplication of servants in the world of existence. This is the station of justice, that is, giving to each one his due, and this is the station of the ordering of creation after its coming into being, and the degrees of destiny in creation and origination, even as was revealed from the Kingdom of eternity unto the Seal of the Prophets, peace and blessings be upon him:

> "And there is not a thing but with Us are the treasuries thereof, and We send it not down save in appointed measure."

From that station the seas of destiny surged in the worlds of creation and the sun of Lordship shone forth in the heaven of bounty. God is Most Great! This sea hath surely surged, and the wind hath stirred up waves that cast forth pearls.

This is a station wherein the feet of the mystics have slipped and the steps of the eloquent have stumbled. When one of the holy ones was asked about this most manifest station and this greatest vista, he replied that it was a surging ocean not to be entered, and in another instance, a pitch-dark night not to be traversed. He further said that destiny is a mystery among God's mysteries and a safeguard among His safeguards, sealed with God's seal, concealed within God's knowledge. God has lifted its recognition above His servants and placed it beyond their understanding, for they cannot attain to the secret of the Divine Singleness nor to the revelation of Divine Mercy, and so forth.

As thou dost witness today, the differences among the peoples exist only because of their failure to recognize this most glorious Cause. Otherwise, had they attained to this supreme station and this greatest symbol, no one would object to another, nor would any soul blame another. Even as the Dove warbled upon the branches of the Tree of Eternity:

> "Strange it is that one should be occupied with the faults of others while heedless of one's own faults."

In this station, it behooveth everyone to turn unto himself and to purify it from whatsoever God hath forbidden, and not to object to anyone according to his own desire. And concerning matters of his religion, let him inquire of those who are the mirrors of God's knowledge, the manifestations of His Cause, the dawning-places of His wisdom, and the repositories of His commandments. These holy ones have the right to bid people to do what is good and forbid them from evil. They are those who hasten to perform good deeds and rush to virtuous acts. None besides them hath any share of this cup, nor is there any way thereto for others.

Section 2: "I swear by Thy life! Were it not…"

I swear by Thy life! Were it not for my fear of the Nimrod of the earth of self and his hosts, I would have imparted unto thee such divine knowledge as would have delighted thine eyes and enabled thee to attain

all that thou didst desire concerning this Fish bewildered in the dust. But in my affliction at the hands of these iniquitous transgressors, I am unable to open unto thee the gate of knowledge and recognition with the keys of wisdom and utterance, or to mention to thee the melodies of the Mount of Eternity upon the branches of the Tree of Certitude. Indeed, thou hast enumerated some of what hath befallen me from the arrows of discord and the blows dealt to my mouth by the hands of hatred and hypocrisy.

Every day they conspire against me according to their desires. We beseech God to ordain for us whatsoever He loveth and pleaseth of the decree of fate in the worlds of its execution. This will soon be manifest, as will some of what they intended, for I have spent my spirit, my soul, and my body in the path of my Beloved. My longing for God is like the eye's longing for beauty and the fish's for crystal waters—nay, greater than that and more exalted than what can be recorded by the pen upon tablets. But reveal not what We have intimated to thee until what We have imparted unto thee becomes manifest.

Therefore We leave aside this discourse and return to what We were mentioning. Know thou that in that station, which is the station of Divine Decree, all matters flow according to their natural order and original measure, as ordained by the eternal ordinance. For everything in that station there is a measure, limit and duty—were it to transgress by less than a needle's eye, it would depart from God's fortress which He built by the hands of His command for the protection of His servants. Whoso departs from His fortress shall find no path back to it, nor any guide to the pools of His mercy, except through repentance and return unto Him.

Indeed, if thou wouldst behold with thine inner eye, thou wouldst witness that this purified Law is in truth the fortress of divinity in the realm of humanity, wherein take refuge honored servants who speak not until He hath spoken and who act by His command, as well as other servants who desire to enter into mighty strongholds. Whoso entereth this fortress shall not be touched by the arrows of doubts and conjectures, nor shall fatigue or aversion afflict him. But whoso departeth therefrom, the thief shall steal away his garment of knowledge, his robe of faith, his banner of trust, and his cloak of devotion, leaving him stripped of the beautiful garments which God had woven by the hands of His Prophet, His Messenger and His chosen ones. God protect us and you from the evil of these thieves who are not content with wealth nor with what pertains to glory in the world of detail after the abstract, but rather take from people all that God hath given them of the garments of His grace and the robes of His generosity.

In this station is verified concerning them that poverty which causeth the face to blacken in both worlds, even as the Nightingale of Oneness sang in the gardens of eternity:

> "Poverty is blackness of face in both worlds and well nigh leadeth unto unbelief."

By My life! Were I to reveal unto thee the mysteries of these allusions, thou wouldst detach thyself from all who are on earth and soar unto the City of Divine Attributes at the manifestation of the lights of the Divine Essence. But the Pen restraineth Me from this, and the Tablet preventeth Me therefrom. We beseech God to bring forth days wherein the sun of knowledge shall shine forth from the horizon of wisdom and the moon of mysteries shall rise from God, the Powerful, the Mighty, the All-Forgiving.

When the decree of bestowal upon all in the heavens and earth according to their capacities and stations is established, know thou that the wayfarer who journeyeth unto God, who migrateth unto Him, who

severeth himself from the transient homeland and desireth to ascend unto the eternal abode—unto him shall be unveiled the hidden mysteries and treasured realities, and there shall appear unto him the essential seeds of divine unity and the manifestations of eternal oneness.

When he reacheth that lofty station and this exalted homeland, it behooveth him to be trustworthy with the treasuries of God's knowledge and reliable with the pearls of His wisdom's mysteries. He must be a guardian of these divine teachings deposited in the vessels of illumined hearts by God, the Creator of all beings. He must preserve them as his very eyes and conceal them in his breast. Should he reveal even a letter of these mysteries to one unworthy, three crimes shall be charged against him: First, betrayal, for he hath betrayed God by revealing His secrets to the unworthy. Second, injustice, for he hath given this station to one undeserving and laid upon him what he cannot bear nor is capable of carrying, thus establishing against himself the decree of injustice; and what greater wrong than is there than this? Third, murder, for he has led this helpless one astray and slain him with a spiritual death. For when one cannot recognize these divine truths, his feet slip from where he stood regarding the matter of his origin and return. Therefore the judgment of one who is slain applies to him, and the law of retaliation runs its course upon his slayer.

This slaying, in the eyes of the people of truth, is greater and more grievous than the slaying of the body, were you to observe with the eye of the heart. This is evidenced by what was sent down from the Kingdom of Oneness upon the Countenance of Ahmad (may my spirit and the spirit of all who are immersed in the depths of light be a sacrifice unto Him) concerning Hamza, the Prince of Martyrs, and Abu Jahl: "Is he who was dead, and whom We have raised to life and provided with a light whereby he walks among men, like him who is in darkness from which he can never emerge?" Therefore ponder this blessed verse. If by death was meant physical death, and by life physical life, then the judgment of death and life would not apply to Hamza, for outwardly he was alive with elemental, physical life.

Rather, what is meant by death in this noble verse and divine word is spiritual death and the death of the heart. For when Hamza (may God be pleased with him) believed in God, His verses and His Messenger Whom He sent with truth, he became alive with the life of faith and drank from the cup of the Living, the Life-Giving One, from the spring of certitude. Thus applies to him the judgment of death—that is, from temporal accidents—and life—that is, eternal, faithful life. And conversely runs the judgment upon Abu Jahl. This faithful life endures and does not perish, as evidenced by His exalted Word: "We shall surely give him to live a goodly life." But as for outward life, every soul shall taste of death.

Thereby it is established that spiritual death is greater than physical death. When this is established, it is also established that spiritual murder is likewise greater than physical murder. Therefore upon this slayer runs the judgment of retaliation. And since we have proven the judgment of retaliation upon the gnostic who unveils with clear proofs and firm arguments, know that none can execute retaliation save those who drank the wine from the Cup-Bearer of Beauty in the realm of spirits before the appearance of creation in the realm of shadows. And it befits these Poles to execute judgment upon him, for it befits that retaliation be carried out by one upon whom the law's limits do not apply, not by any ignorant rabble who cannot distinguish truth from falsehood nor darkness from light.

Therefore we suffice with what we have mentioned to you and conclude with praise be to God, the Lord of all worlds, and peace be upon whoever follows guidance.

BH00648: Boundless praise beseemeth the holy and everlasting court…

In the name of my Lord, the Most High

Boundless praise beseemeth the holy and everlasting court of Him Who hath ever caused, and will continue forever to cause, the Sun of His holy countenance to shine upon the hearts of them that dwell in the highest paradise, and hath made the Sun of His Own Face to radiate upon the souls of them that traverse the depths of grandeur, and hath caused the seed of the revelation of His own reality to flourish for the wayfarers in the desert of the Kingdom, and hath made the star of His manifestations to gleam upon the travelers of the path of justice in the realm of mortality, and hath caused the clouds of the light of His Revelation to gather in the arena of all created things, and hath raised the banner of His grace in the highest heaven of hearts, and hath lifted up the standard of His exaltation in the breezes of command and creation, and hath unfurled the flag of His might and majesty in the atmosphere of the heaven of justice.

He it is Who hath ever caused, and will continue forever to cause, His eternal manifestations to dawn upon the souls and bodies of them that navigate the depths of holiness and sanctity, and hath made the breezes of His everlasting revelations to descend upon the essential realities of them that ascend unto the heavens of glory and majesty, so that all creation might be drawn, through that which He hath ordained and decreed, towards that Garment of Reality, and might witness within the inmost recesses of their hearts the signs of divine grandeur and power, and might, through their own attainment, become suppliants at the gates of His bounty and pardon, their tongues, both hidden and manifest, uttering words of lowliness before the Gate-keeper of His holy majesty.

Having thus entered the age of divine unity, they behold the evidences of God's power, and enter the City of Divine Oneness without intimation and with no trace of heedlessness among its dwellers, and arrive at the paradise of unity without regard to its affluent ones, witnessing the manifestations of the favors and kindnesses of the All-Glorious within the reality of their own hearts, spirits, souls and essential beings.

Glorified be the Beloved, the Everlasting, Who in every effulgence hath manifested a several attribute; Who with each breath hath sent down a wondrous and unprecedented verse; Who, through every quickening breeze, hath created anew the revivification of the bodies of the dead among all created things; Who, in each hallowed theophany, hath suspended for His own Self—out of the unseen, the realm of "No-Where"—a sign and token; Who, by every one of the verses of His unity, hath, as He willeth, drawn unto Himself the hearts of all that He hath created and shall yet create; and Who, from every ray of the lights of the Robe of His might, hath made a luminous manifestation, a shining and dazzling vesture—until all created things have attained the uttermost pinnacle of the grace of His being, and have, within their outward and inward selves, beheld the revelations of His endless theophanies; and, through them, have been drawn unto God, and severed unto God, and cut off from all save Him.

From everlasting, in the heights of pre-eternity, have they been attracted by the impulses of the Robe of His loving-kindness, illumined by the lights of His countenance, exalted through the sanctified appearances of His Manifestations, and uplifted by the conditions of the moments wherein the stations of His might are revealed—until the sign of His revelation hath appeared within the souls themselves and in the horizons, and through it every thing hath returned unto its Lord, and hastened unto its Master, and become a suppliant for the grace of His being, a beseecher of His pardon and His bestowal, and a seeker after His glory and His gifts.

Glorified be He! There is none other God but Him. How wondrous His handiwork! How mighty His creation! He hath made manifest, in the arena of existence, a vast creation out of nothing; He hath brought into being, by the hand of His power, an atom from no thing, and made it to speak; He hath bestowed, through His theophanies, pure being upon sheer non-existence, and granted absolute existence; and upon them hath He revealed Himself by His most holy Self, through the dawning of the Sun of His Lordship. He hath sent down upon them the verses of His unity in the very heart of multiplicity, and hath made the vestures of the countenance of His oneness to appear, and be proclaimed, from every side and every aspect. With each effulgence He drew them all unto Himself.

O ye lovers of the holy Concourse, ye who ascend the heights of intimacy, ye dwellers in the depths of Paradise, and ye who traverse the boundless ocean! Open the eye of truth and the true ear, hearken unto words of justice and truth, and behold the signs of divine Lordship reflected in the mirrors of your hearts. Let not these base commodities and transient pleasures become a source of distress, nor this brief life a cause of veils, nor this ephemeral existence—whose end is nothingness, decline and extinction—be the means of continued separation from the countenance of the Beloved. For your return is unto the intended Goal, and the conclusion of all is unto God, the Worshipped Lord, the Praised Sovereign.

Come to yourselves for a moment and become conscious for an instant. Escape from the stupor of death and enter into the realm of life. Emerge from your self-intoxication and enter into true being. Drink from the wine of manifestation in the chalice of light, free yourselves from the darkness of every error, take a few draughts from the sweet waters of Salsabil, and find rest and tranquility away from this house of extinction. When ye come to consciousness, gaze for a moment upon the robe of the Beloved, for thus hath He, exalted be His remembrance, ordained it.

And it hath thus come to pass that that Countenance of Divinity and Vesture of Lordship hath in these days of decline left the wayfarers in the wilderness of error, and hath returned to His Lord in His throne of eternity, and the holy mirrors of His glory have ascended unto God in His lofty heights. How strange that these creatures, who came into being through a glimmer of His manifestation and became visible in the realm of existence through His bounty, should spend this brief life—whose years pass with a few manifestations, whose months change into weeks, whose weeks separate into days, and whose days resolve into hours, minutes and moments, and whose thread will soon break and whose cord will be cut—when all things shall return unto their Lord and shall be present before His holy court.

O friends of the Friend, awakened unto yourselves! O lovers of the Beloved, become ye vigilant! O seekers after Truth, be ye wholly detached! O ye who hearken unto the Word of sincerity, unseal the ear of reality and open wide the eye of insight. Let not this perishable wealth bar you from attaining the

presence of the sanctified Court of the Beloved, nor let this outward glory become a veil in the path of Truth. Unclose the eye of rectitude, open the vision of integrity, and bring the hearing of uprightness into the presence of God. Suffer not for a moment yourselves to be heedless, nor squander vainly this brief span of life in aught save the good-pleasure of God.

For upon all created things a condition hath passed away. Where are now the kingdom and what they possessed, the sovereigns and what they owned? Where are the kings and the rulers? Whither have the sincere departed? Each hath returned unto his own place, and every soul unto that which it had earned—unto that which had been inscribed for it in the scroll of the sanctified decree, upon the Tablet of eternity, from the Diwan of the Ancient of Days. They bade farewell to this mirage of the burial-ground, entered all into their own abodes, returned unto the lairs of their mortality, and sank into slumber within their chambers of dust.

Awake ye, then, for a little; hearken for an hour unto the Word of God; inscribe for a moment the counsels of truth upon the tablets of your hearts—so that on the Day of Presentation ye may draw near unto that Tree, be admitted before His presence, and become, according to His will and desire, both receiver and doer; that ye be not veiled from the vestures of His theophany, nor struck senseless by the light of His manifestation upon the Sinai of His command. And if ye be struck senseless, yet after that swoon return ye to consciousness, and let the cry of "Forgiveness!" flow forth upon your tongues, that on that Day ye may attain, as God willeth and decreeth, unto that which He desireth, and perform that which His irrevocable ordinance hath prescribed—standing in the station of the grace of His being, His loving-kindness, His might and His greatness, in the presence of His very Self.

In that Day act ye in truthfulness and sincerity; work ye with rightness and integrity; hear ye the verses of His Reality from the utterance of His Self-Subsisting Lordship, receive ye the Word of His majesty from the tongue of His power, and therewith glory in the Concourse on high, and be ennobled and exultant. And none can inform you like unto One all-aware; nor can any cause you to know like unto the Word of this radiant Tablet. So long as thou dost show forth a gleam within the mirror of reunion, shatter thou that mirror—and thyself appear unto the world in splendor.

BH00377: Immeasurable praise beseemeth the holy court of the ever-sanctified…

He is the King, the Beloved, the Most High

Immeasurable praise beseemeth the holy court of the ever-sanctified King Who, from the radiance of His Beauty, created the sun; Who, from the mantle of His Countenance, brought forth the moon; and Who made manifest the stars in the realm of existence. Each of these hath He made a distinct sign from His presence: the first sign He made the manifestation of the Sun of His unseen Reality, the second sign He made a mirror reflecting that Sun, and the third signs He made as lamps kindled from the mirror of manifestation.

Through these manifest signs He hath called unto Himself all creation and all that shall be created, and made all that was or shall be aware of His infinite revelations. In every age He hath made manifest the Sun of His mercy in supreme glory and with most resplendent light, causing it to speak and proclaim the

most exalted path and way in the realm of existence. Upon it He hath sent down His proof and revealed His decisive verses through its wisdom-laden tongue. He hath called all things wherein is found the breath of life unto His sanctified Being and summoned them to His worship, that all things might ascend from their lowly station to the supreme horizon, and in every moment witness within their own realm of possibility the boundless effusions of their Lord, rising unto the Concourse on High and ascending to the holy horizon, arriving at and making mention of the one incomparable God, single in His Essence and Attributes.

And when the infinite creation reached its end, He brought His new creation into being, manifested Himself unto it through its own self, shone forth upon all created things, and made it manifest in that manifestation. After the complete manifestation of that sanctified Being, He raised it up and made manifest the second of His manifestations in the station of all creation, through which He shone forth upon all things. In this way and manner He made manifest His infinite revelations in every age and made evident in every era a Prophet and a Book, calling His creation unto Himself, until He sealed the Messengers with Muhammad, His Apostle, revealed unto Him His Book of Truth which was the true Furqan, and in it called His creation unto the Manifestation of His Self, making him the Manifestation of His Divinity, as He hath revealed in His verses, which are His words, in several instances.

And when the new creation reached its end, He brought His unseen manifestation from the horizon of "Thou shalt never behold Me" into the realm of existence, and brought His own sanctified Self from behind the holy veils of pre-existence and eternity into the arena of time and space, and lifting the veil from His unseen countenance, manifested Himself openly and evidently unto His servants, that the entirety of creation might be illumined by His countenance and enlightened by the Sun of His mercy, that they might hear in the manifest outer word the inner hidden meaning, hearken unto the Word of Truth, and present themselves before His Self in the hour of meeting Him, appearing before God in that holy presence. And becoming illumined by the Sun of His mercy, they outwardly heard the inward, and hearkened unto the Word of Truth, and came into His presence at the time of presenting themselves before Him, becoming as supplicants unto God, and attending that holy gathering.

And in this Dispensation, as the divine requirements took effect and His decrees spread forth, some among the servants became veiled and turned away from that holy Being. But those who sought the truth and yearned for the manifestation of reality in that day attained unto the Manifestation of the possible, hearing from the Unseen of the unseen the call that "All things shall perish except His Face." And becoming illumined by the light of their Lord's beauty, they brought forth the breeze of life, journeying from the depths of eternity toward the ocean of forever, and from the ocean of forever toward the sea of perpetuity, acquiring the pearls of love and knowledge, glorying and rejoicing therein in the most exalted Paradise. This continued until the divine decrees took effect and His ordinances descended and were fulfilled, and that holy Tree returned to its own truth as it had been before.

Then the gates of God's infinite bounties were cut off and closed, and those in whom remained but a single breath of life became afflicted in the darkness of the horizons and souls—some by confinement, some by chains, some by devotion, and some by hunger and nakedness—each one afflicted in some

manner, passing these transient days until whatever God willed of the remnants of His Cause that remained from the effulgence of His Manifestation became operative and flowing.

Now the Point of Truth is concealed in the throne of His invisibility, watching over His servants, witnessing the Concourse on High, sending down upon them His effulgences, and being aware of their deeds in all that was and will be created. He is the Point of nearness and remoteness—His remoteness is His nearness and His nearness His remoteness, for the Essence of Eternity is sanctified above this, and the Manifestation of Ancient Days is holy beyond such mention. He hath placed the sign of His truth in every form, bringing forth within it infinite effulgences, and through that effulgence He hath manifested Himself to all creation. Whoever hath adopted the character of the spiritual ones and the exalted ones, that sign of effulgence hath appeared in them, and they have witnessed in their hearts the mystery that "He is closer to you than your life-vein." Whoever hath turned away from that sign of truth hath entered into remoteness and veiling.

Those who are illumined by the dawning-lights of eternity have entered the depths of eternity, acquiring the pearls of perpetuity and the coral of faith and certitude in the manifestations of knowledge and ecstasy. Through the sign deposited within their hearts they have drawn near unto their Lord and witnessed the divine effulgence in being "closer to them than their life-vein," delivered from the fire of remoteness and attaining the light of nearness, receiving bounty from the Source of Glory, from the never-failing Bestower of Grace, witnessing in the sign of their hearts the divine manifestations and the holy concealed fragrances. Having inhaled the fragrances of divine mysteries within the signs of their own hearts, and having become that Bird of Truth soaring in the eternal realms of the Concourse on High, ascending to the holy station, they witness at every moment the endless outpourings of God, the All-Glorious, within their heart, soul, spirit and body.

They hear the call "Verily I am God, there is no God but Me" from the hidden and treasured verses within their hearts, and through that revelation, inspiration, and divine utterance they behold the manifestations of their own reality. In the mirrors of their hearts, which are the signs of inner consciousness and perception of truth, they witness the mystery that "We are closer to you than your life-vein," and observe the holy fragrances in the glass of their hearts. At every moment, through the divine effulgences and the glances of nearness and the manifestations of intimacy, they become attracted and detached from all else but God, with nothing in creation becoming a veil between them and Him.

As for those who have become heedless of the sign of truth and negligent of divine lordship, they have become veiled from the sign of truth, their nearness hath been transformed into remoteness, they remain deprived of the radiant lights of eternity in the realm of nothingness, become veiled from the gleaming lights of manifestation on the horizon of Sinai, and have transformed their spirit of truth into an animal spirit. Unaware, they act day and night, remaining separate from both truth and creation, returning to their own nothingness, becoming as clay, bringing about the extinction of their spirit, body and soul, with no mention of them remaining in existence—save for those whom divine grace and mercy have encompassed, upon whom the infinite divine manifestations descend at every moment, upon whom the suns of His glory rise and shine in the orbit of His exaltation, and upon whom the holy stars of His grandeur gleam and radiate.

In their hearts, spirits, souls and bodies, they witness the signs that prove the existence of God, and with the ear of their spirit they hear the call "Hearken unto that which is revealed unto you from your Lord." Upon their tongues flows the words "Our Lord! We have heard one calling to faith, and we have believed in him," and entering through the gate of God's mercy, they utter the word of remission. They enter the City of Oneness while its people are heedless, and dwell in the pavilions of holiness.

How blessed are those who behold the manifestations of Truth, whom nothing can veil, who at every moment are illumined by His novel splendor, who witness His signs of glory and creation in their own contingent and created realms, who through nearness itself witness the sign of nearness and draw near unto God, who through remoteness itself witness the sign of remoteness and become remote from all save the divine manifestations, and who behold in their hearts the hidden and treasured manifestation that "He is closer to you than your life-vein." The manifestation of "We are closer to him than his life-vein" is concealed within that hidden verse in their hearts, and by it they have worshipped their Lord day and night, and through it they have gazed toward God, seeing it as the means of their attainment unto their Creator. They have looked to the truthful words stating that "servitude is an essence the inner reality of which is lordship," and according to this utterance they have grasped the true knowledge revealed in God's Book as expressed by the truthful ones, thereby ascending to the Supreme Concourse.

Thus, they have ascended to the sacred place as far as possible, and have not regarded the knowledge of the Bayan as they regarded ancient knowledge, for previous knowledge compared to this is as nothingness and extinction before eternity and perpetuity. In previous Manifestations, just words were manifest from the inmost heart, while in this Dispensation divine verses have been revealed in manifest form, attracting all created things past and future, save certain Prophets—upon them be prayers and glory—unto whom the words of truth were revealed. As He says in the Torah, speaking directly to Moses without veil, addressing him and in certain instances calling him Lord and created things as lordly ones. Similarly in the books of all Prophets, as He says to David: "Thou art My son, today have I begotten thee," and in other instances says: "Thou art the son of My beloved, in thee am I well pleased," and elsewhere states: "Israel is My firstborn." Similar divine utterances are found regarding other Prophets, as the people of the Gospel interpret the words of the Torah and Psalms of David regarding Jesus—peace be upon Him—with some considering Him God, others the Son of God, and yet others the intermediary between God and creation, each following their own way.

All this knowledge compared to the new knowledge is as darkness to light, as a hidden sun. Therefore strive to grasp true knowledge and know that God's infinite manifestations have filled heaven and earth, and His all-encompassing revelations have embraced all created things past and future. There is nothing except that God has manifested Himself upon it through a sign of His Self, thus all things proclaim "There is no God but He, the Almighty, the Self-Subsisting."

As for what was mentioned in the words of the ancients that "the Friend is nearer to me than myself"—this is a remote saying and strange utterance. How can the created be nearer to the Creator than the Creator's own Self? God forbid! Unless we say that Friend is the Reality of the Essence in the unseen of unseens within the witness of witnesses, where no mention is made of creation and no existence is referred to therein. However, His nearness and remoteness becomes apparent in one's recognition and

shines forth in one's knowledge. Should ye attain unto the True One and be in the state of communion, it is grace itself that followeth thereafter, for the Creator standeth revealed. Yet should ye remain distant—that is, fail to reach unto that Reality—in that very remoteness lieth nearness, which is the essence of grace itself, inasmuch as the signs of His manifestation are within you. And this is the verity: that communion is far from you, for ye cannot achieve the knowledge of Him, yet He is near unto your hearts, for He placeth the tokens of His own Reality therein, that thereby ye may attain unto nearness and Truth.

Volume 028: Early Baghdad Period (to 1856) (3 of 3)

BH00629: Glorified be He Who sent down verses aforetime when…

He is the Mighty, the Everlasting, the Beautiful!

Glorified be He Who sent down verses aforetime when there was no "before", and Who sendeth them down as He pleaseth by His command. Verily He is the Powerful, the Mighty, the Able, the All-Knowing, the All-Wise. His is the bounty and grace; He singles out whom He willeth with mercy from His presence, and verily He is the All-Bountiful, the Omnipotent.

O My Name! Hearken unto that which the Spirit imparteth unto thee, that thou mayest soar in this atmosphere which hath spread forth beneath this heaven that hath been raised in this cloud, and mayest hear the call of all atoms in the kingdom of names and attributes, that there is no God but Him, and that the Primal Point is His Argument and His Beauty, then His Manifestation and His Majesty unto all who are in the heavens and the earth. Whoso draweth nigh unto Him hath drawn nigh unto God, and whoso turneth away from Him hath turned away from God. This is the truth, there is no doubt therein, if ye be of them that know. To this beareth witness My tongue, then My spirit and My heart, then My being and My pen, if ye be of them that hear.

Say: By God the Truth! Through Him were raised the heavens of justice, and appeared the clouds of grace, and the rain of bounty poured forth upon all the worlds. Were it not for Him, none would know God's grace and generosity, and none would find the holy shore of glory's sacred seat. By God! Through Him wafted the breezes of eternity, and sang the Dove upon the twigs of the Lote-Tree beyond which there is no passing. Through Him was perfected the proof unto all creation, and by Him revolved the spheres of existence, and the Fire of God called out from the Tree that speaketh truth in the sacred and exalted Sinai. From Him began the works of creation, and were inscribed upon the Tablet the mysteries of what was and what shall be in preserving tablets of glory. Unto Him return the deeds of all things, if ye be of them that know.

Know thou that the source and return of all things is Him, and from Him was differentiated the Point of Knowledge in the mysteries of destiny behind the sea of might and grandeur, raining down the showers of grace, if ye be of them that witness. Unto Him returneth all knowledge and certitude, and every deed and intention from this day unto the Day whereon God's Greatest Treasure shall appear in a new holy raiment.

Know thou that thy Lord was and forever shall be a Hidden Treasure in the essence of His Being, and shall ever remain concealed from His creation, for eyes comprehend Him not while He comprehendeth all eyes, and He is the All-Subtle, the All-Informed. He it is Who sent the Messengers aforetime and revealed the Books thereafter. Verily there is no God but Him, the Mighty, the Luminous, Whom none can know and unto Whom no birds of the hearts of the seekers can ascend, for He created all that is in the heavens and earth by the Word of Command which was called "Be" before "It is", if ye be of the certain ones.

How can that which was created by His command, His sovereignty, His might and His power, draw nigh unto Him or know Him as He is? Glorified be He above what the remembering servants imagine concerning Him! Therefore testify within thyself, then in thy spirit, then in thine essence, that there is no God but Him, that He hath ever existed in His Essence, manifest among His servants, self-subsisting amidst His creation. Verily He is the Single, the Self-Sufficient, the Most High, the Mighty, the Gracious. Thus have We sprinkled upon thee from the vast ocean of might and splendor, and cast upon thee the … of the worlds.

Say: The gates of attainment and meeting are shut against the knowledge of His Essence. He hath manifested, through His grace, Eternal Manifestations and Dawning-Places of Oneness, that they might speak of their Manifestor among His creation and their Sender among His creatures, and He hath made the recognition of them the same as His recognition, and meeting them the same as meeting Him. This is the indubitable truth, and there exists no station, abode, beginning or end higher than this, from the beginning that hath no beginning unto the end which His knowing servants cannot reckon. This is the ultimate station of the mystics and the final homeland of the lovers in the heaven of glory. This is the station wherein should anyone attempt to soar beyond it by the least degree, his wings would be consumed.

Those who have believed in the Unseen in these days and have turned towards Him Who is mentioned in every station and allusion, shall be sufficed from all else. This is a revelation from One mighty and wise. Thus have We expounded the verses for you and made clear every mighty wisdom, that ye may follow God's commandments in these days when every soul is seized with the stupor of heedlessness and ignorance, rendering them as scattered dust, if ye be of those who know.

Know then that the Most Hidden Mystery and Most Treasured Secret and Essence of all gems is He Who can neither be indicated by any indication, nor known by any knowledge, nor comprehended by any comprehension, nor remembered by any remembrance. All describers fall short of describing Him. All the Prophets have acknowledged their powerlessness to know Him, and all the Messengers have confessed their failure to comprehend Him, as testified by their own souls, minds and tongues, if ye be of those who hear. This is the station of the pure Unseen and the absolute Mystery, if ye be of those who know.

Whoso believeth in the Unseen in his heart and testifieth to it with his tongue, and sanctifieth it from every peer, likeness, similitude, allusion, associate, helper and equal—such a one is counted among the truly sincere. Every Prophet and Messenger hath turned towards this Unseen, as have those who circle round the Throne and behind them the denizens of the highest paradise. This is mentioned in the first station and the first pavilion and the wise Remembrance and the ancient News. And in one station We mean by the Unseen the realities of Oneness and the eternal essences who were concealed in the

Manifestations of old, as ye witness and are among those who testify. In the time of Moses, the Unseen was none other than Jesus in the heaven of names, and He foretold His appearance and was hidden in His days.

Likewise the Unseen in the time of the Spirit (Jesus) was Muhammad, the Messenger of God and Seal of the Prophets. Similarly the Unseen in His days was none other than ʿAli, through meeting whom the eyes of those near to God were solaced. And likewise in those days it was none other than He Whose appearance the Point of the Bayan foretold in tablets of ancient glory. We turn to Him in all matters and supplicate Him at all times and await His days as the believers await the paradise of nearness—nay, even more so, if ye be of the assured ones. Say: By God, Paradise itself is meeting Him, and the Hour is His arising amongst all created things.

Therefore We say that We believe in the Most Hidden Mystery and in His Manifestations, and We turn towards them and make no distinction between Him and them, except that they are His servants and creation. Thus sang the Mystic Dove upon this lofty Branch, that it might be God's melody and His proof, then His testament and His all-sufficient evidence unto all worlds.

And thou, O Ahmad, purify thyself and thy spirit from those who have fabricated lies against God and in whose hearts hatred hath appeared. Then shun them and remain in detachment and steadfastness. Those who claim what they claim in themselves, say: Present yourselves in Our presence and before Us.

Glorified art Thou, O my God! Purify my heart from the remembrance of anyone but Thee, and my soul from intimacy with aught else except Thee, and my feet from drawing nigh unto any other than Thee. Thou art, verily, powerful over whatsoever Thou willest, and Thou art the All-Compelling, the Mighty, the Powerful.

O Lord! Deprive me not of the sweet-scented breezes of Thy holy bounty, and number me not with those who exhale naught but the stench of hypocrisy throughout the world. Then remove from my heart their love and the love of those who love them and the love of that which their tongues utter. Thou art, verily, the Powerful, the Mighty, the All-Knowing, the All-Wise.

O Lord! Leave me not to myself or to anyone else besides Thee. Draw me ever closer unto Thee, establish for me a seat of truth before Thee, and join me with such of Thy servants as are nigh unto Thee—those whom nothing can sadden in their love for Thee and their contentment with Thy good-pleasure, whom no cause can hinder from reaching the shore of Thy Most Great Name, the Most Great, which Thou hast made the station of Thy Self in all that pertaineth unto Thee, and which Thou hast made pure and purified from all that pertaineth not unto Thee, reflecting Thine Ancient Beauty in the mirrors of Thy Name, the Sovereign, the Mighty, the All-Knowing, the All-Wise.

O Lord! Detach me from myself and from all who have departed from Thy shadow, and cause me to enter beneath Thy mighty and impregnable shelter. Honor me with Thy presence in Thy wondrous days wherein Thy Lord of the Throne doth appear, the Dove doth warble, the Holy Dove doth coo, and Thy primordial Will doth don a new garment—days wherein all souls shall be in loss, all … shall prosper, all who are abased shall be exalted, and all who are poor and needy shall be enriched.

O Lord! Grant me what I have asked and what I have not asked, for Thou knowest better than I what is good for me. Verily, Thou art unto Thy servants the All-Forgiving, the All-Merciful.

BH09444: Glory be unto Thee, O my God! This…

He is God!

Glory be unto Thee, O my God! This is Thy servant and the son of Thy servant who was moved toward the depths of the oceans of Thy grace, and who in his youth traveled from his homeland seeking to attain Thy presence, and traversed the path until he entered beneath the throne of proof and attained the light of nearness in the court of mighty glory and the radiance of the Beautiful One. Therefore I ask Thee, O my God, to give him to drink of the milk of Thy bounty so that he may raise the standards of Thy victory [in his youth] and arise in his maturity to serve Thy Cause, just as he arose in his youth at Thy command, that Thy proof concerning him may be fulfilled and that the breezes of nearness may take hold of him through Thy grace. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Best-Beloved.

Baha

BH04151: Concerning the purport of the blessed verse: Cast it…

“Concerning the purport of the blessed verse: Cast it behind the Crimson Sea, O Thou Who art to be made manifest of God, in the world of the Ama, for Thine own sake; and conceal it within the Pole of Bahaâ€”meaning, within the very being and inmost reality of Him Whom God shall make manifest,’ my petition is the following: that, touching the true symbol and the principal intent, an intent which seemeth nigh unto our understanding, thou wouldst graciously vouchsafe to this servant an exposition thereof, and make it plain by thine utterance.”

O Salman! Hearken at this moment to that which the Spirit imparteth unto thee in these words, and to that which the Dove warbleth in the heaven of these allusions, that thou mayest know the mysteries of existence in this manifest Light.

Know thou that whatsoever the Mirror of Eternity hath interpreted in the words of God is truth, wherein there is no doubt. None may say “why” or “wherefore”, nor interpret from their own selves, for all this is associating partners with God in His Book. Moreover, be thou assured that this verse sent down from the heaven of the Divine Will—nay, all verses revealed by God—were revealed solely to inform the servants of the days of the next Manifestation in the future Resurrection. God intended none other than He Who shall appear thereafter, and desires naught else but this. Within this verse lie hidden the mysteries of the unseen and stored the treasures of knowledge. Well is it with him who knoweth them and concealeth their secrets in his heart.

Had they but imagined my station, sufficient would have been what they intended regarding me and how they transgressed against my cause, even rising to slay me and conspiring to shed my blood. By God! I concealed all this through my forbearance and covered it through my patience. Unto God do I complain of my sorrow and grief and suffering, and in Him have I placed my trust, and upon Him let His sincere servants place their trust.

Volume 029: Middle Baghdad Period (1856–1860) (1 of 7)

BH00386: Kalimat-i-Maknunih (Hidden Words—Arabic)

Section 1: "This is that which hath descended…"

He is the Glory of Glories!

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

O SON OF SPIRIT! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O SON OF MAN! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

O SON OF BEING! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

O SON OF MAN! If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

O SON OF SPIRIT! There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

O SON OF BEING! My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

O SON OF UTTERANCE! Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

O SON OF BEING! Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

O SON OF BEING! With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

O SON OF SPIRIT! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

O SON OF MAN! Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

O SON OF UTTERANCE! Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

O SON OF LIGHT! Forget all save Me and commune with My spirit. This is of the essence of My command, therefore turn unto it.

O SON OF MAN! Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

O SON OF SPIRIT! Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

O SON OF THE WONDROUS VISION! I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

O SON OF SPIRIT! My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

O SON OF MAN! Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

O SON OF SPIRIT! Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

O SON OF THE SUPREME! To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?

O SON OF MAN! Transgress not thy limits, nor claim that which beseemeth thee not. Prostrate thyself before the countenance of thy God, the Lord of might and power.

O SON OF SPIRIT! Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee for evermore.

O SON OF BEING! How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

O SON OF MAN! Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

O SON OF SPIRIT! Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

O SON OF BEING! Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

O SON OF MAN! Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

O SON OF BEING! Bring thyself to account each day ere thou art summoned to a reckoning; for death, unheralded, shall come upon thee and thou shalt be called to give account for thy deeds.

O SON OF THE SUPREME! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

O SON OF SPIRIT! With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

O SON OF SPIRIT! The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

O SON OF MAN! Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

O SON OF MAN! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

O SON OF MAN! Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

Section 2: “O SON OF BEING! Walk in My statutes…”

O SON OF BEING! Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.

O SON OF MAN! Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

O SON OF MAN! Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

O SON OF MAN! Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

O SON OF MAN! Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

O SON OF BEING! Make mention of Me on My earth, that in My heaven I may remember thee, thus shall Mine eyes and thine be solaced.

O SON OF THE THRONE! Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

O SON OF BEING! Seek a martyr’s death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

O SON OF MAN! Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

O SON OF MAN! By My beauty! To tinge thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain this, O servant!

O SON OF MAN! For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

O SON OF MAN! The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

O SON OF MAN! If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

O SON OF MAN! 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.

O SON OF MAN! Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

O SON OF BEING! If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

O SON OF BEING! If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

O SON OF BEING! Busy not thyself with this world, for with fire We test the gold, and with gold We test Our servants.

O SON OF MAN! Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

O SON OF MAN! Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

O SON OF MAN! The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

O SON OF BEING! Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

O SON OF MAN! Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

O SON OF MAN! Ascend unto My heaven, that thou mayest obtain the joy of reunion, and from the chalice of imperishable glory quaff the peerless wine.

O SON OF MAN! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

O SON OF MAN! The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

O SON OF MAN! My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

O SON OF MAN! My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My

hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE! Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

O SON OF BEAUTY! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice.

O CHILDREN OF MEN! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

O YE SONS OF SPIRIT! Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF! Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

O SON OF MAN! Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

BH00113: Kalimat-i-Maknunih (Hidden Words—Persian)

Section 1: “O YE PEOPLE THAT HAVE MINDS TO KNOW…”

In the Name of the Lord of Utterance, The Mighty.

O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR! The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose-garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

O SON OF SPIRIT! The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned

towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

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.

O SON OF JUSTICE! Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

O SON OF DUST! Verily I say unto thee: Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

O SON OF EARTH! Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of holiness breathing from My kingdom of sanctity.

O SON OF LOVE! Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

O SON OF GLORY! Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.

O FLEETING SHADOW! Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veilless Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

O SON OF DESIRE! Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

O SON OF DUST! Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

O MAN OF TWO VISIONS! Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

O MY CHILDREN! I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

O FRIENDS! Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.

O SON OF SPIRIT! The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and of the voice from on high.

O ESSENCE OF NEGLIGENCE! Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.

O COMRADES! The gates that open on the Placeless stand wide and the habitation of the loved one is adorned with the lovers' blood, yet all but a few remain bereft of this celestial city, and even of these few, none but the smallest handful hath been found with a pure heart and sanctified spirit.

O YE DWELLERS IN THE HIGHEST PARADISE! Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive, then, that ye may attain that station, that ye may unravel the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

O MY FRIENDS! Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened as I gave utterance to these three most holy words: O friends! Prefer not your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS! Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

O MOVING FORM OF DUST! I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

O SON OF DESIRE! The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Ye that have eyes, behold and wonder.

O DWELLERS IN THE CITY OF LOVE! Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

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.

O YE SEEMING FAIR YET INWARDLY FOUL! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

O MY FRIEND IN WORD! Ponder awhile. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

O SON OF DUST! All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

O ESSENCE OF DESIRE! At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

O SON OF BOUNTY! Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness, ʿneath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied

thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

O BOND SLAVE OF THE WORLD! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

O SON OF EARTH! Wouldst thou have Me, seek none other than Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein; for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.

O BEFRIENDED STRANGER! The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

O MY BROTHER! Hearken to the delightsome words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

O DWELLERS OF MY PARADISE! With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

O MY FRIENDS! Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the Adored, accept naught but purest virtue and deeds of stainless holiness.

O SON OF DUST! The wise are they that speak not unless they obtain a hearing, even as the cup-bearer, who proffereth not his cup till he findeth a seeker, and the lover who crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom spring from the heart and not from mire and clay.

In the first line of the Tablet it is recorded and written, and within the sanctuary of the tabernacle of God is hidden:

O MY SERVANT! Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

O SON OF SPIRIT! Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity.

O OFFSPRING OF DUST! Be not content with the ease of a passing day, and deprive not thyself of everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the Placeless.

O MY SERVANT! Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

O SON OF MY HANDMAID! Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee and to reveal the other is a mystery which none but the pure in heart can comprehend.

O MY SERVANT! Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

O MY FRIENDS! Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

Section 2: "O COMPANION OF MY THRONE! Hear no evil…"

O COMPANION OF MY THRONE! Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.

ALAS! ALAS! O LOVERS OF WORLDLY DESIRE! Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

O BRETHREN IN THE PATH! Wherefore have ye neglected the mention of the Loved One, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for them that walk in your ways and follow in your footsteps!

O CHILDREN OF DESIRE! Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

O BRETHREN! Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

O CHILDREN OF DUST! Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

O QUINTESSENCE OF PASSION! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised.

O SON OF MY HANDMAID! Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning of the utterance, “In truth ye are the poor,” and the holy words, “God is the all-possessing,” shall even as the true morn break forth gloriously resplendent upon the horizon of the lover’s heart, and abide secure on the throne of wealth.

O CHILDREN OF NEGLIGENCE AND PASSION! Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

O YE THAT PRIDE YOURSELVES ON MORTAL RICHES! Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

O YE RICH ONES ON EARTH! The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

O SON OF PASSION! Cleanse thyself from the defilement of riches and in perfect peace advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

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.

O SON OF DUST! Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

O SON OF MY HANDMAID! Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead.

O HEEDLESS ONES! Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and are openly manifest in the holy Presence.

O FRIENDS! Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

O SON OF MAN! A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of unity unto the foul dregs of impurity, and, content with mortal cup, hath put away the chalice of immortal beauty. Vile is that wherewith he is contented.

O SON OF DUST! Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

O YE PEOPLES OF THE WORLD! Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

O OPPRESSORS ON EARTH! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man’s injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal.

O REBELLIOUS ONES! My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

O EMIGRANTS! The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

O CHILDREN OF FANCY! Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

O WEED THAT SPRINGETH OUT OF DUST! Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.

O CHILDREN OF ADAM! Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

O SON OF WORLDLINESS! Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

O MY FRIENDS! Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not.

O MY SERVANT! Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

O MY FRIEND! Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

O CHILDREN OF VAINGLORY! For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

O CHILDREN OF NEGLIGENCE! Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

O SON OF MY HANDMAID! Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such deeds as these belong only to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

O SON OF JUSTICE! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

O SON OF MY HANDMAID! Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.

O SON OF DESIRE! How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

O MY SERVANTS! Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

O MY SERVANT! The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

O MY SERVANT! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

BH00047: Haft Vadi (The Seven Valleys)

Section 1: “An exposition of the mysteries enshrined…”

An exposition of the mysteries enshrined in the stages of ascent for them that seek to journey unto God, the Almighty, the Ever-Forgiving

In the name of God, the Merciful, the Compassionate

1 Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man a measure of the mysteries of His eternity; taught him from the storehouse of divine utterance that which he knew not; made him a perspicuous book unto such as have believed and surrendered their souls; given him to behold, in this dark and ruinous age, a new creation within all things; and caused him to speak forth, from the midmost heart of eternity, and in a new and wondrous voice, embodied in the most excellent Temple. And all to this end: that every man may testify, in himself and by himself, before the Seat of the revelation of his Lord, that there is none other God but Him; and that all may reach that summit of realities where none shall contemplate anything but that he shall perceive God therein. This is the vision of the splendours which have been deposited within the realities of all things; for otherwise He, exalted be His glory, is entirely sanctified above being seen or witnessed:

> “No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.”

2 And I praise and glorify that primal Sea which hath branched out from the ocean of the unseen Essence, and that primal Morn which hath broken forth upon the horizon of Singleness, and that primal Sun which hath risen in the heaven of everlasting splendour, and that primal Fire which was kindled from the Lamp of eternity within the Niche of oneness: He Who is called “Ahmad” in the kingdom of the exalted ones, and “Muhammad” amongst the concourse of the favoured ones, and “Mahmud” in the realm of the sincere; and in the hearts of the knowing, “whichsoever ye call upon, most beauteous are His names.” And upon His kindred and His companions be abundant, abiding, and eternal peace!

3 To continue: I have hearkened to the song of the nightingale of knowledge upon the twigs of the tree of thine inmost being, and to the cooing of the dove of certitude upon the branches of the bower of thine heart. Methinks I inhaled the fragrance of purity from the raiment of thy love and, in perusing thy letter, attained thy very presence. I noted, moreover, thine allusions to thy death in God and thy life through Him, and the love thou dost cherish for the beloved of the Lord and for the Manifestations of His names and the Exponents of His attributes. I have purposed, therefore, to acquaint thee with holy and resplendent tokens from the realms of might and glory, that haply they may draw thee nigh unto the court of holiness, nearness, and beauty, and draw thee to a station wherein thou shalt see naught in all existence but the hallowed Countenance of thy Beloved, and wilt behold all of creation as a day wherein none was deemed worthy of mention.

4 Of this did the nightingale of oneness sing in the garden of his mystical treatise, saying, “And there shall appear upon the tablet of thine heart an inscription of the subtle mysteries of the verse Fear ye God; God will teach you’, and the bird of thy spirit shall recall the sanctuaries of ancient splendour, and soar upon

the wings of longing into the heaven of the command Walk the beaten paths of thy Lord', and partake of the choice fruits of communion in the gardens of the utterance ʿFeed, moreover, on every kind of fruit."'

5 By My life, O friend! Wert thou to taste the fruits of these verdant trees that spring from the soil of true understanding, once the effulgent light of His Essence hath been reflected in the Mirrors of His names and attributes, yearning would seize the reins of patience and restraint from out thy hand and stir thy spirit into commotion with the splendours of His light. It would draw thee from this abode of dust unto thy true and heavenly habitation in the midmost heart of mystic knowledge, and raise thee to a station wherein thou wilt soar in the air even as thou treadest upon the earth, and wilt walk upon the water even as thou movest over the land. Wherefore, may it rejoice me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart hath been revived by the breezes of certitude that waft from the Sheba of the All-Merciful upon the meadow of his inner being. Peace be upon him who followeth the way of guidance!

6 And further: the stages that mark the wayfarers' journey from their mortal abode to the heavenly homeland are said to be seven. Some have referred to them as seven valleys, and others, as seven cities. And it is said that until the wayfarer taketh leave of self and traverseth these stages, he shall never attain the ocean of nearness and reunion nor taste of the matchless wine.

7 The first is the VALLEY OF SEARCH. The steed of this valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever become downhearted: If he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Kaaba of "for Us" rejoice in the tidings "In Our ways shall We assuredly guide them." In their search, they have stoutly girded up the loins of service and at every moment journey from the plane of heedlessness into the realm of search. No bond shall hold them back and no counsel deter them.

8 It is incumbent upon these servants to cleanse the heart, which is the wellspring of divine treasures, of every marking; turn away from imitation, which is following the traces of their forefathers; and shut the door of friendship and enmity upon all the people of the earth.

9 In this journey the seeker reacheth a station wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see searching after his Joseph, how many a lover will he behold hastening towards the Well-Beloved; a world of adoring souls will he witness tracing the path of the Adored One! At every moment he findeth a weighty matter, in every hour he becometh aware of a new mystery; for he hath severed his heart from both worlds and set out for the Kaaba of the Beloved. At every step, aid from the invisible Realm will attend him and the fervour of his search will grow.

10 One must judge of search by the standard of the Majnun of love. It is related that one day they came upon Majnun sifting the dust, his tears flowing down. They asked, "What doest thou?" He said, "I seek for Layli." "Alas for thee!" they cried, "Layli is of pure spirit, yet thou seekest her in the dust!" He said, "I seek her everywhere; haply somewhere I shall find her."

11 Yea, though to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardour in searching. "Whoso seeketh out a thing and persisteth with zeal shall find it."

12 The true seeker hunteth naught but the object of his quest, and the sincere lover hath no desire save reunion with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood-all he must set at naught with “no God is there”, that he may enter into the realm of the spirit, which is the city of “but God”. Labour is needed, if we are to seek Him; ardour is needed, if we are to drink the nectar of reunion with Him; and if we taste of this cup, we shall cast away the world.

13 On this journey the wayfarer dwelleth in every abode, however humble, and resideth in every land. In every face he seeketh the beauty of the Friend; in every region he searcheth after the Beloved. He joineth every company and seeketh fellowship with every soul, that haply in some heart he may discern the secret of the Beloved, or in some face behold the beauty of the Adored One.

14 And if, by the help of the Creator, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly herald, he shall straightway step into the VALLEY OF LOVE and be consumed in the fire of love. In this city the heaven of rapture is upraised, and the world-illuming sun of yearning shineth, and the fire of love is set ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason.

15 Now is the wayfarer oblivious of himself, and of aught besides himself. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth from both unbelief and faith, and findeth in deadly poison his heart’s relief. Wherefore ʿAttar saith:

For the infidel, error-for the faithful, faith; For ʿAttar’s heart, an atom of thy pain.

16 The steed of this valley is pain, and if there be no pain this journey will never end. In this plane the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at His feet.

17 O My brother! Until thou enter the Egypt of love, thou shalt never gaze upon the Joseph-like beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never find thyself in true yearning’s embrace.

18 A lover feareth nothing and can suffer no harm: Thou seest him chill in the fire and dry in the sea.

A lover is he who is chill in hellfire; A knower is he who is dry in the sea.

19 Love accepteth no existence and wisheth no life: In death it seeth life, and in shame it seeketh glory. To merit the madness of love, one must abound in sanity; to merit the bonds of the Friend, one must be free in spirit. Blessed the neck that is caught in His noose, and happy the head that falleth on the dust in the path of His love. Wherefore, O friend, renounce thy self, that thou mayest find the Peerless One; and soar beyond this mortal world, that thou mayest find thy nest in the abode of heaven. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love.

Ne'er will love allow a living soul to tread its way; Ne'er will the falcon deign to seize a lifeless prey.

20 Love setteth a world aflame at every turn and layeth waste every land wherein it raiseth its banner. Being hath no existence in its kingdom; the wise wield no command within its realm. The leviathan of love swalloweth the master of reason and slayeth the lord of knowledge. It drinketh the seven seas, but its heart's thirst is still unquenched and it asketh, "Is there yet any more?" It shunneth its own self and draweth away from all on earth.

Love shunneth this world and that world too; In him are lunacies seventy-and-two.

21 Love hath bound a myriad victims in its fetters and pierced a myriad wise men with its arrow. Know that every redness thou seest in the world is from its wrath, and every paleness in men's cheeks is from its poison. It yieldeth no remedy but death and walketh not save in the valley of extinction; yet sweeter than honey is its venom upon the lover's lips, and fairer its deadly sting, in the seeker's sight, than a hundred thousand lives.

22 Wherefore must the veils of the satanic self be burned away in the fire of love, that the spirit may be cleansed and refined, and thus may apprehend the station of Him but for Whom the world would not have been created.

Kindle the fire of love and burn away all things; Then set thy foot into the land of the lovers.

23 And if, confirmed by the Creator, the lover escapeth the claws of the eagle of love, he will enter the REALM OF KNOWLEDGE and come out of doubt into certitude, and turn from the darkness of wayward desire to the guiding light of the fear of God. His inner eye will open and he will privily converse with his Beloved; he will unlock the gates of truth and supplication and shut the doors of idle fancy. He in this realm is content with the divine decree, and seeth war as peace, and in death findeth the meaning of everlasting life. With both inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and in the souls of men, and with a spiritual heart apprehendeth the wisdom of God in His endless manifestations. In the sea he findeth a drop, in a drop he beholdeth the secrets of the sea.

Split the atom's heart, and lo! Within it thou wilt find a sun.

24 Gazing with the eye of absolute insight, the wayfarer in this valley seeth in God's creation neither contradiction nor incongruity, and at every moment exclaimeth, "No defect canst thou see in the creation of the God of mercy. Repeat the gaze: Seest thou a single flaw?" He beholdeth justice in injustice, and in justice, grace. In ignorance he findeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the hold of the passions, and communeth with the denizens of the immortal realm. He scaleth the ladders of inner truth and hasteneth to the heaven of inner meanings. He rideth in the ark of "We will surely show them Our signs in the world and within themselves", and saileth upon the sea of "until it become plain to them that it is the truth". And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.

25 There was once a lover, it is said, who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. From the rule of love, his breast was void of patience and his body

weary of his spirit; he reckoned life without her as a mockery, and the world consumed him away. How many a day he found no respite from his longing; how many a night the pain of her kept him from sleep. His body was worn to a sigh, and his heart's wound had turned him to a cry of sorrow. A thousand lives would he freely have given for one taste of the cup of her presence, and yet even this was not within his reach. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no remedy for one sick of love, unless the favour of the beloved deliver him.

26 At last the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. Then one night he could bear life no more, and he left his house for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman in swift pursuit; then other watchmen came together and barred every passage to the weary one. And that wretched one cried from his heart, and ran here and there, and moaned to himself,

> "Surely this watchman is ʿIzra'il, my angel of death, following so fast upon me, or he is a tyrant of men, prompted by hatred and malice."

His feet carried him on-that hapless one bleeding with the arrow of love-while his heart lamented. Then he came to a garden wall, and with untold pain and trouble he scaled it. He saw that it was very high; yet, forgetting his life, he threw himself down into the garden.

27 And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked upon his ravishing love, he drew a great breath and lifted his hands in prayer, crying,

> "O God! Bestow honour upon the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Israfil, bringing life to this wretched one!"

28 Indeed, his words were true; for he had found many a secret justice in this seeming tyranny of the watchman, and had seen how many a mercy lay hid behind the veil. In one stroke of wrath, the guard had joined one who was athirst in the desert of love to the sea of the beloved, and dispelled the darkness of separation with the shining light of reunion. He had led one who was afar to the garden of nearness, and guided an ailing soul to the heart's physician.

Section 2: "29 Now if the lover could have seen…"

29 Now if the lover could have seen the end, he would from the beginning have blessed the watchman, prayed God on his behalf, and seen his tyranny as justice; but since the end was veiled to him, he lamented and made his plaint in the beginning. Yet those who journey in the garden land of true knowledge, since they see the end in the beginning, behold peace in war and conciliation in enmity.

30 Such is the state of the wayfarers in this valley, but the people of the valleys above this see the end and the beginning as one. Nay, they see neither "beginning" nor "end" and witness neither "first" nor "last". Nay rather, the denizens of the city of immortality, who dwell in the celestial garden, see not even "neither first nor last": They fly from all that is first and repulse all that is last. For these have passed over the worlds of names and, swift as lightning, fled beyond the worlds of attributes. Thus is it said: "The

perfection of belief in Divine Unity is to deny Him any attributes." And they have made their dwelling-place in the shadow of the Divine Essence.

31 Wherefore Khajih ʿAbdu'llah-may God the Most High sanctify his blessed soul-hath made, in this connection, a subtle point and spoken an eloquent word as to the meaning of "Guide Thou us on the straight path", which is: "Show us the right way; that is, honour us with the love of Thine Essence, that we may be freed from occupation with ourselves and aught else save Thee, and may become wholly Thine; that we may know only Thee, and see only Thee, and think of none save Thee."

32 Nay, they would even soar above this station, as it is said: "Love is a veil betwixt the lover and beloved." "More than this I am not permitted to tell."

33 At this hour the morn of true knowledge hath dawned and the lamps of wayfaring and wandering have been quenched.

Veiled from this was Moses too, Despite His virtue and His light. Then thou who hast no wings at all, Abandon any hope of flight!

34 If thou be a man of communion and prayer, soar upon the wings of assistance from the holy ones, that thou mayest behold the mysteries of the Friend and attain the lights of the Beloved: "Verily, we are God's, and to Him shall we return."

35 After passing through the Valley of Knowledge, which is the last station of limitation, the wayfarer cometh to the FIRST STATION OF UNITY and drinketh from the cup of oneness, and gazeth upon the manifestations of singleness. In this station he pierceth the veils of plurality, fleeth the realms of the flesh, and ascendeth unto the heaven of unity. With the ear of God he heareth; with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the inner sanctuary of the Friend and, as an intimate, shareth the pavilion of the Well-Beloved. He stretcheth forth the hand of truth from the sleeve of the Absolute and revealeth the mysteries of divine power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in the praise of God, and in the name of God beholdeth his own.

To him "all songs are from that sovereign King" and every melody from Him. He sitteth on the throne of "Say, all things are of God" and reclineth upon the seat of "There is no power nor strength but in God alone." He looketh upon all things with the eye of Unity, and seeth the effulgent rays of the Sun of Truth shining from the dayspring of the Divine Essence upon all created things alike, and beholdeth the lights of Unity reflected upon all creation.

36 It is known to thine eminence that all the variations which the wayfarer in the stages of his journey beholdeth in the realms of being proceed from his own vision. We shall give an example of this, that the meaning may become fully clear. Consider the visible sun: Although it shineth with the same radiance upon all existence, and at the behest of the Lord of Revelation bestoweth light on all things, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the clarity of the mirror itself; through a crystal it maketh fire to appear; and in other things it showeth only the effect of its shining, but

not its full disk. And yet, through that effect, by the command of the Creator it traineth each thing according to the capacity of that thing, even as thou dost observe.

37 In like manner, colours become visible in each object according to its nature. For instance, in a yellow glass the rays shine yellow; in a white glass they are white; and in a red glass red rays are visible. These variations proceed from the object itself, not from the light. And if a place be shut away from the light, as by walls and a roof, it will be entirely bereft of the light of the sun and deprived of its rays.

38 Thus it is that certain feeble souls have confined the wide expanse of knowledge within the walls of self and passion, and beneath the cloak of ignorance and blindness, and have thereby veiled themselves from the light of the mystic Sun and the mysteries of the eternal Beloved. They have strayed far from the gem-like wisdom of the resplendent Faith of the Lord of the Messengers, have been shut out of the inner court of the All-Beauteous, and have been banished from the Kaaba of glory. Such is the worth of the people of this age!

39 And if a nightingale soar beyond the clay of self and dwell in the rose bower of the heart, and in Arabian melodies and sweet Persian tones recount the mysteries of God-a single word whereof quickeneth anew every lifeless form and bestoweth the spirit of holiness upon every mouldering bone-thou wilt behold a thousand claws of envy and a myriad talons of hatred hunting after Him and striving with all their power to encompass His death.

40 Yea, to the beetle a sweet fragrance seemeth foul, and to the man sick of a rheum a pleasant perfume availeth naught. Wherefore hath it been said for the guidance of the ignorant:

Cleanse thou the rheum from out thine head And breathe the breath of God instead.

41 In sum, the differences among objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance-that is, when he considereth only the glass-he seeth yellow and red and white. And so it is that conflict hath prevailed amongst men, and a darksome dust from limited souls hath settled over the world. Others gaze upon the effulgence of the light, while yet others have drunk of the wine of oneness and see naught but the sun itself.

42 As the wayfarers traverse these three differing planes, their understanding and their words differ accordingly, and hence the sign of conflict hath ever appeared on earth. For there are some who dwell on the plane of Divine Unity and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no share of the radiance of the divine Beauty, make certain claims and, in every age and cycle, inflict upon the people of the ocean of Divine Unity what they themselves deserve. “If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them.”

43 O My brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine therein and the eternal morning dawn. Then wilt thou clearly see the meaning of “Earth and heaven cannot contain Me; what can alone contain Me is the heart of him that

believeth in Me." And thou wilt take up thy life in thy hand and with infinite longing cast it before thy newly found Beloved.

44 Whensoever the light of the revelation of the King of Oneness settleth upon the throne of the heart and soul, His radiance becometh visible in every limb and member. At that time, the mystery of the famed tradition gleameth out of the darkness: "A servant is drawn unto Me in prayer until I answer him, and when I have answered him, I become the ear wherewith he heareth …" For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. And as the action and effect of the light are from the Light-Giver, so it is that all move through Him and arise by His will. This is that wellspring whereof the near ones drink, as it is said: "A fount whereof they who draw nigh to God shall drink".

45 However, let none construe these utterances to imply the incarnation or descent of the worlds of God into the grades of His creatures, nor should they lead thine eminence to such misapprehensions. For God, in His Essence, is sanctified above all ascent and descent, egress and regress; He hath through all eternity been exalted beyond the attributes of His creation, and will ever remain so. No man hath ever known Him; no soul hath ever fathomed the nature of His Being. In the valley of His knowledge every mystic wandereth astray; in the comprehension of His Essence every saint standeth bewildered. Sanctified is He above the understanding of the wise; exalted is He beyond the knowledge of the knowing! "The way is barred and all seeking rejected. His proof is His signs, His evidence His being."

46 Wherefore the lovers of the countenance of the Beloved have said, "O Thou Whose Essence alone can lead to His Essence, and Who transcendeth all likeness to His creatures". How can utter nothingness spur its charger in the arena of eternity, or a fleeting shadow reach to the everlasting sun? The Friend addressed by the words "But for Thee" hath said, "We have failed to know Thee"; and the Beloved alluded to by the words "or even closer" hath said, "nor attained Thy presence".

47 Indeed, the references that have been made to the degrees of mystic knowledge pertain to the knowledge of the effulgences of that Sun of Truth as it becometh reflected in various mirrors. And the effulgence of that light is present within the hearts, yet it is hidden beneath the veils of selfish desires and earthly attachments, even as a candle within a lantern of iron, and only when the cover is lifted doth the light of the candle shine out.

48 In like manner, when thou dost strip the veils of illusion from the face of thine heart, the lights of Oneness will be made manifest.

49 It is clear, then, that even these rays are not subject to egress or regress-how much less that Essence of existence and longed-for Mystery. O My brother, consider these matters in the spirit of enquiry, not in blind imitation. A true wayfarer will not be deterred by the impediment of words, nor daunted by the sway of insinuations.

How can a curtain part the lover from his love, When Alexander's wall cannot keep them apart?

50 Secrets are many, and strangers are myriad. Volumes will not suffice to hold the mystery of the Beloved, nor can it be exhausted in these pages, though it be no more than a word, no more than a sign. “Knowledge is one point, which the foolish have multiplied.”

51 Infer, then, from this the differences among the worlds. Though the worlds of God be infinite, yet some refer to them as four: the world of time, which hath both a beginning and an end; the world of duration, which hath a beginning but whose end is not apparent; the world of primordial reality, whose beginning is not to be seen but which is known to have an end; and the world of eternity, of which neither the beginning nor the end is visible. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus some have said that the world of primordial reality hath neither beginning nor end, and have equated the world of eternity with the invisible, inaccessible, and unknowable Essence. Others have called these the worlds of the Heavenly Court, of the Celestial Dominion, of the Divine Kingdom, and of Mortal Existence.

52 Moreover, the journeys in the pathway of love have been reckoned as four: from the creatures to the True One, from the True One to the creatures, from the creatures to the creatures, and from the True One to the True One.

53 There is many an utterance of the sages and mystics of former times which I have not mentioned here, since I mislike copious citation from the sayings of the past; for quotation from the words of others betokeneth acquired learning and not divine bestowal. Even so much as I have quoted here is out of deference to the wont of men and after the manner of the learned. Further, such matters are beyond the scope of this epistle. My unwillingness to recount their sayings is not from pride; rather, it is the manifestation of wisdom and the revelation of bounty.

If Khidr did wreck the vessel on the sea, A thousand rights are in this wrong concealed.

54 Otherwise, this Servant regardeth Himself as utterly lost and non-existent, even before one of the beloved of God, how much less in the presence of His holy ones. Glorified be my Lord, the Most High! Moreover, our aim is to recount the stages of the wayfarer’s journey, not to set forth the conflicting utterances of the mystics.

55 Although a brief example hath been given concerning the beginning and ending of the relative and contingent world, yet a further illustration is now provided, that the full meaning may become clear. For instance, let thine eminence consider his own self: Thou art first in relation to thy son, and last in relation to thy father. In thine outward appearance thou tellest of the appearance of power in the realms of divine creation; in thine inward being thou revealest the hidden mysteries which are the divine trust deposited within thee. And thus firstness and lastness, outwardness and inwardness, are, in the sense referred to, all true of thyself, so that in these four states conferred upon thee thou mayest comprehend the four divine states, and that the nightingale of thine heart, warbling on all the flowering branches of the tree of existence, whether seen or unseen, might cry out:

> “He is the First and the Last, the Seen and the Hidden!”

56 These statements are made in the sphere of that which is relative. Otherwise, those souls who with but one step have traversed the world of the relative and the conditioned, and dwelt in the court of independent sovereignty, and pitched their tent in the realms of absolute authority and command, have burned away these relativities with a single spark, and blotted out these words with a mere dewdrop. And they swim in the sea of the spirit, and soar in the holy atmosphere of light. Then what existence have words, on such a plane, that "first" and "last", or other than these, should be mentioned or described? In this realm, the first is the same as the last, and the last is the same as the first.

In thy soul, of love build thou a fire And burn all thoughts and words entire.

57 O My friend, look to thyself: Hadst thou not become a father and begotten a son, neither wouldst thou have comprehended these words. Now forget them one and all, that thou mayest learn from the Master of Love in the schoolhouse of Divine Unity, mayest return unto God, forsake the land of unreality for thy true station, and dwell beneath the shadow of the tree of knowledge.

58 O thou dear one! Impoverish thyself, that thou mayest enter the lofty court of riches; and humble thy body, that thou mayest drink from the stream of glory and attain to the full meaning of the poems whereof thou hadst asked.

59 Thus it hath been made clear that these stages depend on the attainment of the wayfarer. In every city he will behold a world, in every valley reach a spring, in every meadow hear a song. But the falcon of the mystic heaven hath many a wondrous carol of the spirit in its breast, and the Persian bird keepeth in its soul many a sweet Arabian melody; yet these are hidden, and hidden shall remain.

Section 3: "If I speak forth, many a mind will…"

If I speak forth, many a mind will shatter, And if I write, many a pen will break.

60 Peace be upon him who concludeth this exalted journey and followeth the way of truth by the lights of guidance.

61 The wayfarer, after traversing the high planes of this supernal journey, entereth into the CITY OF CONTENTMENT. In this valley he feeleth the breezes of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye perceiveth within and without all things the day of "God will satisfy everyone out of His abundance." From sorrow he turneth to bliss, and from grief to joy, and from anguish and dejection to delight and rapture.

62 Although, to outward seeming, the wayfarers in this valley may dwell upon the dust, yet inwardly they are throned in the heights of mystic meaning; they partake of the eternal bounties of heaven and drink of the delicate wines of the spirit.

63 The tongue faileth in describing these three valleys, and speech falleth short. The pen steppeth not into this arena, the ink leaveth only a blot. In these stations, the nightingale of the heart hath other songs and secrets, which make the heart to leap and the soul to cry out, but this mystery of inner meaning may be whispered only from heart to heart, and confided only from breast to breast.

The bliss of mystic knowers can be only told from heart to heart, A bliss no messenger can bear and no missive dare impart.

How many are the matters I have out of weakness left unsaid; For my words would fail to reckon them and mine every effort would fall short.

64 O friend, till thou enter the garden of these inner meanings, thou shalt never taste of the imperishable wine of this valley. And shouldst thou taste of it, thou wilt turn away from all else and drink of the cup of contentment; thou wilt loose thyself from all things and bind thyself unto Him, and lay down thy life in His path and offer up thy soul for His sake. And this, even though in this realm there is no "all else" that thou needst forget: "God was alone; there was none else besides Him." For on this plane the traveller witnesseth the beauty of the Friend in all things. In fire he seeth the face of the Beloved; in illusion he beholdeth the secret of reality; in the attributes he readeth the riddle of the Essence. For he hath burnt away all veils with a sigh, and cast aside all coverings with a glance. With piercing sight he gazeth upon the new creation, and with lucid heart he graspeth subtle verities. The words "And we have made thy sight sharp in this day" are a sufficient proof of this assertion and a befitting description of this state.

65 After journeying through the planes of pure contentment, the traveller cometh to the VALLEY OF WONDERMENT and is tossed upon the oceans of grandeur, and at every moment his wonder increaseth. Now he seeth the embodiment of wealth as poverty itself, and the essence of independence as sheer impotence. Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of bewilderment snatched by the roots, how many a soul hath it worn out and exhausted. For in this valley the traveller is flung into confusion, albeit, in the eyes of him who hath attained, such signs are esteemed and well beloved. At every moment, he beholdeth a wondrous world and a new creation, and goeth from astonishment to astonishment, and is lost in awe before the new handiwork of Him Who is the sovereign Lord of all.

66 Indeed, O brother, if we ponder each created thing, we shall witness a myriad consummate wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets have been deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe how thou art asleep in a dwelling, and its doors are shut; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body. Without taxing thine eyes, thou seest; without troubling thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years have passed, thou wilt witness in this temporal world the very things thou hast dreamt tonight.

67 Now there are many wisdoms to ponder in the dream, which none but the people of this valley can comprehend in their reality. First, what is this world where without eye or ear or hand or tongue one can put all these to use? Second, how is it that in the outer world thou seest today the effect of a dream which thou didst witness in the world of sleep some ten years past? Consider the difference between these two worlds, and the mysteries they conceal, that, attended by divine confirmations, thou mayest attain unto heavenly discoveries and enter the realms of holiness.

68 God, the Most High, hath placed these signs in men so that veiled minds might not deny the mysteries of the life beyond, nor belittle that which hath been promised them. For some hold fast to reason and deny whatever reason comprehendeth not, and yet feeble minds can never grasp the reality of the stages that we have related: The universal divine Intellect alone can comprehend them.

How can feeble reason embrace the Qur'an Or the spider snare a phoenix in its web?

69 All these states are to be found and witnessed in the Valley of Wonderment, wherein the wayfarer at every moment seeketh for more and is not wearied. Thus the Lord of the first and the last,58 in setting forth the grades of contemplation and expressing bewilderment, hath said: "Increase my wonder and amazement at Thee, O God!"

70 Likewise, reflect upon the perfection of man's creation, and that all these planes and states are folded up and hidden away within him.

Dost thou deem thyself a small and puny form, When thou foldest within thyself the greater world?

71 We must therefore labour to destroy the animal condition, till the meaning of humanity cometh to light.

72 Likewise, Luqman, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as evidence and example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the realms of instruction and detachment. He said:

> "O son, if thou art able not to sleep, then thou art able not to die. And if thou art able not to waken after sleep, then thou shalt be able not to rise after death."

73 O friend, the heart is the dwelling-place of eternal mysteries: Make it not the home of fleeting fancies. Waste not the treasure of thy precious life occupied with this swiftly passing world. Thou comest from the world of holiness: Bind not thine heart to the earth. Thou art a dweller in the court of reunion: Choose not the homeland of the dust.

74 In sum, there is no end to the description of these stages, but because of the wrongs inflicted by the peoples of this age, this Servant is disinclined to continue:

The tale remaineth yet unfinished and untold; Forgive me, then, for weariness hath taken hold.

75 The pen groaneth and the ink sheddeth tears, and the river of the heart surgeth in waves of blood. "Nothing can befall us but what God hath destined for us." Peace be upon him who followeth the way of guidance!

76 After scaling the high summits of wonderment, the wayfarer cometh to the VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS. This station is that of dying to the self and living in God, of being poor in self and rich in the Desired One. Poverty, as here referred to, signifieth being poor in that which pertaineth to the world of creation and rich in what belongeth to the realms of God. For when the true lover and devoted friend reacheth the presence of the Beloved, the radiant beauty of the Loved One and

the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all that he hath, from marrow to skin, will be set aflame, so that nothing will remain save the Friend.

When once shone forth the attributes Of Him Who is the ancient King, All mention Moses burned away Of every fleeting, transient thing.

77 Whoso hath attained this station is sanctified from all that pertaineth to the world. Wherefore, if those who have reached the ocean of His presence are found to possess none of the limited things of this perishable world, whether earthly riches or worldly opinions, it mattereth not. For that which is with His creatures is circumscribed by their own limitations, whereas that which is with God is sanctified therefrom. This utterance must be deeply pondered, that its purport may be clear. "Verily the righteous shall drink of a cup tempered at the camphor fountain." If the true meaning of "camphor" become known, our true intent will become evident.

78 This station is that poverty of which it is said, "Poverty is My glory." And of inward and outward poverty there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal.

79 This is the station wherein the multiplicity of all things perisheth in the wayfarer; and the divine Countenance, dawning above the horizon of eternity, riseth out of the darkness; and the meaning of "All on the earth shall pass away, but the face of thy Lord" is made manifest.

80 O My friend! Listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes; for heavenly wisdoms, even as vernal showers, will not rain forever upon the earth of men's hearts, and though the grace of the All-Bounteous One is never ceasing and never stilled, yet to every time and era a portion is allotted and a bounty assigned, which is vouchsafed in a given measure. "And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure." Indeed, the clouds of the Loved One's mercy rain only on the garden of the spirit, and bestow this bounty only in the season of spring. Other seasons have no share in this supernal grace, and barren lands hold no portion of this bounteous favour.

81 O My brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic Paradise repair to the celestial garden, and the rays of the morn of inner meaning return to the Day-Star of Truth, make thou an effort, that haply in this dust-heap of a mortal world thou mayest catch a fragrance from the everlasting rose-garden and live in the shadow of the inhabitants of this everlasting city. And when thou hast attained this highest plane and most exalted degree, then shalt thou gaze on the Beloved and forget all else.

The Friend, unveiled, doth shed the splendour of His light Through every door and wall, O ye endued with sight!

82 Thou hast given up the drop of life and drawn nigh unto the ocean of the Well-Beloved. This is the goal thou didst seek; God grant thou mayest attain thereunto.

83 In this city, even the veils of light are rent asunder and vanish away. “His beauty hath no veiling save light, His countenance no covering save revelation.” How strange that the Beloved is as visible as the sun and yet the heedless still hunt after tinsel and base metal. Yea, the intensity of His revelation hath veiled Him, and the fullness of His shining forth hath hidden Him.

Even as the noontide sun Hath the True One brightly shined, But alas that He hath come To the city of the blind!

84 In this valley the wayfarer passeth beyond the stages of the “unity of existence” and the “unity of appearance” and reacheth a unity that is sanctified above both of these stations. Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden, knoweth whereof We speak.

85 In all these journeys the wayfarer must stray not a hair’s breadth from the Law, for this is indeed the secret of the Path and the fruit of the Tree of Truth. And in all these stages he must cling to the robe of obedience to all that hath been enjoined, and hold fast to the cord of shunning all that is forbidden, that he may partake of the cup of the Law and be informed of the mysteries of Truth.

86 If any of the utterances of this Servant be not understood, or lead to perplexity, the same must be enquired of again, that no doubt may linger, and that the meaning may shine as resplendent as the face of the Beloved dawning from His “Glorious Station”.

87 These journeys have no visible ending in this temporal world, but the detached wayfarer-should invisible confirmation descend upon him and the Guardian of the Cause assist him-may traverse these seven stages in seven steps, nay rather in seven breaths, nay even in a single breath, should God will and desire it. This is “a token of His grace vouchsafed unto whomsoever He pleaseth.”

88 They who soar in the heaven of Divine Unity and attain the depths of the sea of detachment reckon this city-which is the station of life in God-as the loftiest state of the mystic knowers and the furthermost homeland of the faithful lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart’s citadel, that is, man’s first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.

Shattered was the pen at once, Rent and torn in twain the page, When the pen did reach the point Of depicting such a stage.

89 O My friend! Many a hound hunteth this gazelle of the desert of oneness; many an eagle pursueth this nightingale of the garden of eternity. Ravens of hatred lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.

90 O Shaykh! Make of thine effort a glass, that perchance it may shelter this flame from contrary winds, albeit this flame doth long to be kindled in the lamp of the Lord and to shine in the niche of the spirit. For the head that is raised up in the love of God will assuredly fall by the sword, and the life that is aflame with longing will assuredly be extinguished, and the heart that cleaveth to the remembrance of the Beloved will assuredly break. How well hath it been said:

Live free of love, for its peace Is grief and sorrow at each breath. It starteth but with ache and pain; It endeth but with loss and death.

91 Peace be upon him who followeth the way of guidance!

92 The novel thoughts thou hast expressed as to the symbolism contained in the word “sparrow” were considered. Thou appearest to be well grounded in mystic truth. However, in each realm, to every letter a meaning is allotted which pertaineth to that realm. Indeed, the wayfarer findeth a secret in every name and a mystery in every letter.

93 In one sense, these letters refer to the states of holiness. The first meaneth “Free thyself from the promptings of self, then approach thy Lord.” The second meaneth “Purify thyself from all save Him, that thou mayest offer up thy life for His sake.” The third meaneth “Draw back from the threshold of the one true God if thou art still possessed of earthly attributes.” The fourth meaneth “Render thanks unto thy Lord on His earth, that He may bless thee in His heaven, albeit in the realm of His unity His heaven is the same as His earth.” The fifth meaneth “Remove from thine eyes the veils of limitation, that thou mayest learn that which thou knewest not of the stations of holiness.”

94 Wert thou to hearken unto the melodies of this mortal Bird, then wouldst thou seek out the eternal and undying chalice and renounce every fleeting and perishable cup. Peace be upon him who followeth the way of guidance!

BH00306: Chihar Vadi (The Four Valleys)

Section 1: “1 “O light of truth and sword…”

1 “O light of truth and sword of faith And soul of generosity!

No prince hath sky or earth begot Who fain could hope to rival thee!”

2 I know not why the tie of love was so abruptly severed and the firm covenant of friendship broken. Did ever, God forbid, My devotion lessen or My sincere affection fail, that I came to be so neglected and forgotten?

“What fault didst thou observe in me That made thee cease thy tender care?

Is it that poverty’s our lot And wealth and pageantry thy share?”

3 Or is it that a single arrow hath driven thee from the battle? Hast thou not heard that steadfastness is the prime requisite of the mystic path and the means of admittance to His holy Court? “They that say ‘Our Lord is God’, and continue steadfast in His way, upon them, verily, shall the angels descend.”

4 Likewise He saith, “Be thou steadfast as thou hast been bidden.” It followeth that they that abide in the court of reunion must needs conduct themselves accordingly.

“I do as bidden and convey the message,

Whether it give thee counsel or offence.”

5 Though I have received no reply to My letter, and it would be unbefitting, in the eyes of the wise, to express anew My devotion, yet this new love hath annulled and effaced all the old rules and ways.

“Tell us not the tale of Layli, nor speak of Majnun’s woe—

Thy love hath made the world forget the loves of long ago.

When once thy name was on the tongue, it reached the lovers’ ears

And set the speakers and the hearers dancing to and fro.”

6 And as to divine wisdom and heavenly admonitions:

“Each moon, O my belov’d,

For three days I go mad;

Today’s the first of these—

‘Tis why thou seest me glad.”

7 I hear that thou hast journeyed to Tabriz and Tiflis to engage in debate and instruction, or hast set out for Sanandaj to scale the heights of knowledge.

8 O my eminent friend! They that seek to ascend to the heaven of mystic wayfaring are of four kinds only. I shall describe them in brief, that the signs and degrees of each may become plain and manifest to thee.

9 If the wayfarers be among them that seek after the sanctuary of the Desired One, this plane pertaineth to the self—but the self which is intended is “the Self of God that pervadeth all His laws”. In this station the self is not rejected but beloved; it is regarded with favour and is not to be shunned. Although at the beginning this plane is the realm of conflict, yet it endeth in the ascent to the throne of glory. As it hath been said:

“O Abraham of the Spirit and God’s Friend in this day!

Slay! Slay these four thieving birds of prey!”

that after death the mystery of life may be unravelled.

10 This is the plane of the soul that is pleasing unto God, whereof He saith: “Enter thou among My servants, and enter thou My Paradise.”

11 This station hath myriad signs and countless tokens. Hence it is said:

> “We will surely show them Our signs in the world and within themselves, until it become plain to them that there is no God save Him.”

12 One must, then, read the book of one’s own self, rather than the treatise of some grammarian. Wherefore He hath said,

> "Read thy Book: There needeth none but thyself to make out an account against thee this day."

13 The story is told of a mystic knower who went on a journey with a learned grammarian for a companion. They came to the shore of the Sea of Grandeur. The knower, putting his trust in God, straightway flung himself into the waves, but the grammarian stood bewildered and lost in thoughts that were as words traced upon the water. The mystic called out to him, "Why dost thou not follow?" The grammarian answered, "O brother, what can I do? As I dare not advance, I must needs go back again." Then the mystic cried, "Cast aside what thou hast learned from Sibavayh and Qawlavayh, from Ibn-i-Hajib and Ibn-i-Malik, and cross the water!"

"With renunciation, not with grammar's rules, one must be armed:

Be nothing, then, and cross this sea unharmed."

14 Likewise He saith,

> "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. Such men are the evil doers."

15 If the wayfarers be among them that dwell in the court of the All-Praised, this is the station of the Intellect, which is known as the messenger of the realm of the body and the most great pillar. That which is intended, however, is the universal divine Intellect, whose sovereignty fostereth the growth of all things, and not every vain and feeble mind. Thus hath the wise Sana'i written:

"How can feeble reason embrace the Qur'an

Or the spider snare a phoenix in its web?

Wouldst thou that the mind not hold thee in its snare?

Seize it and enrol it in the school of God instead!"

16 On this plane, the traveller meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: "Now Thou drawest me to the throne of the realms above, again Thou scorchest me in the fire of hell." The hidden mystery of this station is divulged in the following blessed verse from the Surih of the Cave: "And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a guardian and guide."

17 If a soul could grasp the allusions that lie hid in this single verse, it would suffice him. Such indeed are those whom He hath extolled as "men whom neither merchandise nor traffic beguile from the remembrance of God."

18 This station is that of the true standard of knowledge and the final end of tests and trials. Nor is it needed, in this realm, to seek after knowledge, for He hath said concerning the guidance of wayfarers on

this plane, “Fear ye God; God will teach you”, and again, “Knowledge is a light which God casteth into the heart of whomsoever He willeth.”

19 Wherefore, one must make ready the receptacle and become worthy of the descent of heavenly bestowals, that the all-sufficing Cup-Bearer may give one to drink of the wine of bounty from the crystal chalice of mercy. “For this let the striving strive!” And now do I say, “Verily, we are God’s, and to Him shall we return.”

20 If the lovers be among them that abide within the precincts of the abode of the Lodestone of hearts, no soul may dwell on this kingly throne save the countenance of love. I am powerless to describe this station or to depict it in words.

“Love shunneth this world and that world too;

In him are lunacies seventy-and-two.

The minstrel of love harpeth this lay:

Servitude enslaveth, lordship doth betray.”

21 This plane demandeth pure love and unalloyed affection. In describing these companions He saith:

> “They speak not till He hath spoken, and act according to His commandment.”

22 In this station, neither the reign of the intellect is sufficient nor the rule of self. Thus one of the Prophets of God asked, “O my Lord, how shall I reach Thee?” And the answer came: “Leave thy self behind, and then approach Me.”

23 In the estimation of such souls, to be seated amidst the sandals by the door is the same as to abide at the place of honour, and in the path of the Beloved the retreats of earthly beauty differ not from the field of a battle waged.

24 The dwellers of this abode know not the destination, yet they spur on their chargers. They see naught in the Beloved but His very Self. They find all words of sense to be meaningless, and senseless words to be full of meaning. They cannot distinguish head from foot or one limb from another. To them the mirage is water itself and departure is the mystery of return. Wherefore hath it been said:

“The story of Thy beauty reached the hermit’s dell;

Crazed, he sought the Tavern where the wine they buy and sell.

The love of Thee hath levelled down the fort of patience;

The pain of Thee hath firmly barred the gate of hope as well.”

25 In this station, both instruction and apprenticeship are assuredly of no avail:

“The lovers’ teacher is the Loved One’s beauty,

His face their lesson and their only book.

Learning of wonderment, of longing love their duty;

Not on learned chapters and dull themes they look.

The chains that bind them are His musky hair;

The Cyclic Scheme, to them, is but to Him a stair."

Section 2: "26 Here followeth a supplication to God—blessed…"

26 Here followeth a supplication to God—blessed and glorified be He:

"O Lord, O Thou Whose grace fulfilleth every need!

To mention aught before Thee would be sin indeed.

Allow this mote of knowledge hidden in my soul

To free itself of lowly clay and reach its goal.

And grant this drop of wisdom that Thou gavest me

To be at last united with Thy mighty sea."

27 Thus do I say: There is no power nor strength except in God, the Help in Peril, the Self-Subsisting.

28 If the mystic knowers be among them that have attained the beauty of the Beloved, this station is the throne of the inmost heart and the secret of divine guidance. This is the seat of the mystery "He doeth what He willeth, and ordaineth what He pleaseth." Should all that are in heaven and on earth attempt to unravel this exalted allusion and subtle mystery, from now until the Day whereon the Trumpet shall sound, yet would they fail to comprehend even a letter thereof, for this is the station of God's immutable decree and His foreordained mystery. Hence, when asked regarding this matter, He made reply: "It is a bottomless sea that none shall ever fathom." And when the question was repeated, He answered: "It is the blackest of nights through which none can find his way."

29 Whoso comprehendeth this station will assuredly conceal it, and were he to reveal but the faintest trace thereof, they would assuredly hang him from the gallows. And yet, by God, were a true seeker to be found, I would divulge it to him; for He saith:

> "Love is a distinction never conferred upon a heart possessed by fear and dread."

30 In truth, the wayfarer who journeyeth unto God, who treadeth the snow-white Path and turneth towards the Crimson Pillar, will never reach his heavenly home unless his hands are empty of such worldly things as are cherished by men. "And he that feareth not God, God shall make him to fear all things; whereas all things fear him who feareth God."

"Speak the Persian tongue, though the Arabian pleaseth more:

Love indeed doth have a hundred other tongues in store."

31 How sweet in this connection is the following couplet:

"Our hearts will be as open shells Should He the pearls of grace bestow;

Our lives will ready targets be Were He to hurl the darts of woe."

32 And were it not contrary to the commandment of the Book, I would surely have bestowed a part of My possessions upon My would-be murderer, and given him to inherit Mine earthly goods, and rendered him a myriad thanks, and solaced Mine own eyes with the touch of his hand. But what can I do? Neither have I any wealth, nor hath the Lord of destiny so decreed.

33 Methinks at this moment I perceive the musk-scented fragrance of the garment of Ha' from the Joseph of Baha; verily He seemeth near at hand, though ye may think Him far away.

"My soul doth sense the fragrant breath Of a well-beloved soul:

The fragrance of that kindly friend

Who's my heart's desire and goal.

The duty of long years of love obey,

And tell the tale of blissful days gone by,

That land and sky may laugh aloud today,

And it may gladden mind and heart and eye."

34 This is the realm of pure awareness and utter self-effacement. Not even love can find a way to this plane, nor doth affection have a place therein. Wherefore is it said: "Love is a veil betwixt the lover and the beloved." Here love becometh but an obstructing veil, and aught save the Friend but a curtain. Thus the wise Sana'i hath written:

"None may approach that well-belov'd Who harboreth his own desire;

None may embrace that beauteous form Who's burdened with his own attire."

For this is the realm of God and is sanctified above every allusion of His creatures.

35 Abiding in the court of rapture, the dwellers of this mansion wield with utmost joy and gladness the sceptres of divinity and lordship; and, established upon the lofty seats of justice, they exert their rule and bestow upon every soul its due. Those who drink of this cup abide beneath the canopy of glory, above the throne of the Ancient of Days, and dwell upon the seat of grandeur beneath the tabernacle of majesty. These are they that "know neither sun nor piercing cold".

36 On this plane the highest heavens are neither opposed to, nor distinguished from, the lowly earth, for this is the realm of divine favours, not the arena of worldly contraries. Albeit at every moment a new

condition be displayed, yet that condition is ever the same. Wherefore He saith in one instance, “Nothing whatsoever keepeth Him from being occupied with any other thing.” And in another He saith, “Verily, His ways differ every day.”

37 This is the food whose savour changeth not and whose colour altereth not. Wert thou to partake thereof, thou wouldst assuredly recite the verse “I have turned my face to Him Who hath created the heavens and the earth, following the right religion and submissive before God. I am not one of those who add gods to God.” “And thus did We show Abraham the kingdom of the heavens and of the earth, that he might be stablished in knowledge.” Wherefore, put thy hand into thy bosom, then stretch it forth with power, and behold, thou shalt find it a light unto all the world.

38 How clear this crystal water that the enraptured Cup-Bearer passeth round! How exquisite this pure wine that the intoxicated Beauty doth proffer! How pleasing this draught of joy that floweth from the Heavenly Cup! Well is it with him who drinketh thereof, and tasteth of its sweetness, and attaineth unto its knowledge.

“No more than this will I impart to thee:

The riverbed can never hold the sea.”

39 For its mystery lieth hid in the storehouses of His inviolable protection and is laid up in the treasuries of His power. It is exalted above the highest essence of utterance and sanctified beyond the subtlest mode of explanation.

40 Astonishment here is highly prized, and utter poverty greatly cherished. Wherefore hath He said, “Poverty is My pride.” And again: “God hath a people beneath the canopy of grandeur, whom He hath concealed in the garment of poverty to exalt in rank.” These are they who see with His eyes and hear with His ears, as hath been recorded in the well-known tradition.

41 Concerning this realm there is many a tradition and many a verse, whether of general or specific import, but two of these will suffice, that they may serve as a light for knowing hearts and bring delight to longing souls.

42 The first is His statement “O My servant! Obey Me, that I may make thee like unto Myself. For I say Be’, and it is, and thou shalt say Be’, and it shall be.” And the second: “O son of Adam! Seek fellowship with none until thou hast found Me, and whensoever thou shalt long for Me, thou shalt find Me nigh unto thee.”

43 Whatever high proofs and wondrous allusions are recounted herein concern but a single letter and a single point. For such is God’s method, and no change canst thou find in His mode of dealing.

44 I undertook to write this epistle some time ago in thy remembrance, and, since thy letter had not reached Me yet, I began with a few words of grievance and reproach. Now, thy new missive hath dispelled that feeling and hath caused Me to send thee this letter. To speak of My love for thine eminence is needless. “Sufficient witness is God unto us.”

45 As for his eminence Shaykh Muhammad—may God, the Exalted, bless him!—I shall confine Myself to the two following lines, which I request be delivered to him:

“I seek thy nearness, more desired than heaven in mine eyes;

I see thy visage, fairer than the bowers of Paradise.”

46 When I entrusted this message of love to My pen, it refused the burden and swooned away. Then, coming to itself, it spoke and said,

> “Glory be to Thee! To Thee do I turn in penitence, and I am the first of them that implore Thy pardon.”

All praise be to God, the Lord of the worlds!

“Let us tell, some other day

This parting hurt and woe;

Let us write, some other way,

Love’s secrets—better so.

Leave blood and noise and all of these,

And say no more of Shams-i-Tabriz.”

Peace be upon thee, and upon them who circle round thee and attain thy presence.

47 That which I had written ere this hath been eaten by the flies, so rich was the ink to their taste, even as Sa’di hath said:

“I write no more, beleaguered by the flies

That my sweet words have drawn about the page.”

48 And now the hand can write no more, and pleadeth that this is enough. Wherefore do I say: Far from the glory of my Lord, the All-Glorious, be that which His creatures affirm of Him!

BH02183: Asl-i-Kullu’l-Khayr (Words of Wisdom)

In the Name of God, the Exalted, the Most High

The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true safety is to observe silence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One.

The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.

BH00012: Javahiru'l-Asrar (Gems of Divine Mysteries)

Section 1: "The essence of the divine mysteries..."

The essence of the divine mysteries in the journeys of ascent set forth for those who long to draw nigh unto God, the Almighty, the Ever-Forgiving—blessed be the righteous that quaff from these crystal streams!

He is the Exalted, the Most High!

O thou who treadest the path of justice and beholdest the countenance of mercy! Thine epistle was received, thy question was noted, and the sweet accents of thy soul were heard from the inmost chambers of thy heart. Whereupon the clouds of the Divine Will were raised to rain upon thee the outpourings of heavenly wisdom, to divest thee of all that thou hadst acquired aforetime, to draw thee from the realms of contradiction unto the retreats of oneness, and to lead thee to the sacred streams of His Law. Perchance thou mayest quaff therefrom, repose therein, quench thy thirst, refresh thy soul, and be numbered with those whom the light of God hath guided aright in this day.

Encompassed as I am at this time by the dogs of the earth and the beasts of every land, concealed as I remain in the hidden habitation of Mine inner Being, forbidden as I may be from divulging that which God hath bestowed upon Me of the wonders of His knowledge, the gems of His wisdom, and the tokens of His power, yet am I loath to frustrate the hopes of one who hath approached the sanctuary of grandeur, sought to enter within the precincts of eternity, and aspired to soar in the immensity of this creation at the dawning of the divine decree. I shall therefore relate unto thee certain truths from among those which God hath vouchsafed unto Me, this only to the extent that souls can bear and minds endure, lest the malicious raise a clamour or the dissemblers hoist their banners. I implore God to graciously aid Me in this, for unto such as beseech Him, He is the All-Bounteous, and of those who show mercy, He is the Most Merciful.

Know then that it behoveth thine eminence to ponder from the outset these questions in thy heart: What hath prompted the divers peoples and kindreds of the earth to reject the Apostles whom God hath sent unto them in His might and power, whom He hath raised up to exalt His Cause and ordained to be the

Lamps of eternity within the Niche of His oneness? For what reason have the people turned aside from them, disputed about them, risen against and contended with them? On what grounds have they refused to acknowledge their apostleship and authority, nay, denied their truth and reviled their persons, even slaying or banishing them?

O thou who hast set foot in the wilderness of knowledge and taken abode within the ark of wisdom! Not until thou hast grasped the mysteries concealed in that which We shall relate unto thee canst thou hope to attain to the stations of faith and certitude in the Cause of God and in those who are the Manifestations of His Cause, the Daysprings of His Command, the Treasuries of His revelation, and the Repositories of His knowledge. Shouldst thou fail in this, thou wouldst be numbered with them that have not striven for the Cause of God, nor inhaled the fragrance of faith from the raiment of certitude, nor scaled the heights of the divine unity, nor yet recognized the stations of divine singleness within the Embodiments of praise and the Essences of sanctity.

Strive then, O My brother, to apprehend this matter, that the veils may be lifted from the face of thy heart and that thou mayest be reckoned among them whom God hath graced with such penetrating vision as to behold the most subtle realities of His dominion, to fathom the mysteries of His kingdom, to perceive the signs of His transcendent Essence in this mortal world, and to attain a station wherein one seeth no distinction amongst His creatures and findeth no flaw in the creation of the heavens and the earth.

Now that the discourse hath reached this exalted and intractable theme and touched upon this sublime and impenetrable mystery, know that the Christian and Jewish peoples have not grasped the intent of the words of God and the promises He hath made to them in His Book, and have therefore denied His Cause, turned aside from His Prophets, and rejected His proofs. Had they but fixed their gaze upon the testimony of God itself, had they refused to follow in the footsteps of the abject and foolish among their leaders and divines, they would doubtless have attained to the repository of guidance and the treasury of virtue, and quaffed from the crystal waters of life eternal in the city of the All-Merciful, in the garden of the All-Glorious, and within the inner reality of His paradise. But as they have refused to see with the eyes wherewith God hath endowed them, and desired things other than that which He in His mercy had desired for them, they have strayed far from the retreats of nearness, have been deprived of the living waters of reunion and the wellspring of His grace, and have lain as dead within the shrouds of their own selves.

Through the power of God and His might, I shall now relate certain passages revealed in the Books of old, and mention some of the signs heralding the appearance of the Manifestations of God in the sanctified persons of His chosen Ones, that thou mayest recognize the Dayspring of this everlasting morn and behold this Fire that blazeth in the Tree which is neither of the East nor of the West. Perchance thine eyes may be opened upon attaining the presence of thy Lord and thy heart partake of the blessings concealed within these hidden treasuries. Render thanks then unto God, Who hath singled thee out for this grace and Who hath numbered thee with them that are assured of meeting their Lord.

This is the text of that which was revealed aforetime in the first Gospel, according to Matthew, regarding the signs that must needs herald the advent of the One Who shall come after Him. He saith: “And woe

unto them that are with child, and to them that give suck in those days…", until the mystic Dove, singing in the midmost heart of eternity, and the celestial Bird, warbling upon the Divine Lote-Tree, saith: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet."

In the second Gospel, according to Mark, the Dove of holiness speaketh in such terms:

> "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be."

And it singeth later with the same melodies as before, without change or alteration. God, verily, is a witness unto the truth of My words.

And in the third Gospel, according to Luke, it is recorded:

> "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; and the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, know that the kingdom of God hath drawn nigh."

And in the fourth Gospel, according to John, it is recorded: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness." And elsewhere He saith: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you…" And yet again: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Such is the text of the verses revealed in the past. By Him besides Whom there is none other God, I have chosen to be brief, for were I to recount all the words that have been sent down unto the Prophets of God from the realm of His supernal glory and the kingdom of His sovereign might, all the pages and tablets of the world would not suffice to exhaust My theme. References similar to those mentioned, nay even more sublime and exalted, have been made in all the Books and Scriptures of old. Should it be My wish to recount all that hath been revealed in the past, I would most certainly be able to do so by virtue of that which God hath bestowed upon Me of the wonders of His knowledge and power. I have, however, contented Myself with that which was mentioned, lest thou become wearied in thy journey or feel inclined to turn back, or lest thou be overtaken by sadness and sorrow and overcome with despondency, trouble and fatigue.

Be fair in thy judgement and reflect upon these exalted utterances. Inquire, then, of those who lay claim to knowledge without a proof or testimony from God, and who remain heedless of these days wherein the Orb of knowledge and wisdom hath dawned above the horizon of Divinity, rendering unto each his due and assigning unto all their rank and measure, as to what they can say concerning these allusions. Verily, their meaning hath bewildered the minds of men, and that which they conceal of the consummate wisdom and latent knowledge of God even the most sanctified souls have been powerless to uncover.

Should they say: "These words are indeed from God, and have no interpretation other than their outward meaning", then what objection can they raise against the unbelievers among the people of the Book? For when the latter saw the aforementioned passages in their Scriptures and heard the literal interpretations of their divines, they refused to recognize God in those who are the Manifestations of His unity, the Exponents of His singleness, and the Embodiments of His sanctity, and failed to believe in them and submit to their authority. The reason was that they did not see the sun darken, or the stars of heaven fall to the ground, or the angels visibly descend upon the earth, and hence they contended with the Prophets and Messengers of God.

Nay, inasmuch as they found them at variance with their own faith and creed, they hurled against them such accusations of imposture, folly, waywardness, and misbelief as I am ashamed to recount. Refer to the Qur'an, that thou mayest find mention of all this and be of them that understand its meaning. Even to this day do these people await the appearance of that which they have learned from their doctors and imbibed from their divines. Thus do they say: "When shall these signs be made manifest, that we may believe?" But if this be the case, how could ye refute their arguments, invalidate their proofs, and challenge them concerning their faith and their understanding of their Books and the sayings of their leaders?

And should they reply: "The Books that are in the hands of this people, which they call the Gospel and attribute to Jesus, the Son of Mary, have not been revealed by God and proceed not from the Manifestations of His Self", then this would imply a cessation in the abounding grace of Him Who is the Source of all grace. If so, God's testimony to His servants would have remained incomplete and His favour proven imperfect. His mercy would not have shone resplendent, nor would His grace have overshadowed all. For if at the ascension of Jesus His Book had likewise ascended unto heaven, then how could God reprove and chastise the people on the Day of Resurrection, as hath been written by the Imams of the Faith and affirmed by its illustrious divines?

Ponder then in thine heart: Matters being such as thou dost witness, and as We also witness, where canst thou flee, and with whom shalt thou take refuge? Unto whom wilt thou turn thy gaze? In what land shalt thou dwell and upon what seat shalt thou abide? In what path shalt thou tread and at what hour wilt thou find repose? What shall become of thee in the end? Where shalt thou secure the cord of thy faith and fasten the tie of thine obedience? By Him Who revealeth Himself in His oneness and Whose own Self beareth witness to His unity! Should there be ignited in thy heart the burning brand of the love of God, thou wouldst seek neither rest nor composure, neither laughter nor repose, but wouldst hasten to scale the highest summits in the realms of divine nearness, sanctity, and beauty. Thou wouldst lament as a soul

bereaved and weep as a heart filled with longing. Nor wouldst thou repair to thy home and abode unless God would lay bare before thee His Cause.

O thou who hast soared to the realm of guidance and ascended to the kingdom of virtue! Shouldst thou desire to apprehend these celestial allusions, to witness the mysteries of divine knowledge, and to become acquainted with His all-encompassing Word, then it behoveth thine eminence to inquire into these and other questions pertaining to thine origin and ultimate goal from those whom God hath made to be the Wellspring of His knowledge, the Heaven of His wisdom, and the Ark of His mysteries. For were it not for those effulgent Lights that shine above the horizon of His Essence, the people would know not their left hand from their right, how much less could they scale the heights of the inner realities or probe the depths of their subtleties! We beseech God therefore to immerse us in these surging seas, to grace us with the presence of these life-bearing breezes, and to cause us to abide in these divine and lofty precincts. Perchance we may divest ourselves of all that we have taken from each other and strip ourselves of such borrowed garments as we have stolen from our fellow men, that He may attire us instead with the robe of His mercy and the raiment of His guidance, and admit us into the city of knowledge.

Whosoever entereth this city will comprehend every science before probing into its mysteries and will acquire from the leaves of its trees a knowledge and wisdom encompassing such mysteries of divine lordship as are enshrined within the treasuries of creation. Glorified be God, its Creator and Fashioner, above all that He hath brought forth and ordained therein! By God, the Sovereign Protector, the Self-Subsisting, the Almighty! Were I to unveil to thine eyes the gates of this city, which have been fashioned by the right hand of might and power, thou wouldst behold that which none before thee hath ever beheld and wouldst witness that which no other soul hath ever witnessed. Thou wouldst apprehend the most obscure signs and the most abstruse allusions, and wouldst clearly behold the mysteries of the beginning in the point of the end. All matters would be made easy unto thee, fire would be turned into light, knowledge and blessings, and thou wouldst abide in safety within the court of holiness.

Section 2: “Bereft, however, of the essence of the mysteries…”

Bereft, however, of the essence of the mysteries of His wisdom, which We have imparted unto thee beneath the veils of these blessed and soul-stirring words, thou wouldst fail to attain unto even a sprinkling of the oceans of divine knowledge or the crystal streams of divine power, and wouldst be recorded in the Mother Book, through the Pen of oneness and by the Finger of God, amongst the ignorant. Nor wouldst thou be able to grasp a single word of the Book or a single utterance of the Kindred of God concerning the mysteries of the beginning and the end.

O thou whom We have outwardly never met, yet whom We inwardly cherish in Our heart! Be fair in thy judgement and present thyself before Him Who seeth and knoweth thee, even if thou seest and knowest Him not: Can any soul be found to elucidate these words with such convincing arguments, clear testimonies, and unmistakable allusions as to appease the heart of the seeker and relieve the soul of the listener? Nay, by the One in Whose hand is My soul! Unto none is given to quaff even a dewdrop thereof unless he entereth within this city, a city whose foundations rest upon mountains of crimson-coloured

ruby, whose walls are hewn of the chrysolite of divine unity, whose gates are made of the diamonds of immortality, and whose earth sheddeth the fragrance of divine bounty.

Having imparted unto thee, beneath countless veils of concealment, certain hidden mysteries, We now return to Our elucidation of the Books of old, that perchance thy feet may not slip and thou mayest receive with complete certitude the portion which We shall bestow upon thee of the billowing oceans of life in the realm of the names and attributes of God.

It is recorded in all the Books of the Gospel that He Who is the Spirit spoke in words of pure light unto His disciples, saying:

> "Know that heaven and earth may pass away, but my words shall never pass away."

As is clear and evident to thine eminence, these words outwardly mean that the Books of the Gospel will remain in the hands of people till the end of the world, that their laws shall not be abrogated, that their testimony shall not be abolished, and that all that hath been enjoined, prescribed, or ordained therein shall endure forever.

O My brother! Sanctify thy heart, illumine thy soul, and sharpen thy sight, that thou mayest perceive the sweet accents of the Birds of Heaven and the melodies of the Doves of Holiness warbling in the Kingdom of eternity, and perchance apprehend the inner meaning of these utterances and their hidden mysteries. For otherwise, wert thou to interpret these words according to their outward meaning, thou couldst never prove the truth of the Cause of Him Who came after Jesus, nor silence the opponents, nor prevail over the contending disbelievers. For the Christian divines use this verse to prove that the Gospel shall never be abrogated and that, even if all the signs recorded in their Books were fulfilled and the Promised One appeared, He would have no recourse but to rule the people according to the ordinances of the Gospel. They contend that if He were to manifest all the signs indicated in the Books, but decree aught besides that which Jesus had decreed, they would neither acknowledge nor follow Him, so clear and self-evident is this matter in their sight.

Thou canst indeed hear the learned and the foolish amongst the people voice the same objections in this day, saying: "The sun hath not risen from the West, nor hath the Crier cried out betwixt earth and heaven. Water hath not inundated certain lands; the Dajjal hath not appeared; Sufyani hath not arisen; nor hath the Temple been witnessed in the sun." I heard, with Mine own ears, one of their divines proclaim: "Should all these signs come to pass and the long-awaited Qa'im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur'an, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him", and other statements such as these deniers make.

And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these

people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth:

> "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not."

Nay rather, they have turned aside from them and followed instead the Samiri of their own idle fancies. Thus have they strayed far from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

Hearken then unto that which the Bird of Heaven uttered, in the sweetest and most wondrous accents, and in the most perfect and exalted melodies, concerning them—an utterance that shall fill them with remorse from now unto "the day when mankind shall stand before the Lord of the worlds": "Although they had before prayed for victory over those who believed not, yet when there came unto them He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!" Such indeed are their condition and attainments in their vain and empty life. Erelong shall they be cast into the fire of affliction and find none to help or succour them.

Be not veiled by aught that hath been revealed in the Qur'an, or by what thou hast learned from the works of those Suns of immaculacy and Moons of majesty, regarding the perversion of the Texts by the fanatical or their alteration by their corruptors. By these statements only certain specific and clearly indicated passages are intended. In spite of My weakness and poverty, I would assuredly be able, should I so desire, to expound these passages unto thine eminence. But this would divert us from our purpose and

lead us astray from the outstretched path. It would immerse us in limited allusions and distract us from that which is beloved in the court of the All-Praised.

O thou who art mentioned in this outspread roll and who, amidst the gloomy darkness that now prevaileth, hast been illumined by the splendours of the sacred Mount in the Sinai of divine Revelation! Cleanse thy heart from every blasphemous whispering and evil allusion thou hast heard in the past, that thou mayest inhale the sweet savours of eternity from the Joseph of faithfulness, gain admittance into the celestial Egypt, and perceive the fragrances of enlightenment from this resplendent and luminous Tablet, a Tablet wherein the Pen hath inscribed the ancient mysteries of the names of His Lord, the Exalted, the Most High. Perchance thou mayest be recorded in the holy Tablets among them that are well-assured.

O thou who art standing before My Throne and yet remain unaware thereof! Know thou that whoso seeketh to scale the summits of the divine mysteries must needs strive to the utmost of his power and capacity for his Faith, that the pathway of guidance may be made clear unto him. And should he encounter One Who layeth claim to a Cause from God, and Who holdeth from His Lord a testimony beyond the power of men to produce, he must needs follow Him in all that He pleaseth to proclaim, command and ordain, even were He to decree the sea to be land, or to pronounce earth to be heaven, or that the former lieth above the latter or below it, or to ordain any change or transformation, for He, verily, is aware of the celestial mysteries, the unseen subtleties, and the ordinances of God.

Were the peoples of every nation to observe that which hath been mentioned, the matter would be made simple unto them, and such words and allusions would not withhold them from the Ocean of the names and attributes of God. And had the people known this truth, they would not have denied God's favours, nor would they have risen against, contended with, and rejected His Prophets. Similar passages are also to be found in the Qur'an, should the matter be carefully examined.

Know, moreover, that it is through such words that God proveth His servants and sifteth them, separating the believer from the infidel, the detached from the worldly, the pious from the profligate, the doer of good from the worker of iniquity, and so forth. Thus hath the Dove of holiness proclaimed:

> "Do men think when they say ʿWe believe' they shall be let alone and not be put to proof?"

It behoveth him who is a wayfarer in the path of God and a wanderer in His way to detach himself from all who are in the heavens and on the earth. He must renounce all save God, that perchance the portals of mercy may be unlocked before his face and the breezes of providence may waft over him. And when he hath inscribed upon his soul that which We have vouchsafed unto him of the quintessence of inner meaning and explanation, he will fathom all the secrets of these allusions, and God shall bestow upon his heart a divine tranquillity and cause him to be of them that are at peace with themselves. In like manner wilt thou comprehend the meaning of all the ambiguous verses that have been sent down concerning the question thou didst ask of this Servant Who abideth upon the seat of abasement, Who walketh upon the earth as an exile with none to befriend, comfort, aid, or assist Him, Who hath placed His whole trust in God, and Who proclaimeth at all times: "Verily we are God's, and to Him shall we return."

Know thou that the passages that We have called “ambiguous” appear as such only in the eyes of them that have failed to soar above the horizon of guidance and to reach the heights of knowledge in the retreats of grace. For otherwise, unto them that have recognized the Repositories of divine Revelation and beheld through His inspiration the mysteries of divine authority, all the verses of God are perspicuous and all His allusions are clear. Such men discern the inner mysteries that have been clothed in the garment of words as clearly as ye perceive the heat of the sun or the wetness of water, nay even more distinctly. Immeasurably exalted is God above our praise of His loved ones, and beyond their praise of Him!

Now that We have reached this most excellent theme and attained such lofty heights by virtue of that which hath flowed from this Pen through the incomparable favours of God, the Exalted, the Most High, it is Our wish to disclose unto thee certain stations in the wayfarer’s journey towards his Creator. Perchance all that thine eminence hath desired may be revealed unto thee, that the proof may be made complete and the blessing abundant.

Know thou of a truth that the seeker must, at the beginning of his quest for God, enter the Garden of Search. In this journey it behoveth the wayfarer to detach himself from all save God and to close his eyes to all that is in the heavens and on the earth. There must not linger in his heart either the hate or the love of any soul, to the extent that they would hinder him from attaining the habitation of the celestial Beauty. He must sanctify his soul from the veils of glory and refrain from boasting of such worldly vanities, outward knowledge, or other gifts as God may have bestowed upon him. He must search after the truth to the utmost of his ability and exertion, that God may guide him in the paths of His favour and the ways of His mercy. For He, verily, is the best of helpers unto His servants. He saith, and He verily speaketh the truth: “Whoso maketh efforts for Us, in Our ways shall We assuredly guide him.” And furthermore: “Fear God and God will give you knowledge.”

In this journey the seeker becometh witness to a myriad changes and transformations, confluences and divergences. He beholdeth the wonders of Divinity in the mysteries of creation and discovereth the paths of guidance and the ways of his Lord. Such is the station reached by them that search after God, and such are the heights attained by those who hasten unto Him.

Section 3: “When once the seeker hath ascended unto this…”

When once the seeker hath ascended unto this station, he will enter the City of Love and Rapture, whereupon the winds of love will blow and the breezes of the spirit will waft. In this station the seeker is so overcome by the ecstasies of yearning and the fragrances of longing that he discerneth not his left from his right, nor doth he distinguish land from sea or desert from mountain. At every moment he burneth with the fire of longing and is consumed by the onslaught of separation in this world. He speedeth through the Paran of love and traverseth the Horeb of rapture. Now he laugheth, now he weepeth sore; now he reposeth in peace, now he trembleth in fear.

Nothing can alarm him, naught can thwart his purpose, and no law can restrain him. He standeth ready to obey whatsoever His Lord should please to decree as to his beginning and his end. With every breath he layeth down his life and offereth up his soul. He bareth his breast to meet the darts of the enemy and

raiseth his head to greet the sword of destiny; nay rather, he kisseth the hand of his would-be murderer and surrendereth his all. He yieldeth up spirit, soul, and body in the path of his Lord, and yet he doeth so by the leave of his Beloved and not of his own whim and desire. Thou findest him chill in the fire and dry in the sea, abiding in every land and treading every path.

Whosoever toucheth him in this state will perceive the heat of his love. He walketh the heights of detachment and traverseth the vale of renunciation. His eyes are ever expectant to witness the wonders of God's mercy and eager to behold the splendours of His beauty. Blessed indeed are they that have attained unto such a station, for this is the station of the ardent lovers and the enraptured souls.

And when this stage of the journey is completed and the wayfarer hath soared beyond this lofty station, he entereth the City of Divine Unity, and the garden of oneness, and the court of detachment. In this plane the seeker casteth away all signs, allusions, veils, and words, and beholdeth all things with an eye illumined by the effulgent lights which God Himself hath shed upon him. In his journey he seeth all differences return to a single word and all allusions culminate in a single point. Unto this beareth witness he who sailed upon the ark of fire and followed the inmost path to the pinnacle of glory in the realm of immortality: "Knowledge is one point, which the foolish have multiplied." This is the station that hath been alluded to in the tradition: "I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is."

In this station, were He Who is the Embodiment of the End to say: "Verily, I am the Point of the Beginning", He would indeed be speaking the truth. And were He to say: "I am other than Him", this would be equally true. Likewise, were He to proclaim: "Verily, I am the Lord of heaven and earth", or "the King of kings", or "the Lord of the realm above", or Muhammad, or ʿAli, or their descendants, or aught else, He would indeed be proclaiming the truth of God. He, verily, ruleth over all created things and standeth supreme above all besides Him. Hast thou not heard what hath been said aforetime: "Muhammad is our first, Muhammad our last, Muhammad our all"? And elsewhere: "They all proceed from the same Light"?

In this station the truth of the unity of God and of the signs of His sanctity is established. Thou shalt indeed see them all rising above the bosom of God's might and embraced in the arms of His mercy; nor can any distinction be made between His bosom and His arms. To speak of change or transformation in this plane would be sheer blasphemy and utter impiety, for this is the station wherein the light of divine unity shineth forth, and the truth of His oneness is expressed, and the splendours of the everlasting Morn are reflected in lofty and faithful mirrors. By God! Were I to reveal the full measure of that which He hath ordained for this station, the souls of men would depart from their bodies, the inner realities of all things would be shaken in their foundations, they that dwell within the realms of creation would be dumbfounded, and those who move in the lands of allusion would fade into utter nothingness.

Hast thou not heard: "No change is there in God's creation"? Hast thou not read: "No change canst thou find in God's mode of dealing"? Hast thou not borne witness to the truth: "No difference wilt thou see in the creation of the God of Mercy"? Yea, by My Lord! They that dwell within this Ocean, they that ride upon this Ark, witness no change in the creation of God and behold no differences upon His earth. And if God's creation be not prone to change and alteration, how then could they who are the Manifestations of

His own Being be subject to it? Immeasurably exalted is God above all that we may conceive of the Revealers of His Cause, and immensely glorified is He beyond all that they may mention in His regard!

Great God! This sea had laid up lustrous pearls in store; The wind hath raised a wave that casteth them ashore. So put away thy robe and drown thyself therein, And cease to boast of skill: it serveth thee no more!

If thou be of the inmates of this city within the ocean of divine unity, thou wilt view all the Prophets and Messengers of God as one soul and one body, as one light and one spirit, in such wise that the first among them would be last and the last would be first. For they have all arisen to proclaim His Cause and have established the laws of divine wisdom. They are, one and all, the Manifestations of His Self, the Repositories of His might, the Treasuries of His Revelation, the Dawning-Places of His splendour and the Daysprings of His light. Through them are manifested the signs of sanctity in the realities of all things and the tokens of oneness in the essences of all beings. Through them are revealed the elements of glorification in the heavenly realities and the exponents of praise in the eternal essences. From them hath all creation proceeded and unto them shall return all that hath been mentioned. And since in their inmost Beings they are the same Luminaries and the self-same Mysteries, thou shouldst view their outward conditions in the same light, that thou mayest recognize them all as one Being, nay, find them united in their words, speech, and utterance.

Wert thou to consider in this station the last of them to be the first, or conversely, thou wouldst indeed be speaking the truth, as hath been ordained by Him Who is the Wellspring of Divinity and the Source of Lordship:

> "Say: Call upon God or call upon the All-Merciful: by whichsoever name ye will, invoke him, for He hath most excellent names."

For they are all the Manifestations of the name of God, the Dawning-Places of His attributes, the Repositories of His might, and the Focal Points of His sovereignty, whilst God—magnified be His might and glory—is in His Essence sanctified above all names and exalted beyond even the loftiest attributes. Consider likewise the evidences of divine omnipotence both in their Souls and in their human Temples, that thine heart may be assured and that thou mayest be of them that speed through the realms of His nearness.

I shall restate here My theme, that perchance this may assist thee in recognizing thy Creator. Know thou that God—exalted and glorified be He—doth in no wise manifest His inmost Essence and Reality. From time immemorial He hath been veiled in the eternity of His Essence and concealed in the infinitude of His own Being. And when He purposed to manifest His beauty in the kingdom of names and to reveal His glory in the realm of attributes, He brought forth His Prophets from the invisible plane to the visible, that His name "the Manifest" might be distinguished from "the Hidden" and His name "the Last" might be discerned from "the First", and that there may be fulfilled the words: "He is the First and the Last; the Seen and the Hidden; and He knoweth all things!" Thus hath He revealed these most excellent names and most exalted words in the Manifestations of His Self and the Mirrors of His Being.

It is therefore established that all names and attributes return unto these sublime and sanctified Luminaries. Indeed, all names are to be found in their names, and all attributes can be seen in their attributes. Viewed in this light, if thou wert to call them by all the names of God, this would be true, as all these names are one and the same as their own Being. Comprehend then the intent of these words, and guard it within the tabernacle of thy heart, that thou mayest recognize the implications of thine inquiry, fulfil them according to that which God hath ordained for thee, and thus be numbered with those who have attained unto His purpose.

All that thou hast heard regarding Muhammad the son of Hasan —may the souls of all that are immersed in the oceans of the spirit be offered up for His sake—is true beyond the shadow of a doubt, and we all verily bear allegiance unto Him. But the Imams of the Faith have fixed His abode in the city of Jabulqa, which they have depicted in strange and marvellous signs. To interpret this city according to the literal meaning of the tradition would indeed prove impossible, nor can such a city ever be found. Wert thou to search the uttermost corners of the earth, nay probe its length and breadth for as long as God's eternity hath lasted and His sovereignty will endure, thou wouldst never find a city such as they have described, for the entirety of the earth could neither contain nor encompass it.

If thou wouldst lead Me unto this city, I could assuredly lead thee unto this holy Being, Whom the people have conceived according to what they possess and not to that which pertaineth unto Him! Since this is not in thy power, thou hast no recourse but to interpret symbolically the accounts and traditions that have been reported from these luminous souls. And, as such an interpretation is needed for the traditions pertaining to the aforementioned city, so too is it required for this holy Being. When thou hast understood this interpretation, thou shalt no longer stand in need of "transformation" or aught else.

Know then that, inasmuch as all the Prophets are but one and the same soul, spirit, name, and attribute, thou must likewise see them all as bearing the name Muhammad and as being the son of Hasan, as having appeared from the Jabulqa of God's power and from the Jabulsa of His mercy. For by Jabulqa is meant none other than the treasure-houses of eternity in the all-highest heaven and the cities of the unseen in the supernal realm. We bear witness that Muhammad the son of Hasan was indeed in Jabulqa and appeared therefrom. Likewise, He Whom God shall make manifest abideth in that city until such time as God will have established Him upon the seat of His sovereignty. We, verily, acknowledge this truth and bear allegiance unto each and every one of them. We have chosen here to be brief in our elucidation of the meanings of Jabulqa, but if thou be of them that truly believe, thou shalt indeed comprehend all the true meanings of the mysteries enshrined within these Tablets.

But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muhammad, and He was a descendant of the Imams of the Faith. Thus it can be truly said of Him that He was the son of Hasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

It is Our wish at this juncture to digress from Our theme to recount that which befell the Point of the Qur'an, and to extol His remembrance, that perchance thou mayest gain into all things an insight born of Him Who is the Almighty, the Incomparable.

Consider and reflect upon His days, when God raised Him up to promote His Cause and to stand as the representative of His own Self. Witness how He was assailed, denied, and denounced by all; how, when He set foot in the streets and marketplaces, the people derided Him, wagged their heads at Him, and laughed Him to scorn; how at every moment they sought to slay Him. Such were their doings that the earth in all its vastness was straitened for Him, the Concourse on High bewailed His plight, the foundations of existence were reduced to nothingness, and the eyes of the well-favoured denizens of His Kingdom wept sore over Him. Indeed, so grievous were the afflictions which the infidels and the wicked showered upon Him that no faithful soul can bear to hear them.

If these wayward souls had indeed paused to reflect upon their conduct, recognized the sweet melodies of that Mystic Dove singing upon the twigs of this snow-white Tree, embraced that which God had revealed unto and bestowed upon them, and discovered the fruits of the Tree of God upon its branches, wherefore then did they reject and denounce Him? Had they not lifted their heads to the heavens to implore His appearance? Had they not besought God at every moment to honour them with His Beauty and sustain them through His presence?

But as they failed to recognize the accents of God and the divine mysteries and holy allusions enshrined in that which flowed from the tongue of Muhammad, and as they neglected to examine the matter in their own hearts, and followed instead those priests of error who have hindered the progress of the people in past dispensations and who will continue to do so in future cycles, they were thus veiled from the divine purpose, failed to quaff from the celestial streams, and deprived themselves of the presence of God, the Manifestation of His Essence, and the Dayspring of His eternity. Thus did they wander in the paths of delusion and the ways of heedlessness, and return to their abode in that fire which feedeth on their own souls. These, verily, are numbered with the infidels whose names have been inscribed by the Pen of God in His holy Book. Nor have they ever found, or will ever find, a friend or helper.

Had these souls but clung steadfastly to the Handle of God manifested in the Person of Muhammad, had they turned wholly unto God and cast aside all that they had learned from their divines, He would assuredly have guided them through His grace and acquainted them with the sacred truths that are enshrined within His imperishable utterances. For far be it from His greatness and His glory that He should turn away a seeker at His door, cast aside from His Threshold one who hath set his hopes on Him, reject one who hath sought the shelter of His shade, deprive one who hath held fast to the hem of His mercy, or condemn to remoteness the poor one who hath found the river of His riches. But as these people failed to turn wholly unto God, and to hold fast to the hem of His all-pervading mercy at the appearance of the Daystar of Truth, they passed out from under the shadow of guidance and entered the city of error. Thus did they become corrupt and corrupt the people. Thus did they err and lead the people into error. And thus were they recorded among the oppressors in the books of heaven.

Section 4: “Now that this evanescent One hath reached this…”

Now that this evanescent One hath reached this exalted point in the exposition of the inner mysteries, the reason for the denial of these uncouth souls will be described briefly, that it may serve as a testimony

unto them that are endued with understanding and insight, and be a token of My favour unto the concourse of the faithful.

Know then that when Muhammad, the Point of the Qur'an and the Light of the All-Glorious, came with perspicuous verses and luminous proofs manifested in such signs as are beyond the power of all existence to produce, He bade all men follow this lofty and outstretched Path in accordance with the precepts that He had brought from God. Whoso acknowledged Him, recognized the signs of God in His inmost Being, and saw in His beauty the changeless beauty of God, the decree of "resurrection", "ingathering", "life", and "paradise" was passed upon him. For he who had believed in God and in the Manifestation of His beauty was raised from the grave of heedlessness, gathered together in the sacred ground of the heart, quickened to the life of faith and certitude, and admitted into the paradise of the divine presence. What paradise can be loftier than this, what ingathering mightier, and what resurrection greater? Indeed, should a soul be acquainted with these mysteries, he would grasp that which none other hath fathomed.

Know then that the paradise that appeareth in the day of God surpasseth every other paradise and excelleth the realities of Heaven. For when God—blessed and glorified is He—sealed the station of prophethood in the person of Him Who was His Friend, His Chosen One, and His Treasure amongst His creatures, as hath been revealed from the Kingdom of glory: "but He is the Apostle of God and the Seal of the Prophets", He promised all men that they shall attain unto His own presence in the Day of Resurrection. In this He meant to emphasize the greatness of the Revelation to come, as it hath indeed been manifested through the power of truth. And there is of a certainty no paradise greater than this, nor station higher, should ye reflect upon the verses of the Qur'an. Blessed be he who knoweth of a certainty that he shall attain unto the presence of God on that day when His Beauty shall be made manifest.

Were I to recount all the verses that have been revealed in connection with this exalted theme, it would weary the reader and divert Us from Our purpose. The following verse shall therefore suffice Us; may thine eyes be solaced therewith, and mayest thou attain unto that which hath been treasured and concealed therein:

> "It is God who hath reared the heavens without pillars thou canst behold; then mounted His throne, and imposed laws on the sun and moon: each travelleth to its appointed goal. He ordereth all things. He maketh His signs clear, that ye may have firm faith in the presence of your Lord."

Ponder then, O My friend, the words "firm faith" that have been mentioned in this verse. It saith that the heavens and the earth, the throne, the sun and the moon, all have been created to the end that His servants may have unswerving faith in His presence in His days. By the righteousness of God! Contemplate, O My brother, the greatness of this station, and behold the condition of the people in these days, fleeing from the Countenance of God and His Beauty "as though they were affrighted asses". Wert thou to reflect upon that which We have revealed unto thee, thou wouldst undoubtedly grasp Our purpose in this utterance and discover that which We have desired to impart unto thee within this paradise. Perchance thine eyes may rejoice in beholding it, thine ears take delight in hearing that which is recited therein, thy soul be enthralled by recognizing it, thy heart illumined by comprehending it, and thy

spirit gladdened by the fragrant breezes that waft therefrom. Haply thou mayest attain unto the pinnacle of divine grace and abide within the Ridvan of transcendent holiness.

He, however, who denied God in His Truth, who turned his back upon Him and rebelled, who disbelieved and made mischief, the verdict of "impiety", "blasphemy", "death", and "fire" was passed upon him. For, what blasphemy is greater than to turn unto the manifestations of Satan, to follow the doctors of oblivion and the people of rebellion? What impiety is more grievous than to deny the Lord on the day when faith itself is renewed and regenerated by God, the Almighty, the Beneficent? What death is more wretched than to flee from the Source of everlasting life? What fire is fiercer on the Day of Reckoning than that of remoteness from the divine Beauty and the celestial Glory?

These were the very words and utterances used by the pagan Arabs living in the days of Muhammad to dispute with and pronounce judgement against Him. They said: "Those who believed in Muhammad dwelt in our midst and associated with us day and night. When did they die and when were they raised again to life?" Hearken unto that which was revealed in reply: "If ever thou dost marvel, marvellous surely is their saying, What! When we have become dust and mouldering bones, shall we be restored in a new creation?"' And in another passage: "And if thou shouldst say, After death ye shall surely be raised again', the infidels will certainly exclaim, 'This is naught but palpable sorcery."' Thus did they mock and deride Him, for they had read in their Books and heard from their divines the terms "life" and "death", and understood them as this elemental life and physical death, and hence when they found not that which their vain imaginings and their false and wicked minds had conceived, they hoisted the banners of discord and the standards of sedition and kindled the flame of war. God, however, quenched it through the power of His might, as thou seest again in this day with these infidels and evil-doers.

At this hour, when the sweet savours of attraction have wafted over Me from the everlasting city, when transports of yearning have seized Me from the land of splendours at the dawning of the Daystar of the worlds above the horizon of 'Iraq, and the sweet melodies of Hijaz have brought to Mine ears the mysteries of separation, I have purposed to relate unto thine eminence a portion of that which the Mystic Dove hath warbled in the midmost heart of Paradise as to the true meaning of life and death, though the task be impossible. For were I to interpret these words for thee as it hath been inscribed in the Guarded Tablets, all the books and pages of the world could not contain it, nor could the souls of men bear its weight. I shall nonetheless mention that which beseemeth this day and age, that it might serve as a guidance unto whosoever desireth to gain admittance into the retreats of glory in the realms above, to hearken unto the melodies of the spirit intoned by this divine and mystic bird, and to be numbered with those who have severed themselves from all save God and who in this day rejoice in the presence of their Lord.

Know then that "life" hath a twofold meaning. The first pertaineth to the appearance of man in an elemental body, and is as manifest to thine eminence and to others as the midday sun. This life cometh to an end with physical death, which is a God-ordained and inescapable reality. That life, however, which is mentioned in the Books of the Prophets and the Chosen Ones of God is the life of knowledge; that is to say, the servant's recognition of the sign of the splendours wherewith He Who is the Source of all splendour hath Himself invested him, and his certitude of attaining unto the presence of God through the

Manifestations of His Cause. This is that blessed and everlasting life that perisheth not: whosoever is quickened thereby shall never die, but will endure as long as His Lord and Creator will endure.

The first life, which pertaineth to the elemental body, will come to an end, as hath been revealed by God: "Every soul shall taste of death." But the second life, which ariseth from the knowledge of God, knoweth no death, as hath been revealed aforetime: "Him will We surely quicken to a blessed life." And in another passage concerning the martyrs: "Nay, they are alive and sustained by their Lord." And from the Traditions: "He who is a true believer liveth both in this world and in the world to come." Numerous examples of similar words are to be found in the Books of God and of the Embodiments of His justice. For the sake of brevity, however, We have contented Ourself with the above passages.

O My brother! Forsake thine own desires, turn thy face unto thy Lord, and walk not in the footsteps of those who have taken their corrupt inclinations for their god, that perchance thou mayest find shelter in the heart of existence, beneath the redeeming shadow of Him Who traineth all names and attributes. For they who turn away from their Lord in this day are in truth accounted amongst the dead, though to outward seeming they may walk upon the earth, amongst the deaf, though they may hear, and amongst the blind, though they may see, as hath been clearly stated by Him Who is the Lord of the Day of Reckoning:

> "Hearts have they with which they understand not, and eyes have they with which they see not…."

They walk the edge of a treacherous bank and tread the brink of a fiery abyss. They partake not of the billows of this surging and treasure-laden Ocean, but disport themselves with their own idle words.

In this connection We will relate unto thee that which was revealed of old concerning "life", that perchance it may turn thee away from the promptings of self, deliver thee from the narrow confines of thy prison in this gloomy plane, and aid thee to become of them that are guided aright in the darkness of this world.

He saith, and He, verily, speaketh the truth: "Shall the dead whom We have quickened, and for whom We have ordained a light whereby he may walk amongst men, be like him whose likeness is in the darkness, whence he will not come forth?" This verse was revealed with respect to Hamzih and Abu-Jahl, the former of whom was a believer whilst the latter disbelieved. Most of the pagan leaders mocked and derided it, were agitated, and clamoured: "How did Hamzih die? And how was he restored to his former life?" Were ye to examine carefully the verses of God, ye would find many such statements recorded in the Book.

Would that pure and stainless hearts could be found, that I might impart unto them a sprinkling from the oceans of knowledge which My Lord hath bestowed upon Me, so that they may soar in the heavens even as they walk upon the earth and speed over the waters even as they course the land, and that they may take up their souls in their hands and lay them down in the path of their Creator. Howbeit, leave hath not been granted to divulge this mighty secret. Indeed, it hath been from everlasting a mystery enshrined within the treasuries of His power and a secret concealed within the repositories of His might, lest His

faithful servants forsake their own lives in the hope of attaining this most great station in the realms of eternity. Nor shall they who wander in this oppressive darkness ever attain unto it.

O My brother! At every juncture We have restated Our theme, that all that hath been recorded in these verses may, by the leave of God, be made clear unto thee, and that thou mayest become independent of those who are plunged in the darkness of self and who tread the valley of arrogance and pride, and be of them that move within the paradise of everlasting life.

Say: O people! The Tree of Life hath verily been planted in the heart of the heavenly paradise and bestoweth life in every direction. How can ye fail to perceive and recognize it? It will in truth aid thee to grasp all that this well-assured Soul hath disclosed unto thee of the essence of the divine mysteries. The Dove of holiness warbleth in the heaven of immortality and admonisheth thee to array thyself with a new vesture, wrought of steel to shield thee from the shafts of doubt concealed in the allusions of men, saying:

> "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."

Wing then thy flight unto this divine Tree and partake of its fruits. Gather up that which hath fallen therefrom and guard it faithfully. Meditate then upon the utterance of one of the Prophets as He intimated to the souls of men, through veiled allusions and hidden symbols, the glad-tidings of the One Who was to come after Him, that thou mayest know of a certainty that their words are inscrutable to all save those who are endued with an understanding heart. He saith: "His eyes were as a flame of fire", and "brass-like were His feet", and "out of His mouth goeth a two-edged sword". How could these words be literally interpreted? Were anyone to appear with all these signs, he would assuredly not be human. And how could any soul seek his company? Nay, should he appear in one city, even the inhabitants of the next would flee from him, nor would any soul dare approach him! Yet, shouldst thou reflect upon these statements, thou wouldst find them to be of such surpassing eloquence and clarity as to mark the loftiest heights of utterance and the epitome of wisdom. Methinks it is from them that the suns of eloquence have appeared and the stars of clarity have dawned forth and shone resplendent.

Behold, then, the foolish ones of bygone times and those who, in this day, await the advent of such a being! Nor would they ever bear allegiance unto him except that he appear in the aforementioned form. And as such a being will never appear, so too will they never believe. Such indeed is the measure of the understanding of these perverse and ungodly souls! How could those who fail to understand the most evident of the evident and the most manifest of the manifest ever apprehend the abstruse realities of the divine precepts and the essence of the mysteries of His everlasting wisdom?

Section 5: "I shall now briefly explain the true meaning…"

I shall now briefly explain the true meaning of this utterance, that thou mayest discover its hidden mysteries and be of them that perceive. Examine then and judge aright that which We shall reveal unto

thee, that haply thou mayest be accounted in the sight of God amongst those who are fair-minded in these matters.

Know then that He who uttered these words in the realms of glory meant to describe the attributes of the One Who is to come in such veiled and enigmatic terms as to elude the understanding of the people of error. Now, when He saith: “His eyes were as a flame of fire”, He alludeth but to the keenness of sight and acuteness of vision of the Promised One, Who with His eyes burneth away every veil and covering, maketh known the eternal mysteries in the contingent world, and distinguisheth the faces that are obscured with the dust of hell from those that shine with the light of paradise. Were His eyes not made of the blazing fire of God, how could He consume every veil and burn away all that the people possess?

How could He behold the signs of God in the Kingdom of His names and in the world of creation? How could He see all things with the all-perceiving eye of God? Thus have we conferred upon Him a penetrating vision in this day. Would that ye believe in the verses of God! For, indeed, what fire is fiercer than this flame that shineth in the Sinai of His eyes, whereby He consumeth all that hath veiled the peoples of the world? Immeasurably exalted shall God remain above all that hath been revealed in His unerring Tablets concerning the mysteries of the beginning and the end until that day when the Crier will cry out, the day whereon we shall all return unto Him.

As to the words “brass-like were His feet”, by this is meant His constancy upon hearing the call of God that commandeth Him: “Be thou steadfast as thou hast been bidden.” He shall so persevere in the Cause of God, and evince such firmness in the path of His might, that even if all the powers of earth and heaven were to deny Him, He would not waver in the proclamation of His Cause, nor flee from His command in the promulgation of His Laws. Nay rather, He will stand as firm as the highest mountains and the loftiest peaks. He will remain immovable in His obedience to God and steadfast in revealing His Cause and proclaiming His Word. No obstacle will hinder Him, nor will the censure of the froward deter Him or the repudiation of the infidels cause Him to waver.

All the hatred, the rejection, the iniquity, and the unbelief that He witnesseth serve but to strengthen His love for God, to augment the yearning of His heart, to heighten the exultation of His soul, and to fill His breast with passionate devotion. Hast thou ever seen in this world brass stronger, or blade sharper, or mountain more unyielding than this? He shall verily stand upon His feet to confront all the inhabitants of the earth, and will fear no one, notwithstanding that which, as thou well knowest, the people are wont to commit. Glory be to God, Who hath established Him and called Him forth! Potent is God to do what He pleaseth. He, in truth, is the Help in Peril, the Self-Subsisting.

And further He saith: “Out of his mouth goeth a two-edged sword.” Know thou that since the sword is an instrument that divideth and cleaveth asunder, and since there proceedeth from the mouth of the Prophets and the Chosen Ones of God that which separateth the believer from the infidel and the lover from the beloved, this term hath been so employed, and apart from this dividing and separating no other meaning is intended. Thus, when He Who is the Primal Point and the eternal Sun desireth, by the leave of God, to gather together all creation, to raise them up from the graves of their own selves, and to divide them one from another, He shall pronounce but one verse from Him, and this verse will distinguish truth from error from this day unto the Day of Resurrection.

What sword is sharper than this heavenly sword, what blade more trenchant than this incorruptible steel that severeth every tie and separateth thereby the believer from the infidel, father from son, brother from sister, and lover from beloved? For whoso believeth in that which hath been revealed unto him is a true believer and whoso turneth away is an infidel, and such an irrevocable separation occurreth between them that they will cease to consort and associate with each other in this world. And so it is between father and son, for should the son believe and the father deny, they will be severed and forever dissociated from each other. Nay rather, thou witnesseth how the son slayeth the father and the father the son. Consider in the same light all that We have explained and related unto thee.

Wert thou to behold all things with the eye of discernment, thou wouldst indeed see that this divine sword doth cleave asunder generations. Would that ye could understand it! All this is by virtue of the word of separation that is manifested on the Day of Judgement and Separation, were the people to take heed in the days of their Lord. Nay, couldst thou but sharpen thy sight and refine thy heart, thou wouldst witness that all the material swords which in every day and age have slain the infidels and waged war against the impious proceed from this divine and invisible sword. Open then thine eyes, that thou mayest behold all that We have revealed to thee and attain unto that which none other hath attained. We verily exclaim:

> "Praise be to God, He Who is the Lord of the Day of Reckoning!"

Yea, inasmuch as these people have failed to acquire true knowledge from its source and wellspring, and from the ocean of fresh and soft-flowing waters that stream, by the leave of God, through hearts that are pure and stainless, they have been veiled from that which God hath intended by those words and allusions and have remained confined within the prison of their own selves.

We render thanks unto God for that which He hath bestowed upon us of His grace. He it is Who hath caused us to be assured of the truth of His Faith—a Faith which the combined forces of earth and heaven are powerless to resist. He it is Who hath enabled us to acknowledge Him in the day of His presence, to testify unto Him Whom God shall make manifest in the latter Resurrection, and to be among them that have believed in Him ere His appearance, that His favour may be made complete unto us and unto all mankind.

But hear, O My brother, My plaint against them that claim to be associated with God and with the Manifestations of His knowledge, and yet follow their corrupt inclinations, consume the substance of their neighbour, are given to wine, commit murder, defraud and slander each other, hurl calumnies against God, and are wont to speak falsely. The people attribute all these deeds unto Us, whilst their perpetrators remain shameless before God. They cast aside that which He hath enjoined upon them and commit that which He hath forbidden. Yet it behoveth the people of truth that the signs of humility should shine upon their faces, that the light of sanctity should radiate from their countenances, that they should walk upon the earth as though they were in the presence of God and distinguish themselves in their deeds from all the dwellers of the earth. Such must be their state that their eyes should behold the evidences of His might, their tongues and hearts make mention of His name, their feet be set towards the lands of His nearness, and their hands take fast hold upon His precepts. And were they to pass through a

valley of pure gold and mines of precious silver, they should regard them as wholly unworthy of their attention.

These people, however, have turned aside from all this and placed instead their affections upon that which accordeth with their own corrupt inclinations. Thus do they roam in the wilderness of arrogance and pride. I bear witness at this moment that God is wholly quit of them, and likewise are We. We beseech God to suffer Us not to associate with them either in this life or in the life to come. He, verily, is the Eternal Truth. No God is there but Him, and His might is equal to all things.

Quaff then, O My brother, from the living waters that We have caused to flow in the oceans of these words. Methinks the seas of grandeur are surging within them, and the gems of divine virtue are shining within and upon them. Divest then thyself of that which debarreth thee from this fathomless crimson sea, and to the cry of "In the name of God and by His grace!" immerse thyself therein. Let the fear of no one dismay thee. Trust in the Lord, thy God, for He is sufficient unto whosoever trusteth in Him. He, verily, shall protect thee, and in Him shalt thou abide in safety.

Know thou, moreover, that in this most hallowed and resplendent city thou shalt find the wayfarer to be lowly before all men and humble before all things. For naught doth he behold save that he perceiveth God therein. He beholdeth the effulgent glories of God in the lights of His Revelation that have encompassed the Sinai of creation. In this station the wayfarer must not claim the seat of honour in any gathering or walk before others in the desire to vaunt and exalt himself. Rather must he regard himself as standing at all times in the presence of his Lord. He must not wish for anyone that which he doth not wish for himself, nor speak that which he would not bear to hear spoken by another, nor yet desire for any soul that which he would not have desired for himself. It befitteth him, rather, to walk upon the earth with undeviating steps in the kingdom of His new creation.

Know, however, that the seeker, at the outset of his journey, witnesseth change and transformation, as hath already been mentioned. This is undoubtedly the truth, as hath been revealed concerning those days: "On the day when the earth shall be changed into another earth." These are indeed days the like of which no mortal eye hath ever seen. Blessed is he that attaineth thereunto and realizeth their full worth. "We had sent Moses with Our signs, saying unto him: 'Bring forth thy people from darkness into light and remind them of the days of God."' And these are in truth the days of God, could ye but know it.

In this station, all changing and varying realities are manifest before thee. Whosoever denieth this truth hath verily turned aside from the Cause of God, rebelled against His rule, and gainsaid His sovereignty. For it is indeed within the power of Him Who changeth the earth into another earth to transform all that dwell and move thereon. Wherefore marvel not at how He turneth darkness into light, light into darkness, ignorance into knowledge, error into guidance, death into life, and life into death. It is in this station that the law of transformation taketh effect. Ponder thereon, if thou be of them that tread this path, that all thou didst ask of this lowly One may be made plain unto thee and that thou mayest abide within the tabernacle of this guidance. For He doeth whatsoever He willeth and ordaineth whatsoever He pleaseth. Nor shall He be asked of His doings, whilst all men will be asked of their every deed.

O My brother! In this stage, which marketh the beginning of the journey, thou shalt behold divers stations and differing signs, even as was mentioned in connection with the City of Search. All these hold true in their respective planes. It behoveth thine eminence in this station to consider each created thing in its own place, neither abasing nor exalting its true rank. For instance, if thou wert to reduce the unseen world to the realm of creation, this would be an act of sheer blasphemy, and the converse would likewise be the essence of impiety. Wert thou, however, to describe the unseen world and the realm of creation within their own stations, this would be the undoubted truth. In other words, wert thou to witness any transformation in the realm of the divine unity, no greater sin could be conceived in all creation, but wert thou to consider transformation in its own place and understand it accordingly, no harm could befall thee.

By My Lord! Notwithstanding all that We have revealed unto thee of the mysteries of utterance and the degrees of exposition, methinks I have spoken not a single letter of the ocean of God's hidden knowledge and the essence of His inscrutable wisdom. God willing, this We shall erelong accomplish in its appointed time. He verily, remembereth all things in their own place, and we, in truth, all yield praise unto Him.

Know thou, moreover, that the bird that taketh flight in the atmosphere of the realm on high will never be able to soar unto the heaven of transcendent holiness, nor taste of the fruits which God hath brought forth therein, nor quaff from the streams which He hath caused to flow in its midst. And were it to partake but a drop thereof, it would perish forthwith. Even as thou dost witness in these days with regard to those who profess allegiance unto Us, and yet perform such deeds, utter such words, and advance such claims as they have. Methinks they lie as dead within their own veils.

Comprehend, in like manner, every station, sign, and allusion, that thou mayest perceive all things in their own place and consider all matters in their proper light. For in this station, the City of Divine Unity, are to be found those who have entered within the ark of divine guidance and journeyed through the heights of divine unity. Thou shalt behold the lights of beauty upon their faces and the mysteries of glory in their human temples. Thou shalt perceive the musk-laden fragrance of their words and behold the signs of His sovereignty in all their ways and doings. Nor wilt thou be veiled by the deeds of them that have failed to quaff from the crystal springs or to attain unto the cities of holiness, and who follow their selfish desires and spread disorder in the land, all the while believing themselves to be guided aright. It is indeed of them that it hath been said:

> "These are the abject and foolish, who follow every clamorous impostor and who bend with every changing wind."

The stages of this journey, station, and abode are clear and manifest to thee and require no further explanation.

Know then that all thou hast heard and witnessed that Daystar of Truth, the Primal Point, ascribe to Himself from the designations of former times is only on account of the weakness of men and the scheme of the world of creation. Otherwise, all names and attributes revolve round His Essence and circle about the threshold of His sanctuary. For He it is Who traineth all names, revealeth all attributes, conferreth life upon all beings, proclaimeth the divine verses, and arrayeth the heavenly signs. Nay, shouldst thou gaze

with thine inner eye, thou wouldst find that all save Him fade into utter nothingness and are as a thing forgotten in His holy presence. “God was alone; there was none else besides Him. He remaineth now what He hath ever been.” Since it hath been established that God—hallowed and glorified be He!—was alone and there was none besides Him, how can the law of change and transformation apply here? Shouldst thou reflect upon that which We have disclosed unto thee, the daystar of guidance would shine resplendent before thee in this everlasting morn, and thou wouldst be numbered therein with the pious.

Section 6: “Know, moreover, that all that We have mentioned…”

Know, moreover, that all that We have mentioned concerning these journeys is intended for none but the elect amongst the righteous. And shouldst thou spur on the charger of the spirit and traverse the meads of heaven, thou wouldst complete all these journeys and discover every mystery in less than the twinkling of an eye.

O My brother! If thou be a champion of this arena, speed within the lands of certitude, that thy soul may be delivered in this day from the bondage of misbelief, and that thou mayest perceive the sweet savours that waft from this garden. Verily, the perfume-laden breezes that carry the fragrance of this city blow over all regions. Forfeit not thy portion thereof and be not of the heedless. How well hath it been said:

His fragrant breaths diffused in Eastern lands could well To sick ones in the West restore their sense of smell!

After this heavenly journey and mystical ascent the wayfarer will enter within the Garden of Wonderment. Were I to disclose unto thee the reality of this station, thou wouldst lament and bewail the plight of this Servant Who remaineth in the hands of these infidels, Who hath grown perplexed at his plight, and is lost in bewilderment in this fathomless ocean. They conspire each day to put Me to death, and seek at every hour to banish Me from this land, even as they banished Me from another land. Yet this Servant standeth ready before them, awaiting whatsoever the Almighty hath ordained and decreed for Us. Nor do I fear any soul, encompassed as We may be by such trials and tribulations as are inflicted by the wicked and the malicious and surrounded at this hour by a myriad woes and sorrows. “Noah’s flood is but the measure of the tears I have shed, and Abraham’s fire an ebullition of My soul. Jacob’s grief is but a reflection of My sorrows, and Job’s afflictions a fraction of My calamity.”

Were I to recount unto thine eminence the dire adversities that have befallen Me, thou wouldst be so grieved as to forsake the mention of all things and to forget thyself and all that the Lord hath created on earth. But as this is not Our wish, I have concealed the revelation of the divine decree in the heart of Baha and veiled it from the eyes of all that move in the realm of creation, that it may lay hid within the tabernacle of the Unseen until such time as God will have revealed its secret. “Naught in the heavens or on the earth can escape His knowledge, and He, verily, perceiveth all things.”

As We have digressed from Our theme, let Us leave aside these allusions and return to Our discussion of this city. Verily, whoso entereth therein shall be saved, and whoso turneth aside therefrom will assuredly perish.

O thou who art mentioned in these Tablets! Know thou that he who embarketh upon this journey will marvel at the signs of the power of God and the wondrous evidences of His handiwork. Bewilderment will seize him from every side, even as hath been attested by that Essence of immortality from the Concourse on high: “Increase My wonder and amazement at Thee, O God!” Well hath it been said:

I knew not what amazement was Until I made Thy love my cause. O how amazing would it be If I were not amazed by Thee!

In this valley the wayfarers stray and perish ere they attain their final abode. Gracious God! So immense is this valley, so vast this city in the kingdom of creation, that it seemeth to have neither beginning nor end. How great the blessedness of him who completeth his journey therein and who traverseth, through the assistance of God, the hallowed soil of this heavenly city, a city in which the favoured ones of God and the pure in heart are overcome with wonder and awe. And We say: “Praise be to God, the Lord of the worlds.”

And should the servant ascend to even loftier heights, quit this mortal world of dust, and seek to ascend unto the celestial abode, he will then pass from this city into the City of Absolute Nothingness, that is, of dying to self and living in God. In this station, this most exalted habitation, this journey of utter self-effacement, the wayfarer forgetteth his soul, spirit, body, and very being, immerseth himself in the sea of nothingness, and liveth on earth as one unworthy of mention. Nor will one find any sign of his existence, for he hath vanished from the realm of the visible and attained unto the heights of self-abnegation.

Were We to recount the mysteries of this city, the dominions of the hearts of men would be laid to waste in the intensity of their longing for this mighty station. For this is the station wherein the effulgent glories of the Beloved are revealed to the sincere lover and the resplendent lights of the Friend are cast upon the severed heart that is devoted to Him.

How can a true lover continue to exist when once the effulgent glories of the Beloved are revealed? How can the shadow endure when once the sun hath shone forth? How can a devoted heart have any being before the existence of the Object of its devotion? Nay, by the One in Whose hand is my soul! In this station, the seeker’s complete surrender and utter effacement before his Creator will be such that, were he to search the East and the West, and traverse land, sea, mountain and plain, he would find no trace of his own self or of any other soul.

Gracious God! But for fear of the Nimrod of tyranny and for the protection of the Abraham of justice, I would reveal unto thee that which, wert thou to abandon self and desire, would enable thee to dispense with aught else and to draw nigh unto this city. Be patient, however, until such time as God will have proclaimed His Cause. He, verily, rewardeth beyond measure them that endure with patience. Inhale then the sweet savours of the spirit from the garment of hidden meanings, and say: “O ye that are immersed in the ocean of selflessness! Hasten to enter the City of Immortality, if ye seek to ascend its heights.” And We exclaim: “Verily we are God’s, and to Him shall we return.”

From this most august and exalted station, and from this most sublime and glorious plane, the seeker entereth the City of Immortality, therein to abide forever. In this station he beholdeth himself established upon the throne of independence and the seat of exaltation. Then will he comprehend the meaning of

that which hath been revealed of old concerning the day "whereon God shall enrich all through His abundance". Well is it with them that have attained unto this station and drunk their fill from this snow-white chalice before this Crimson Pillar.

Having, in this journey, immersed himself in the ocean of immortality, rid his heart from attachment to aught save Him, and attained unto the loftiest heights of everlasting life, the seeker will see no annihilation either for himself or for any other soul. He will quaff from the cup of immortality, tread in its land, soar in its atmosphere, consort with them that are its embodiments, partake of the imperishable and incorruptible fruits of the tree of eternity, and be forever accounted, in the lofty heights of immortality, amongst the denizens of the everlasting realm.

All that existeth in this city shall indeed endure and will never perish. Shouldst thou, by the leave of God, enter this sublime and exalted garden, thou wouldst find its sun in its noontide glory, never to set, never to be eclipsed. The same holdeth true of its moon, its firmament, its stars, trees, and oceans, and of all that pertaineth thereunto or existeth therein. By Him besides Whom there is none other God! Were I to recount, from this day unto the end that hath no end, its wondrous attributes, the love that My heart cherisheth for this hallowed and everlasting city would never be exhausted. I shall, however, bring My theme to a close, since time is short and the inquirer impatient, and since these secrets are not to be openly divulged save by the leave of God, the Almighty, the All-Compelling.

Erelong shall the faithful behold, in the day of the latter Resurrection, Him Whom God shall make manifest descending with this city from the heaven of the Unseen, together with a company of His exalted and favoured angels. Great, therefore, is the blessedness of him that attaineth unto His presence and beholdeth His countenance. We all, verily, cherish this hope, and exclaim:

> "Praise be unto Him, for verily He is the Eternal Truth, and unto Him do we return!"

Know, moreover, that should one who hath attained unto these stations and embarked upon these journeys fall prey to pride and vainglory, he would at that very moment come to naught and return to the first step without realizing it. Indeed, they that seek and yearn after Him in these journeys are known by this sign, that they humbly defer to those who have believed in God and in His verses, that they are lowly before those who have drawn nigh unto Him and unto the Manifestations of His Beauty, and that they bow in submission to them that are firmly established upon the lofty heights of the Cause of God and before its majesty.

For were they to reach the ultimate object of their quest for God and their attainment unto Him, they would have but reached that abode which hath been raised up within their own hearts. How then could they ever hope to ascend unto such realms as have not been ordained for them or created for their station? Nay, though they journey from everlasting to everlasting, they will never attain unto Him Who is the midmost Heart of existence and the Axis of the entire creation, He on Whose right hand flow the seas of grandeur, on Whose left stream the rivers of might, and Whose court none can ever hope to reach, how much les His very abode! For He dwelleth in the ark of fire, speedeth, in the sphere of fire, through the ocean of fire, and moveth within the atmosphere of fire. How can he who hath been fashioned of

contrary elements ever enter or even approach this fire? Were he to do so, he would be instantly consumed.

Know, moreover, that should the cord of assistance binding this mighty Pivot to the dwellers of earth and heaven be severed, they would all assuredly perish. Great God! How can the lowly dust ever reach unto Him Who is the Lord of lords? Immeasurably exalted is God above that which they conceive in their hearts, and immensely glorified is He beyond that which they attribute to Him.

Yea, the seeker reacheth a station wherein that which hath been ordained for him knoweth no bounds. The fire of love so blazeth in his heart that it seizeth the reins of constraint from his grasp. At every moment his love for his Lord increaseth and draweth him nearer unto his Creator, in such wise that if his Lord be in the east of nearness, and he dwell in the west of remoteness and possess all that earth and heaven contain of rubies and gold, he would forsake it all and rush forth to the land of the Desired One. And shouldst thou find him to be otherwise, know assuredly that such a man is a lying impostor. We, verily, all belong unto Him Whom God shall make manifest in the latter Resurrection, and through Him shall we be raised again to life.

In these days, inasmuch as We have lifted not the veils that conceal the countenance of the Cause of God, nor disclosed unto men the fruits of these stations which We have been forbidden to describe, thou beholdest them drunk with heedlessness. Otherwise, were the glory of this station to be revealed unto men to an extent smaller than a needle's eye, thou wouldst witness them gathering before the threshold of divine mercy and hastening from all sides to the court of nearness in the realms of divine glory. We have concealed it, however, as mentioned before, that those who believe may be distinguished from them that deny, and that those who turn unto God may be discerned from them that turn aside. I verily proclaim:

> "There is no power nor strength except in God, the Help in Peril, the Self-Subsisting."

From this station the wayfarer ascendeth unto a City that hath no name or description, and whereof one heareth neither sound nor mention. Therein flow the oceans of eternity, whilst this city itself revolveth round the seat of eternity. Therein the sun of the Unseen shineth resplendent above the horizon of the Unseen, a sun that hath its own heavens and its own moons, which partake of its light and which rise from and set upon the ocean of the Unseen. Nor can I ever hope to impart even a dewdrop of that which hath been decreed therein, as none is acquainted with its mysteries save God, its Creator and Fashioner, and His Manifestations.

Know, moreover, that when We undertook to reveal these words and committed some of them to writing, it was Our intention to elucidate for thine eminence, in the sweet accents of the blessed and the well-favoured of God, all that We had previously mentioned of the words of the Prophets and the sayings of the Messengers. Time, however, was lacking, and the traveller who came from thy presence was in great haste and eager to return. Thus have We cut short Our discourse and contented Ourself with this much, without completing the description of these stages in a seemly and befitting manner. Indeed, We have omitted the description of major cities and mighty journeys. Such was the haste of the courier that We even forsook the mention of the two exalted journeys of Resignation and Contentment.

Yet, should thine eminence reflect upon these brief statements, thou wouldst assuredly acquire every knowledge, attain, unto the Object of all learning, and exclaim: “Sufficient are these words unto all creation both visible and invisible!”

Even so, should the fire of love burn within thy soul, thou wouldst ask: “Is there yet any more?” And We say: “Praise be to God, the Lord of the worlds!”

BH00020: Tafsir-i-Hurufat-i-Muqatta’ih (Commentary on the Disconnected Letters) = Lawh-i-Ayat-i-Nur (Tablet of the Verse of Light)

Section 1: “Praise be to God Who created the letters…”

In the name of God, the Most Glorious, the Most Glorious

Praise be to God Who created the letters in the realms of the cloud of unknowing behind the pavilions of holiness in the highest horizon, then gave them to drink from the chalices of eternity according to what was ordained in the Tablets of Destiny, that through them might be quickened the hearts of those near unto God in the heaven of fulfillment. Then He clothed them in garments of black, as was ordained by His eternal decree in the treasury of destiny upon the crimson domes, and as it was foreordained in knowledge that the water of life should be concealed in the darkness of the realms of names at the Lote-Tree of the Uttermost End. Then He caused them to descend to the kingdom of creation in the atmosphere of destiny.

Thereupon the Voice called out from the Most Exalted Sanctuary, addressing the Primal Pen:

> “O Pen! Write upon the luminous white tablet from the mysteries of eternity!”

Then the Pen was struck unconscious from yearning at this call for seventy thousand years by the reckoning of those who count. When it recovered as the decree of destiny returned to it once again, it wept for seventy thousand years with crimson tears. Then it stood before God in a time not preceded by the decree of primordiality in the beginning, nor followed by the decree of finality in the end. When it was consumed by the fire of separation as the sweetest call was cut off from it, there appeared in its tears the color of black in the heaven of faithfulness, and a drop of these black tears fell upon the tablet.

Then appeared the Point in the realm of beginning, and this Point was adorned with the ornament of primordiality upon the mirrors of letters in the essences of names. Then the Alif received it before all letters in the atoms of things, and this divine Point was detailed in the form of this eternal Alif as the breezes of the All-Merciful wafted upon it from the source of divine unity. Then the face of divine oneness was unveiled from behind the green veils, and the temple of the Point appeared in the form of the Alif, and it stood upright upon the tablet, standing by the command of God, the Most High, the Most Exalted, in the world of attributes and names. This is the station wherein the essence of the divine Will donned the garment of names and was adorned with the robe of attributes in the city of grandeur.

When this upright Alif became established upon the luminous tablet, it manifested with another wondrous manifestation. Then appeared the disconnected letters at the beginning of the Manifestations to indicate the worlds of divine unity and command in the cities of creation. Then from these letters which appeared and shone forth from the Alif of primordiality at the beginning of the Manifestations emerged the worlds of limitation and multiplicity. When they were detailed and separated and disconnected, then gathered and combined and mixed and joined, there appeared the comprehensive words and compound letters in the worlds of creation in the temples of names and attributes. Then was completed the creation of the worlds of dominion and the ornament of destiny in the manifestations of beings, that all might testify with the tongue of their essence that He is the Everlasting, the Eternal, the Creator, the Powerful, the Mighty, the Sovereign, and that Ali before Muhammad is the Manifestation of the Divine Essence and the Manifestation of Attributes, from whom began all contingent things and to whom return all created things.

He it is who manifested from His bountiful Self the Spirit of the All-Merciful, through which He created the realities of substances and capacities in the world of possibility, and the manifestations of beings in the worlds of existence, and the mirrors reflecting Him, and the letters speaking from Him—the first creation of God and the beginning of manifestations and the return of the servants on the Day of Assembly. This is how God distinguished them above all other creation in the world of pre-existence. Through them have the lights dawned forth, the moons appeared, the suns been illumined, and the stars unveiled their splendor. All of them speak of Him and bear testimony unto Him, in such wise that no distinction existeth between Him and them, save that they were created by His command, raised up through His will, and gathered together by His power.

By them are the ages made to revolve and the cycles to roll, and the trees of unity to be planted, and the fruits of oneness to appear, and the rains of detachment to descend, until the Point returneth to its original station after its revolution around itself and its attainment to its destined place. Then doth the end return unto the beginning, and at that time the call of the First echoes forth from the Tree of the Uttermost End, at the dawning of the Sun once again.

This is what the Dove warbleth in the pole of eternity on this Night of Unity wherein burneth the fire of Oneness from the Sinai Tree in the shadow of the Most Ancient Name and the Eternal Mystery, Who was named the Ever-Living in the Qayyumu'l-Asma, that all manifestations in the innermost heart may testify to that which is hidden, that verily He is the Mighty, the Powerful, the All-Compelling, the Beneficent.

This is a Book from the Letter B before H to those who have believed in God and have attained unto the lights of guidance, that it may bring them to the pavilions of holiness and draw them nigh unto the seat which none of those who denied God have reached—to this do testify the Temples of Names in the cities of attributes, and beyond them the holy angels bear witness.

Say: Verily in the song of the Dove upon the branches, and the melodies of the leaves of Paradise, and the surging of the sea of Oneness, and the rising of the clouds of wisdom, and the descent of the rains, and the flowing of rivers from rocks, and the establishment of the Temple of Eternity upon the throne of lights, are signs for those who, with the eye of God, observe the realities of things. Therefore ponder, O

concourse of loved ones, upon the creation of the heavens and earth, then upon your own selves, if ye be among those who are guided by the lights of guidance in the days of the Countenance.

Verily there hath appeared before Us a letter from him who is denoted by the letter Qaf, who hath journeyed of his own accord and migrated unto God, the Protector, the Self-Subsisting, who hath attained unto the holy precincts and entered the Egypt of certitude, at a station wherein the Fire of God blazeth forth behind the veils of light, and wherein the Lamp of Unity is enkindled within a lantern of concealed glory. Thus have they who have forsaken their homes for the love of God outstripped those who have not drawn nigh unto the sacred shore in that City round which circle they who are near unto God. He hath asked in his letter concerning mysteries which none in all creation hath ever surpassed, whose veil hath been lifted from no face among all beings, and which the mystics have failed to comprehend. Hearken then unto that which the Herald of the Spirit calleth out unto thee from this blessed Spot beyond the crimson sea, in the surging ocean of fire.

Know thou that that which thou hast asked concerning the Verse of Light that was revealed aforetime unto Muhammad, the Apostle of God—the learned are powerless to fathom it. Were all the pens in God's knowledge and all the oceans in His power to become ink, and were the fingers of might to inscribe that which hath been and shall be, yet would the meanings of but a single letter revealed by the tongue of glory in this blessed and revealed verse remain unexhausted. Nevertheless, I shall cause to trickle down upon thee a drop from the ocean of knowledge and wisdom, that thou mayest be of them that hasten unto the fields of knowledge and drink from the chalices of grace proffered by immortal youths upon eternal thrones.

When Moses had fulfilled His term in the Midian of creation, He returned with His family and entered the wilderness of Sinai in the holy valley, on the right side of the spot of Paradise, upon the shore of eternity. Then did He hear the Call from the Supreme Horizon, from the divine sanctuary: "O Moses! Behold what thou seest. Verily, I am God, thy Lord and the Lord of thy forefathers, Ishmael and Isaac and Jacob." Thereupon did Moses cover His face in fear of God, the Mighty, the Powerful, the Self-Subsisting. Again was He called, at the shore of the Sea of Grandeur in the crimson dome: "O Moses, lift up thy head!" And when He lifted it, He beheld a Fire burning and shining from the Ultimate Tree in the verdant valley.

Thus was He guided by the supreme guidance from the Fire kindled in the Tree of eternity. Then did He cast off the sandals of desire and detach Himself from the kingdom of the first and the last. All this did God ordain for Him, as ye read in the Tablets. Thereby was His Cause exalted and His mention elevated, and He was among those who turned toward the paths of justice by the lights of the Fire. This is what was decreed for Moses, son of ʿImran, in the dome of the pomegranate, did ye but know. Thus did Paran of love witness, at the surging forth of the Fire in the Horeb of holiness and the Sinai of nearness, if ye behold with the eye of God in the scrolls of justice.

When the veils of Oneness were rent asunder and the lights of Unity shone forth in the Muhammadan Beauty, the Fire of the divine Essence was kindled within Himself, by Himself, for Himself, and the Fire of the Tree was ignited in His breast. Then did the ardor of love and the raptures of longing seize Him from every direction, and He heard God's call from the Tree of Man in His inmost heart, that "Verily Thou art God, the Sovereign, the Protector, the Mighty, the Holy." This is what was decreed in the wilderness of

the Spirit for Muhammad at a station unto which the hearts of those who existed aforetime could not draw nigh. And thus do We mention unto thee of the mysteries of knowledge and the gems of wisdom, that perchance the people may kindle and be set ablaze by the fire of God in the Tree of Remembrance.

When Muhammad, the Apostle of God, desired to make mention of this most exalted station, that He might acquaint them with the mysteries of Divine Unity in the Tree of His own Self and convey to them His independence from the Fire that appeared unto Moses in the Sinai of Command, God revealed unto Him this luminous verse, that it might serve as a proof unto those who were given the Torah and as guidance unto those who were guided by the lights of guidance in the Muhammadan Tree. And God commanded Moses to give glad tidings unto the people of this Sinai in this Ahmadic Spot, as attesteth that which was sent down in the Book: "We sent Moses with Our signs, saying: ʿLead thy people from darkness unto light and remind them of the days of God."' This is what was inscribed in the Tablets, did ye but know. How then can one who giveth glad tidings of His days attain unto His station, could ye but perceive!

Know thou that when Moses beheld the Fire of the Tree on the right side of the Valley, He was guided thereby and became of those who, by God's leave, entered the blessed spot. But Muhammad, ere He had perceived or been touched by any fire, was made by God a light unto all who are in the heavens and on earth, and through this light He guided whomsoever He pleased among His creatures. This is what hath been inscribed in the Book, and ye read it in the Qur'an. Know then that the station of the Niche mentioned in this verse referreth to His Self, the Lamp to His illumined Heart, and the Glass to His holy Temple wherein glowed and shone forth the Lamp of Divine Unity, and through which the Light was kindled, whereby were illumined all who are in the heavens and on earth. Thus do We make mention unto you, that ye may be illumined by this Light in the days of the Spirit.

After this Light had shone forth in the Lamp of the Muhammadan Reality and was kindled in the Niche of the Ahmadic Being, and the creation of Divine Unity was perfected in His ancient Temple, God commanded Him to remind the people of His meeting in the other Resurrection and to give them glad tidings of a holy and praiseworthy station in the place where the Concourse on High and the souls of them who are nigh unto God shall be gathered together, where the clouds of grace shall be lifted up and the believers shall then rejoice in the gladness of God. This is what was promised in the preserved Tablets of glory in His words, exalted be His sovereignty:

> "On the day when thy Lord shall come, or some of the signs of thy Lord."

This is what was promised unto all who are in the heavens and on earth, that all might testify within themselves that this is indeed the Truth, there is none other God but Him, and that He is in truth the All-Knowing, the Knower of things unseen.

Know thou then the station of Him Who came in the shirt of ʿAli upon clouds of light, He of Whose meeting Muhammad, the Apostle of God, gave glad tidings for the day wherein the sincere ones shall rejoice. Then know that after He came unto them with clear signs, what the calumniators said and what they did unto Him, whereat the Pen is ashamed to recount, and God beareth witness unto this, though ye witness it not. They rejected Him and denied Him, and some among them said: "He hath forged a lie

against God," or "He seeketh to bewitch the people." Thereby were they veiled from the meeting with God, and they answered Him not in His Cause, nor did they turn unto the Face unto which turn the near ones. O people of the Bayan! Give thanks unto God for what He hath bestowed upon you through His grace, in that He hath made you to know His Self and honored you with His presence.

Section 2: "He hath honored you with His presence…"

He hath honored you with His presence and raised you up with the truth and hath sent down unto you that which maketh you independent of those who have disbelieved and associated partners with God, after all had awaited His days and all had been promised thereof. Thus know thou what We have imparted unto thee in truth and have honored thee with grace, wherein We have sheltered thee on the shore of knowledge and taught thee the ways of understanding and drawn thee nigh unto the fire whereby were set ablaze the hearts of them that have believed and do at all times put their trust in God their Lord. Then know thou that the purpose of the verse was none other than what We have taught thee in truth, yet none knoweth it save they who have been patient in God, and none comprehendeth it save the sincere ones. This is of the grace that no one of old hath preceded nor shall any of the last ones surpass.

But thou, O questioning seeker, in these days wherein the sun of loving-kindness hath dawned from the dayspring of oneness and the lamp of divine identity hath shone forth from the niche of eternity, shalt not witness this verse except in the temple which God hath concealed behind the pavilions of glory in the precincts of the nearness of the Beloved. Dost thou not witness how God hath lit it for Himself with His own fire in the niche of eternity and preserved it with the lamp of power between earth and heaven lest the breezes of misbelief blow upon it? And the light thereof hath appeared from behind seventy thousand veils to the extent of a needle's eye, and the glass vessels of the existence of all created things have been illumined thereby, such that they all speak of God their Creator in that this divine fire hath been manifested unto them.

This is what We impart unto thee from the wonders of hidden knowledge that thou mayest give thanks unto God thy Lord at all times, and all the believers likewise, and that thou mayest be well-pleased with thyself in that He hath turned thee toward a shore whereupon no foot of any created thing hath trod save those who are at all times consumed with the fire of love, and none shall draw nigh unto it save they who have detached themselves from all who dwell in the dominions of command and creation and who tread the paths of submission by God's leave.

We have thus sufficed with what We have interpreted for thee regarding this holy verse and have been brief in explaining its meanings, for We have interpreted it aforetime in diverse expressions and allusions that would confound the minds of the mystics. Be thou content with what hath been sent down unto thee on this blessed night which God hath made one of those nights wherein every firm decree was ordained by the presence of the Mighty, the Self-Subsisting. And if thou be not content with what the Pen of Power hath inscribed on these luminous tablets, then return unto what was traced aforetime by the finger of manifest glory, for in the Lote-Tree of utterances hath been kindled the fire of unity and none shall derive light therefrom save the believers, and upon its branches are doves all created from the fire

of the divine Essence and none shall hear their melodies save them that are detached. By God! If thou wouldst sharpen thy vision, thou wouldst know all sciences from what hath been inscribed in these tablets and become independent of aught else, and this is a known truth.

As to what you have asked about the disconnected letters in the Sacred Scriptures and Holy Books, know that each of these letters contains signs for those who understand, and within them are symbols, allusions, meanings and indications that none can comprehend except those who walk in the path of God's good-pleasure and who sail upon the ocean of knowledge. Their mysteries have ever remained treasured in the vaults of infallibility, sealed with the seal of power, and veiled by the veil of glory. But now its seal is loosened according to your station and capacity, and according to what people are able to understand, so that those who have been guided by God may testify that all this was created in the Temple of Him Who speaks the truth, around Whom circle all the sublime letters and comprehensive words, could ye but understand.

Know that these letters, in one station, indicate the eternal essences, the divine realities, and the primal manifestations of the Divine Identity, even as you read in the Qur'an—exalted be His light—at the beginning of the Book:

> "Alif. Lam. Mim. This is the Book; there is no doubt in it, a guidance to the God-fearing."

In this station, God named His Beloved with these extended, disconnected letters, that those who soar in the atmosphere of the spirit on the wings of detachment might attain certitude.

O Muhammad! This is from the Book—the book of thine own self, and this is from the Preserved Tablet which none can comprehend save God alone, and from it all books are differentiated, would ye but be certain. This is from the Book wherein is detailed the knowledge of what was and what will be, by which the guided ones are guided. All that was revealed in the Books and Scriptures of old is but a letter from that Book, and none knows this save those who ascend to the atmosphere of nearness on the Buraq of glory.

All this is mentioned in the station of description; otherwise this Essential Book hath a station beyond all that can be mentioned or described by any describer. All that was and will be is created by His command "Be!" and it is. Therefore, know the Book of Muhammad's Self wherein all mysteries are inscribed by the Pen of God, the Self-Subsisting, that thou mayest testify that there is no God but Him, the Sovereign, the Supreme, the Mighty, the Beloved.

Thus it was revealed aforetime: "Read the book of thine own self." This is the Book which sufficeth those who believe and conveyeth them to the shore of a treasured Name. In another station, it referreth to the Book which was revealed unto him in truth, which God made as a criterion between those who believe and those who disbelieve and deal unjustly with their Lord.

In yet another station, know that when God named His Beloved with the compound letters and comprehensive words—even as ye speak His names as Muhammad, Ahmad, and Mahmud in the Kingdom of Names—He likewise named him with extended letters and disconnected characters, that all who possess divine understanding might know that all the most glorious letters and most beautiful names

were created for him, for naught appeareth from the Beloved except that He intended it for His Beloved—and this is His Beloved, could ye but perceive with the eye of the spirit. This confirmeth the word uttered by the Eternal Dove:

> "By whatever name ye call upon Him, His are the most beautiful names"

- this was revealed aforetime, and ye read it in His days, and now most people still read it.

Know then that God hath created through these extended and detached letters in the name of His Beloved the extended essences and the exalted, subtle simplicities, even as ye behold in the mirrors reflecting the Muhammadan Sun. Likewise hath He created from the compound words in His name the limited forms composed of unitary elements, each according to their ranks receiving impressions from this Sun. Therefore ponder the creation of the heavens and earth that thou mayest recognize how every name existeth under the shadow of His Name and every attribute under the shadow of His Attribute, and be assured that all things lie within His mighty grasp. He createth from the letters of His Name, that ye may be among those who discern with the eye of God the manifestations of His handiwork.

And in another station, the Alif signifieth the Absolute Divinity, and the Lam the Absolute Sovereignty which returneth unto His Own Self, established by His word "Verily your guardian is God alone"—this being of God's guardianship, the Mighty, the Praised. And the Mim signifieth the Essence of Muhammad and the Beauty of Ahmad. God addressed Him with these letters that all may be convinced that whatsoever is expressed in words, mentioned by created tongues, or perceived in the contingent realm, all appeareth in the garment of Muhammad.

Thus doth the Dove sing unto you from every station the songs of the Spirit, that perchance ye may hearken unto that which is revealed unto you. By God! Were I to expound these three stations contained in these three letters, tablets would not suffice nor ink be adequate, yet We abbreviate each station, if ye be of them that understand. For the reins of the Pen are not in My grasp, out of fear of those who have disbelieved and associated partners with God, and in whose breasts lurketh rancor against this Youth Who dwelleth in Iraq, Who summoneth all unto the Meeting-place, and Who hath dawned from the horizon of unity with a brilliance that hath encompassed all regions.

Thus do We mention unto you some of the mysteries of the Cause, that perchance ye may become aware. Otherwise, by Him Who holdeth Husayn's soul in His hand, were it not for the thoughts of the hypocrites, I would mention in this Tablet that which would sever you from all who are in the heavens and earth, and bring you to a station that no ear hath heard nor eye perceived. This outpouring grace shall never cease, even were it to flow from the beginning that hath no beginning unto the end that none shall see, for the source of this divine spring and this ocean of unity is none other than the reality of the Lord's grace and the essence of eternal knowledge.

How then could these sweet flowing waters ever be exhausted? Nay, by my Lord, they shall neither fail nor perish—to this testifieth that which We have demonstrated, and beyond this the dwellers of the Supreme Concourse bear witness. Can God's grace ever end or His outpourings ever cease? Nay, by the Lord of the heavens and earth! Rather His mercy hath preceded all things and His grace encompassed all existence.

Say: O people, this is of His grace which descendeth upon you from the clouds of knowledge as rains of wisdom, bestowing upon all contingent things that which shall admit them to the holy paradise and clothe them in the garment of immortality, if ye but reflect upon the mysteries of this grace. Say: O people, how can ye remain sleeping upon your couches, not arising from the seats of heedlessness after the Sun of Love hath risen and all decayed bodies are stirred by its heat, while ye remain like frozen mountains, not melting at the radiance of this Fire, though all who dwell in the precincts of eternity are set ablaze thereby? Say: O people, if ye hear not from this servant who is assured of God, then learn from the stages of love how this lamp is enkindled and consumeth itself with the fire of its own being at every moment. Then hearken ye to the wondrous remembrances in its burning, for it calleth upon God in its inmost soul with the tongue deposited therein, saying:

> "O my God and my Lord! I beseech Thee by Thy Lamp which Thou hast sanctified above all other lamps, that Thou raise me up in the presence of the lovers, in that station wherein is mentioned the name of God, the Mighty, the Supreme, the Promised One Who cometh with the truth upon clouds of fire, circled round by the angels of His Cause. Then shall the clouds of holiness be lifted up and the Dove shall warble in such wise as to draw unto it the hearts of them that are nigh unto God."

Say: O people, hear My words, then recognize the worth of these days, hold fast unto the lustrous and hidden Thread, turn not unto the world and its ornaments, neither let adversity grieve you, nor let those who have disbelieved and associated partners with God, the Mighty, the Beloved, cause you to waver. Be ye of the choicest of creation who are deterred by no hindrance, veiled by no reproach, prevented by no rejection, even should all who are on earth rise up against them, if ye but know. These are they who turn not unto any face nor care for aught in the kingdom, and should they pass by cities of gold, they pass them by as lightning, paying no heed thereto, swimming in the depths of detachment. These are they who, when the verses of their Lord are recited unto them, feel in their hearts the fire of divine unity and their very frames tremble with longing, then fall prostrate upon their faces before God, the Sovereign, the Supreme, the Most Holy.

All this is of the nature of them that are detached. We have cast it unto you in truth that ye might hasten with your own eyes unto the shore of grace. Know thou that in another station God intended by these letters the infinite mysteries, among which is an allusion to the duration of the concealment of the Beauty behind the pavilions of glory, even as ye witness in the traditions of the Imams of the Qur'an. After the passing of Alif Lam Mim Sad' and Alif Lam Mim Ra', the Mahdi shall arise. Thus should ye recognize these mysteries in all the letters until such time as the lights shall dawn from a holy and beloved dayspring.

Section 3: "O people of the Bayan! All this pertaineth…"

Say: O people of the Bayan! All this pertaineth to the stages of creation and origination, and the manifestations of existence and invention—witness ye this! Otherwise, in that station wherein God hath made them the seat of His holy revelations, they neither point to aught, nor tell of aught, nor indicate aught, and all stand in the holy precincts. Say: O people of the Qur'an! The letters have ascended to their places and the words to their stations, yet until now ye perceive it not. Have ye not heard the day when

the Caller shall call out? Have ye not heard the Cry of Truth? How is it that ye remain until now dead within the veils of your own selves? Arise from the couches of heedlessness, then from ignorance and hatred, then hasten unto the remembrance of God—this is better for you if ye desire to return unto the homelands of nearness. Do ye not reflect upon the generations of the past and what befell them when they opposed the Messengers of God and turned away from His signs, though God sent not any Messenger except that He sent down with him a proof that would confound the most eloquent.

And with Him was revealed such proof as would confound the most eloquent, and every Messenger gave tidings of the Messenger Who would come after Him, and all were promised His coming. Consider, then, those who were given the Torah: before Moses was raised up among them, they were given glad tidings from God, the All-Compelling, the Self-Subsisting, of the Prophet Who would come thereafter. But when Moses came to them with the rod of command and the Paran of love, they turned away from Him and said: "This is naught but a crazed sorcerer." They denied Him and disputed with Him and contended against Him until, after a number of years had passed, God raised Him up by His command and brought Him to the station ordained for Him, wherein He established His authority and proved His proof and cut off the root of those who disbelieved and associated partners with God and who transgressed without right. Even as ye today invoke blessings upon Moses and those who believed, and curse Pharaoh and his hosts. Thus do We recount unto you true tales, that ye may call to mind in the days of God.

Then Moses gave tidings to the people of Him Who would come after Him. But when Jesus came to them with manifest holy proofs, they waxed proud against Him and said: "Thou art not He, and art but a man bewitched." And likewise did Jesus give them tidings of the Prophet Who would come after Him with glorious intimations. But when Muhammad, the Apostle of God, came unto them, they turned aside from Him and denied Him and said: "This is naught but a man who hath forged a lie against God, the All-Compelling, the Self-Subsisting." Then, when He was raised unto God, they gathered round His Cause, as thou seest today, and all weep and lament over what befell Him, and curse those who wronged Him.

And at the time of His ascension to the most exalted Companion and His rising unto the supreme horizons, He promised the people of Him Who would come after Him, and the entire Qur'an beareth witness to this. And when the matter was accomplished and the time had elapsed, ʿAli came before Muhammad with clear signs and dazzling proofs and decisive evidences and manifest testimonies. Yet all grew proud against God in His Cause, though they had all been promised His meeting, as attesteth all that hath been inscribed in the Preserved Tablet, even as ye read in the Book that when God sealed Prophethood with His Beloved, He gave glad tidings to His servants of His meeting, and this was decreed with certainty.

But when God came in the shadows of clouds and the trumpet blast of the Cause was sounded and the heaven was cleft asunder and the mountains were crushed, they all drew back upon their heels. They await His meeting even as the Jews and Christians await what they were promised of old, and from that day until this hour they all wait. How many Messengers did God truthfully send after Moses until this time, yet the Jews perceived it not, saying each year, "He will come in another year." Know thou thereby their measure and the measure of those who dwell in the shadow of their own selves.

Behold, then, these idolaters in what they did of old and what they do today. Thus have We detailed unto you every tiding in detail and cast upon you what befell God's Messengers, that ye might become acquainted with the mysteries of the Cause and be of those who today have entered beneath the shadow of the Divine Countenance. And God hath raised them to a station wherein He made Himself known to them, after they had all turned away from Him. And now We return to Our previous theme and clothe the temple of words in a new raiment of meanings, wondrously woven, that thou mayest be certain that the reins of the Cause are in the grasp of One mighty and awesome.

We clothe anew the forms of words with the raiment of meaning, woven with fresh and wondrous threads, that thou mayest be assured that the reins of all affairs are held within the grasp of the Mighty, the Dreaded One, Who turneth them as He pleaseth. And when His command cometh to all who are in the kingdom, then are they all among those who are turned about. Know thou that were I to expound the meanings hidden within the Alif which hath been sent down at the beginning of the Book, and the pearls of knowledge concealed therein, verily all who are in the heavens and on earth would swoon away, save them who swim and dive and gather in the presence of the Countenance in the vast ocean of power.

Then would the dogs of the earth assemble against Me, seizing Me with the claws of hatred, denying the grace which hath descended from clouds raised up in the name of God—grace whereby is quenched the thirst of those who, in the Paran of separation, are consumed by fire and some do perish, in such wise that were the spirit of life to be breathed into them, they would not be quickened. And a few among them do drink from these living waters flowing in the darkness of those words, and they praise God their Creator for that which hath shone upon them from the dawning-place of Iraq—the Light of the Horizons—after the spirits had swooned and then recovered.

Thus mayest thou understand how the people are divided in their disagreements. For this did God aforetime reveal unto Muhammad, the Apostle of God: "Few of My servants are grateful." Nevertheless, as I do not wish to disappoint him who hath detached himself from all else save God, who hath journeyed unto Him and emigrated for His sake, I shall therefore impart according to the capacity of the servants, what souls can bear and minds can comprehend, that it may be a remembrance and glad-tidings from this servant to those who hasten to the Abode of Peace and enter beneath the shade of the Tree of Union. Hearken then unto that which is revealed unto thee in this blessed spot from this eternal Tree, from which no one hath taken fire, and which none approacheth save those who circle round about it and offer up their souls in His path after His leave, and who do thereby give thanks.

Know thou that the Alif in one station pointeth to His Most Great Name—He is God; and the Lam to His hidden knowledge; and the Mim to His Name ʿthe Bestower'—that is, I am God, the All-Knowing, the Bestower. These names God hath specially chosen for Himself at the beginning of His Book, and thereby He hath intended what He hath intended, and none knoweth how He hath intended, for none precedeth Him in His knowledge, and we are all assured of this and do acknowledge it. Then in another station God, glorified be He, intended by the Alif the oneness of His Essence, and by the Lam the Guardianship of His Guardian—for Lam is the letter of Guardianship, would ye but know it—and by the Mim the Prophethood of His Beloved, for it is the letter of Prophethood, as appeareth in the first letter of His Messenger's name, as ye yourselves witness.

And He hath placed the letter of Guardianship before the letter of Prophethood, that they who possess understanding might testify that this is a glad-tiding from God unto all who are in the heavens and on earth, that He Who cometh after Muhammad shall have, in His great name, the name of Guardianship preceding the name of Prophethood, even as ye recognize in Ali before Muhammad. This is confirmed by the second verse of the Furqan, as revealed in truth:

> "This is the Book, there is no doubt in it, a guidance to the God-fearing who believe in the Unseen."

And the Unseen in the time of Muhammad was none other than Ali before Nabil, would ye but believe in this Unseen. And concerning this Unseen did God take a covenant in the atom of the Furqan from all who dwell in the heavens and earth, yet most people comprehend it not. Know then how the Bird of the Divine Throne warbles, singing in the lofty pavilions of eternity, teaching you that whereby your minds may find tranquility, your souls find rest, your hearts be gladdened, and the sincere ones rejoice. Then recognize the greatness of this Cause, how God hath made mention of it in the beginning of His Book, His first utterance, and His first address to His Beloved. Yet these transgressors violated God's Covenant, broke His Pledge, denied His proof, and, not content with this, perpetrated against Him that which exhausted the patience of the patient ones. Thus do We impart unto you the mysteries of the Cause, would that ye hear with sanctified ears.

By God! Were ye to ponder upon the letter Lam which hath descended between two letters, ye would attain unto all that ye desire. For the Lam in its form is three, even as those versed in calculation reckon in their computations, and by itself becomes three letters: Lam, Alif and Mim. Thus is gathered therein all that We are questioned about. For the Mim hath appeared from itself, and this indicateth its independence, were ye to soar in the atmosphere of detachment and the space of oneness. By this do those who seek proofs deduce that there is no God but He, Who was One in His Essence, One in His Attributes, One in His Name, and One in His Creation. Is there any god besides Him? Say: Glory be to God! There is no God but He, and we are all His servants, and all are bewildered in His handiwork. Thereby are the veils of misbelief burned away, the signs of limitation vanish, and the banners of the believers are raised.

Then ponder the Alif which God hath made the link between the Lam and the Mim—a mystery that cannot be grasped through perception nor understood through knowledge, even if all who are in the heavens were to contemplate it from all eternity. Thus are the doors of inner meanings sealed in this divine letter, while the doors of utterance are opened to the extent that ye are able to hear. Know then that if this divine Alif were to revolve around itself, two upright Alifs would appear, and when these are raised to the tens, the number twenty appears. Thus is manifested the Kaf of the Command, through which were created the temples of unity, the manifestations of uniqueness, and the dawning-places of detachment—this being before its conjunction with the pillar of Nun, were ye to know. And after its conjunction were created the signs in the worlds of limitation and the royal tokens in the realms of composition. Thus do those endowed with knowledge witness the mysteries of wisdom in that which hath flowed from the Pen of manifest glory.

Then know that all letters and words return unto this divine Alif and this lordly figure, would ye but perceive with the eye of the heart. It is the manifestation of letters without any reference to itself, and thus hath knowledge descended from His presence with truth, could ye but understand. Otherwise, ask God, thy Lord, to teach thee through His knowledge and impart to thee that which would make thee independent of those who are not guided by God's signs, who walk in the depths of darkness encompassed by waves of fire from all directions, being drowned therein yet perceiving it not.

Then behold the mysteries deposited in this Alif, how in all letters the effulgences of this Alif can be seen. For example, witness in this Alif the letter Ba' in its submission to its Creator, as though it were prostrating itself fully upon the dust in humility before God, as ye can observe in its form. Then it appeared in the form of Dal, bowing before God, the Supreme, the Beloved. And when it prostrated itself before God, it manifested as the letter Sad, from which flowed the waters whereby God quickened all who are in the heavens and earth in the stages of creation, were ye to perceive the traces of creation. Similarly, know all the letters, for they all appeared in different forms through the revelations of this Alif that shone upon them, even as ye observe in the letters of the alphabet. And when God desired to manifest the revelations of this Alif, He caused His likeness to shine upon them, whereupon they all appeared as they were in the garments of these letters. And were they to free themselves from these limited signs, they would all be raised up in the form of this Alif and in its likeness.

And if thou desirest to witness the revelation of this upright Alif in the letters in its form and stature, that thou mayest be assured within thyself that it standeth above all things, then observe the numerical figures as ye witness in mathematical calculations. For example, if ye immerse this Alif in the seas of tens, the Alif appears in its form with the addition of a point, manifesting as Ya, for its number is ten, as ye count in arithmetic. Likewise, if ye raise it to the heaven of hundreds, the letter Alif appears exactly the same but with the addition of two points, and ye then behold the letter Qaf. Similarly it ascendeth until it reacheth the end of numbers, whereupon the letter Alif appeareth in the fourth rank with additional points, manifesting the number one thousand, whereby ye witness the letter Ghayn. Therefore witness how the signs of divine unity flow through the dominion of letters, that ye may thereby witness in the horizons of contingent beings and the realm of the intelligible that there is no God but Him, and unto Him do all return.

Section 4: "When this Alif witnessed itself in the first…"

When this Alif witnessed itself in the first and last of the letters, it testified within itself through the tongue of its innermost essence that He is the First and the Last, the Manifest and the Hidden, and all thereby unite in their Creator and prostrate themselves before Him. In that station, all letters are true of this Alif, and likewise the revelation of this Alif by itself is true of all letters, were ye to ponder in the paradise of divine unity. And at the moment it is an Alif, the letter Ba is true of it, and likewise ye may witness the reverse. Then know the points that are added to it in all its stations and ranks—this indicates the signs that encompass it in the descent of its revelations, that people might reckon them according to their capacity and ability. Otherwise, were it to remain in its station without donning the garment of limitations, the hearts of those possessed of insight could not comprehend it, nor could the wise understand it.

Therefore witness the revelation of this Alif within thyself, for thou art one who heareth and likewise seeth, and when thou hearest and seest, thou speakest what thou willest, such that no matter preventeth thee from another matter, nor deed from another deed, even as ye all witness this within yourselves.

Similarly, observe in the names that when the name “the All-Hearing” is true of you, likewise the name “the All-Seeing” is true of you, and likewise other names, were you to observe with clear sight within yourselves. All these are attributes that all people to this day refer to their Creator unknowingly. Therefore witness within yourself that all this is created in His dominion and He bestows it upon whomsoever He willeth among His servants. Verily there is no God but Him. He cannot be comprehended by all that you comprehend, nor known by what you know. Rather, He created these stations in the souls of His servants that all might be guided thereby to the truth that He created the names yet is sanctified above them, and established the attributes yet is exalted beyond them. There is no originator except Him—His is the Command and the Creation, and all create by His command. Say then: Exalted be God, the Sovereign, the Supreme, the Self-Subsisting! Exalted be God, the Powerful, the Creator, the Mighty, the Glorious, the Beloved!

O people of the Bayan! Strive with your spirits and souls to enter into this station. Be not among those of whom no name among names is true, nor are they characterized by these attributes. Be not among those who have eyes but see not therewith, who have ears but hear not therewith, who have hearts yet understand not. Then witness within yourself that you move and stand and sleep and walk by a single thing, and this is a known truth. Yet from you appear names and attributes, as you all observe and acknowledge within yourselves. These different names and numerous attributes appear through the differences ordained in your souls and created in your bodies, that you might ascend to the heights of knowledge within yourselves.

For example, that by which you act is one, though you may call it by all names or make mention of it. In its essence it is abstracted from all that you speak of or indicate within yourselves. However, through its orientation to the place of hearing and its means, there appears an effect and attribute and name that appears not from anything else. Likewise through orientation to the place of sight and the means ordained therein, there appears another effect and attribute. This you find within yourselves. Similarly with the tongue—when oriented toward it, speech appears as you speak. This is from its orientation to the outward means in the human temple. Likewise observe the inward with the inner sight.

For example, its connection to the heart and liver and spleen and head and other parts—through the differences of these stations appear different names, even as you name them the deed and the soul and the heart. Therefore know the manifestation of this Alif within yourself—how though it is one, God hath made appear from it different names and diverse effects, that you might thereby attain unto the places of knowledge and witness that difference appears through difference of place and means, else the Manifester is one and the manifestation is one. All this is within yourselves—do you not see? That you might be certain that there is no God but Him who hath fashioned creation comprehensive of all His names and attributes, if you squander not the wonders of creation within yourselves.

Behold in yourselves the wondrous tokens of His handiwork, and waste them not. All this was created in His dominion and appears in the realm of creation. O people of the Bayan! Transgress not your bounds.

Fear God, and attribute not to yourselves that which hath not been ordained for you, nor exalt yourselves beyond your station. We have explained unto you that whereat the hearts of the mystics, the wise, and the learned were perplexed, through these allusive words, that ye may comprehend what lies therein and that all who dwell in the heavens and on earth may drink from this spring according to their capacity, rank and power. Know then this spiritual Alif, this divine ornament, this straight thread of oneness, how it hath arisen by itself and for itself before all who dwell in the heavens and on earth. At times it raiseth its head toward heaven, whereupon it attracteth the hearts of the Concourse on High; at other times it turneth toward earth, whereupon the bodies of them that are nigh unto God arise from the graves of mortality. Thus do We reveal unto you that which hath been inscribed by the Finger of Power upon the preserved tablets of holiness.

Know thou that this firm and steadfast Alif hath its likeness in all the worlds, and all draw sustenance from the cord of its grace. All that thou beholdest in all creation—be it steadfastness, uprightness, stability, strength or power—know thou that all this hath appeared through the uprightness of this divine Alif, and all abide beneath its shadow and are made upright through its uprightness. By God! The Word hath reached such a station that the signs of knowledge and the evidences of wisdom are cut off therefrom. Give thanks unto God, your Lord, in your days, and be ye of those who have turned away from all on earth and have turned their faces toward the Beauty of Divine Unity in its luminous vesture behind the veils.

They drink the wine of inner meanings and the water of life from the hands of the Spirit, and at all times do they render thanks. Should all beauties present themselves before them and reveal themselves in all their ornaments and jewels, they would pay no heed. Even were they to approach them with bracelets of gold and robes of glory made of silk and brocade, seeking to take one of them or enter into the heart of any one of them—by God! they would neither succeed nor would they turn toward them, though they adorn themselves with all possible ornaments and apply all manner of kohl to their eyes. And were anyone to present them with all the gold and silver on earth and all the treasures of the kingdom, they would pay no heed nor turn toward him.

These are the friends of God, on whom there is no fear, neither shall they grieve. They fear no one, even should all who are in the heavens and on earth rise up against them, nor are they dismayed, for their hearts, souls and minds are filled with the wine of God's mercy and love. There remaineth no space in their hearts for the love of aught else to enter. Thus do We acquaint you with the sincere ones, that perchance ye may recognize them and follow their example, in such wise that neither the tempests of earthly dominion may move you nor the storms of time cause your feet to slip, and that ye may be of those who are firm in their love for God.

Then know that this Alif contains mysteries from all branches of knowledge, as God has bestowed upon it from the wonders of His grace, and in it is ordained the knowledge of what was and what will be. For example, if you were to extract the letters contained within the mysteries of this Alif, as We have previously imparted to you, from its four stations, and write their pronunciations, and thereafter divide them into four divisions, and apply to each division what it requires of ascent, descent, elevation and

equivalence, there would be revealed to you mysteries at which minds would be bewildered, and you would discover what you have heard of the comprehensive Jafr, and arrive at the source of all knowledge.

Would that We could find someone as We desire, that We might impart to him what God has taught Us of His grace, but since We have not found such a one, We have imparted to you according to a determined measure, and We have sufficed with that lest every rejected tyrant should discover it.

Then know that these disconnected letters in one station are the symbol between the lover and the beloved, and none comprehends this save those whose hearts God has made treasuries of His knowledge and repositories of His wisdom, and this is what has preceded in God's knowledge, the Supreme, the Beloved.

Then know that this Alif in one station points to the white earth and the hidden pearly light, if you wish to perceive the mysteries of the craft of nature. And this earth's origin and existence is from water, if you would but understand, and it solidifies in water—glorified be God its Creator and exalted be He above what you describe. And when this pearly water solidifies in this fiery water and takes heat from this golden fiery water, there are gathered in it the three: the spirit, the soul and the body—and this is what no one's knowledge has preceded, and all are bewildered therein. When this earth, formed from water, solidifies in this red water, then extract it, and when you extract it you will find on its surface the dust of fire, that is, it blackens, but do not grieve, for if it blackens there is no harm in it, for God will transform this darkness into light such that it will ignite and shine by the leave of God, the Supreme, the Praiseworthy.

And this is the holy fruit that has appeared from the tree that grew in the heaven of spheres and the earth of intellects, and this is the philosophers' stone and their silver, and the thirsty earth and their mercury, and all that they name it. And when you extract it from the divine mine, impose upon it from the spirit that was of it and in its kinship, for the body accepts no spirit other than its own, if you would preserve what We impart to you. And days will not pass except that it will whiten by God's leave, so strive in its purification such that no darkness containing corruption remains in it, to the utmost of your ability to strive. Then after that, dry it with a proper fire and impose upon it from this spirit once again, then kindle upon it the reed fire until there rises above this water a hidden red oil. By God, this is from the philosophers' gold about which souls have wandered and the minds of the wise have been bewildered, and until now none has attained it except servants whom the ornaments of the world do not distract from the remembrance of God, the All-Compelling, the Self-Subsisting.

This is the soul and blood and the red resin, whereby decaying bodies are brought to life when this spirit is breathed into them. Therefore, O ye people of the Art, seek after it! But attend to the fire, and apply it not in such measure as would harm it, for fire both corrupts and perfects, were ye but to perceive it. This is of fire and gold and soul and sulfurous water and divine water and aerial water, and unto it are attributed all names and qualities in its gradations and stations, according to what appeareth therein of colors and effects. Thus do We instruct you that all may be assured that this unlettered Youth of Iraq possesseth sciences that the ancients never attained and that the moderns shall never comprehend, that perchance they may awaken to their condition and cease to imagine what they now imagine.

When, O My brother, this luminous child and this spiritual infant appeareth unto thee upon the surface of the water, remove it little by little until thy purpose be accomplished. By God! If the heat of fire should strike it then, it would dazzle the eyes. Exalted be the Maker, the Creator, the Powerful, the Director, the Mighty, the Dreaded! This is of the essence and reality of the spirit, and though it be attributed to aught else, such attribution is but metaphorical. By it are lifeless bodies quickened, rising from their graves, and in the land of divine direction are they gathered. Thus is revealed to thee the resurrection of bodies, that thou mayest be assured of the gathering of spirits into bodies on the day when the trumpet shall be sounded, when the garment of creation shall be renewed, when all shall be brought before the holy presence according to their deeds, when they shall be rewarded for their actions in this vain life, and when all that they were promised shall be fulfilled.

Section 5: "Then shall the melodies of the Divine Dove…"

Then shall the melodies of the Divine Dove be renewed, all in the heavens and earth shall be transformed, the earth of knowledge shall be spread out, the cock of oneness shall crow, and the believers shall mount the steed of light. Were We to mention all that shall appear on that Day, the Tablets could not contain it and souls would be sorely troubled. We therefore conceal its mention and return to what We mentioned before, that the grace of God may precede those who enter into the garment of existence.

Then know thou that if thou weddest this oil which We have cast upon thee in truth with this earth, thou shalt attain what thou seekest more swiftly than the twinkling of an eye, if ye be of them who succeed in this work. Therefore know gold and silver, then sun and moon, then white and red resin, that ye may understand. Hence they have said that the work consisteth only of the two great luminaries, as ye witness in the books of the people. Likewise know what they mean when they say "our gold is not the gold of the common people," and similarly regarding silver, if ye comprehend. This gold is called two-winged, and it is a bird flying in all bodies, and all names are attributed to it. For example, it is called water due to its flowing and running, fire due to its inherent heat, earth due to its inner dryness, and air due to what is gathered within it. All this is witnessed by those who ponder the mysteries of nature and are of those who, through their detachment from all save God and their turning unto Him, attain to that most exalted station.

Know then that this radiant, fiery oil is the Crown of Crowns, the Divine Crown, and the Crown of Victory, for by it all bodies are transformed—that is, by it all bodies are cured of corrupting viscous moistures and dark, harmful drynesses. By it all that is created on earth is healed of every disease. Verily it is the Active Essence by which the world subsists, and it is the heat without which there would be no motion—and motion is the action that proceeds from it. Similarly, know with complete certainty that all knowledge comes from heat, if you would but ponder the essences of created knowledge.

Verily it is the Man of Valor, the Young Male, the Eastern Mercury, and the Spirit which, were it to be breathed upon the decayed bones, would by God's leave bring them to life and raise them up—the Sovereign, the Mighty, the Self-Subsisting.

Know then that the Spirit is naught but the water frozen upon the face of the white earth, and this is from the Command that appears from it suddenly like swift revelation. God has made it victorious over all

things, for this is that which, before all things, took shelter in the shadow of God's Name, the Victorious, the Powerful. You shall witness the signs of power from it if you attain unto this station.

This white earth is the stone from which rivers burst forth. It is unique in its genus, and likewise its operation is singular, if you would but witness in this One the fourfold multiplicities. Its likeness is the Alif which We mentioned—this Alif is one in itself and is not a number, yet numbers are counted from it and multiplicities are derived from it. Yet in the multiplicities of the worlds of numbers, you behold the countenance of the One.

This stone contains the union of three genera, as you would witness with your own eyes if you would ponder it with divine knowledge. Verily it tells of the Night of Power, for within it is ordained a hidden knowledge which God has concealed from the hearts of His servants, just as He has concealed the Night of Power from those who look not upon the realities of things with divine vision.

We have likened it to the Night because after the first operation, blackness and darkness appear in it, and these are from the darknesses in which the Water of Life was ordained. This is a truth of which you have not heard before. Therefore, O people of the Bayan, hearken! Then ponder what was revealed aforetime in the Furqan concerning the three darknesses, that your eyes might be consoled thereby and you might attain the ultimate goal for which people have striven.

Know thou, O servant, that when the Khidr of Glory reached the Dawning-Place of Eternity at the spring of this water, he paid no heed to it and drank not thereof, for the Spirit had transformed him from himself toward the right hand of the Beloved's might. For this Youth desired not to preserve himself in the kingdom, but rather sacrificed his spirit and all he possessed for all who are in the heavens and the earth. This he chose for himself out of love for God, the Sovereign, the Supreme, the Mighty, the Praised.

Say: O people, by God, this is a servant who desired naught for himself and sought help from none in the kingdom save God alone. To this the Tongue of Unity bears witness in the pavilion of the unseen mystery. Say: This is a lamp that hath needed no niche from anyone, nor is it affected by fire, nor doth it derive its light from aught except God, the Single, the Mighty, the Exalted, the Self-Subsisting. Then give thanks unto God, your Creator, for having revealed unto you the mysteries through this luminous and bounded Pen. Though it be bounded by its limitations, yet God hath caused to flow from it that which hath no limit or end. Therefore, behold in this limitation the mysteries of Divine Unity, and be ye witnesses thereof. This is from the knowledge wherewith God hath taught this Pen that all may be assured that the heavens of knowledge are folded up in His right hand and the earth of wisdom is created by His command, and all draw from the wonders of His knowledge.

Know thou that the first thing that came into being from the Ancient Originator in the worlds of creation was the four elements, which are fire, air, water and earth, as ye have heard before and now hear again. Then appeared the four natures, which are heat, moisture, cold and dryness, as ye reckon and know. When these combined and united, there appeared for each one two qualities: for fire, heat and dryness, and likewise for the remaining three. Know ye these principles, for by them God created all that is in the worlds of creation, both the celestial and terrestrial. Whatsoever hath balanced qualities endureth

through time, as ye observe in the sun and moon, and that which hath unbalanced qualities perisheth ere long, as ye behold in the creation of the lower worlds.

Strive therefore to know the balanced things among minerals, for they are easier to work with if ye would succeed, since the process consisteth but of separation, purification and combination—this being the truth of which all the Prophets have spoken. When thou hast known the foundation of nature from the mine of divinity, take thereof according to thy need. Then distill it with the water of life which is of its nature and closest to it in affinity, until this foundation becometh pure white. Then subject it to water and place it in moisture until a prescribed amount of this foundation dissolves. When this earth dissolves with this spirit, thereafter place it in darkness until it mixes and becomes one thing. Then coagulate it over a gentle fire. If thou perform this twice or more—that is, the dissolving and coagulating—that is closer to the truth, if ye would do it.

If thou art unable, subject this water to this earth, then dissolve it until this water becomes pure white. Then impregnate this earth with this water until ye reach the goal ye desire. Then dissolve it after the impregnation, for the end of impregnation is the beginning of dissolution. Then after dissolution ye shall coagulate. Thus shall the work of the moon be completed for you, and ye shall behold the power of God with your own eyes if ye know what We have set forth in this Tablet. Then after this shall ye work, for knowledge cometh before action. Beware, then beware, O people of the Bayan, that ye undertake nothing before knowing all that We have taught you.

This is My counsel unto you—hear it if ye wish to traverse the paths of truth. Know then that the foundation can be likened to this water, for water is the origin of all works. From it comes the pure oil, and whosoever is anointed therewith shall never be burned. This is of the water whereby God revives the earth after its death and manifests the decree of resurrection. Among the Prophets and Sages, some were content with this water in their work and achieved through it their ultimate purpose. This is of the hidden and concealed knowledge, known only to those whose hearts God has tested with faith and whom He has taught the science of Mercury alone. This is a treasure that was sealed with God's seal.

If you desire to work with the Sun in gold, return to this substance of pure oil which We taught you before and named it the People's Gold and True Sulfur, though you may be bewildered in working with it. By God, We have mentioned all the works to you and have imparted what none before has succeeded in knowing, as you yourselves can testify if you but recognize it. We have mentioned to you in allusive references the natural measure—whosoever attains it has attained the ultimate purpose in this divine wisdom and heavenly gift, if you would but understand.

We now impart to you that which will make you independent of those who occupy themselves with this craft on earth. Know that when you have understood that the matter consists only of Mercury and Sulfur, and have recognized them in the Sun and Moon which are gold and silver, know then that salt is excellent in dissolving bodies such that you will find nothing better for gold, were you to examine all things. For in its very nature there is a complete affinity which cannot be fully described were you to write throughout your lives. If you find this salt in its mine and distill it and dissolve with it the calx from which it came and which gave it birth until it becomes one essence and a fixed oil, by God you will reach the pinnacle of

knowledge and understanding, for in salts lie hidden the concealed secrets, like the infinite knowledge that resides in pure hearts—do you not see?

This is of the truth of certainty, without which all people wander in the valley of ignorance. Thus does the dove of knowledge warble upon the branches of wisdom with strains that draw the Beloved near. We content Ourselves with this, though We fear what We have disclosed to you of the matter through holy allusions. But none shall attain to this save through love of God and His chosen ones. This is what the Most Exalted Pen counsels you in these numbered Tablets.

But if you would hear Me, seek from God that which will make you independent of gold and silver. By God, this is the ultimate purpose, would you but hear it. For from gold and silver none grows rich; rather poverty increases, as you can observe. But through what We have called you to, you will become independent of all who are in the heavens and on earth, if you would but hold fast to the thread of this utterance.

Know then that this Alif which was revealed at the beginning of the Furqan, and which We have interpreted for you through allusions that confound minds, was created from the Alif that was revealed in the Bayan from God, the Supreme, the Self-Subsisting. Nay, it becomes as nothing before it, would you but ponder its mysteries.

Verily We have interpreted it for thee through allusions at which minds are bewildered. That which was revealed in the Bayan through the letter Alif hath been created by God, the All-Powerful, the Most Exalted, the Self-Subsisting. Nay, it is as nothingness before Him, would ye but reflect upon its mysteries. And in one station it was His own Self and Essence, would ye but enter the pavilions of unity. Thus mayest thou know the station of the upright and steadfast Alif on the Day when the essences of knowledge shall be raised up at the promised holy Point, and He Whom God shall make manifest shall come upon the clouds of knowledge and power, with the angels of His Cause at His right hand.

Then shall all who dwell on earth be thunderstruck by the thunderbolt of that Day, and the pillars of all creation shall quake, and all shall be disturbed by the might of God's Command. Blessed then are they who attain unto His presence and enter the holy garden before Him. At that time, when they decree a thing, they shall not say why or wherefore, but shall hasten to fulfill what they are bidden. They shall not fear the people of the Bayan, but shall rush like infants to the breast of God's mercy. They shall not turn to anything, nor fear anyone, even if all who are in the Bayan or other religions should prevent them—they shall not be prevented nor turn aside.

They shall not open their eyes unto anyone, for they gaze only upon pure Beauty. We therefore beseech God to make us and you among those who circle round Him, who are present upon His carpet, and who bear witness before Him, for verily He is the Powerful, the Bestower, the Mighty, the Beloved.

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BH00073: Tafsir-i-Hu

Section 1: “Praise be to God Who hath caused…”

Praise be to God Who hath caused the Sun to shine through His power, and hath made the Light to appear through His might, and hath illumined the Face in the vesture of His Cause through His wisdom, and hath caused the Dove to warble with a wondrous melody its divine song, and hath moved the thread of existence by that which hath been sprinkled upon it of the signs of His love, and hath kindled the lamp of love in the niche of His grandeur and the lamp of His mercy, and hath raised the banners of guidance through the power of His might, and hath made manifest the orbits of piety through the blessing of His exaltation. He is the Powerful, the Ever-Living, the All-Compelling, Who hath ever been the One Who uniteth His Essence in the eternity of His Essence, and Who exalteth His Being in the everlastingness of His Being.

When He desired to make Himself known unto His servants and to manifest the signs of His power to all who are in His heaven and on His earth, He removed the veil from the beauty of His concealment and lifted the covering from the essence of His majesty, that thereby His manifest Name might be distinguished from His hidden Name, and His first Name might be differentiated from His last Name, that the word might be fulfilled in the unseen and the visible, in the hidden and the manifest, that He is the First and the Last, the Manifest and the Hidden, and that He is cognizant of all things. Thereby did the Essence of Identity become manifest in the Temple of Lordship, and the Beauty of the Self-Subsisting shine forth in the Form of Divinity, and the Pre-existence was adorned with the robe of Eternity, and the Mystery of Divinity was repeated in the vestures of Beauty, and the heaven of Unity was raised up, and the earth of the Self-Subsisting was established, and the mountains of the Cause were exalted, and the seas of might were made to surge, and the Tree of spirituality brought forth fruit, and the Sun of Identity shone forth, and the Moon of the unseen rose, and the sanctified hearts found peace, and the pure souls were enraptured.

Exalted is He above what His servants mention of Him or His creation describeth, for in the pure essence of His concealment and in the essence of His identity, He cannot be mentioned by His own mention nor described by His own description. How could it be otherwise, when mention proceedeth from another than Him or appeareth from His creation? Were this to be established, it would establish the station of mention from His Essence unto His Essence, and the limitation of description for His Self by His Self. He is sanctified from duality and exalted above similarity. Rather, He created all mentioned things through a letter of the word of His command, and brought all visible things into being through a design from the signs of His creation. Indeed, His Essence through His Essence is a mention of His Essence, and His Self through His Self is a description of His Self.

When He desired to establish this, He manifested the hidden Identity in the two Names, and removed the veil of light from the two veils, and split the sun in the two aspects, and caused the Spirit to appear in the two vestures, and made the light to speak in the various modes of unity in the two melodies, and manifested the mystery of the Cause in the two letters, and gathered together the sun and moon in the

holy temple in the two veils, and inserted the hand of power in the two garments, and caused the sun of Identity to appear from the two foreheads, that the lamp of unity might be repeated in the two lamps, and the lights of eternity might shine forth in the two glasses, and the radiance of the Self-Subsisting might appear upon the holy temples in the two forms, and the Dove might warble upon the two branches, and the ark of the cloud might sail upon the two seas, that the wondrous creation might be completed from the two Beauties in the two Most Exalted Names. Therefore say: O Generous One! Blessed be God, the Best of creators!

Glorified art Thou, O my God! I know not by what remembrance to remember Thee. Should I remember Thee by what Thou didst remember aforetime, by Thy glory, this would never satisfy my soul. And should I describe Thee by what hath not been described before, this is that which Thy servants cannot bear. By Thy Countenance! At such time I find myself between two impossibilities among the forbidden things, and I become bewildered in my remembrance of Thee to such extent that I forget the ways of remembering Thee and lose the paths of describing Thee. I know not how I may thereafter arise to serve Thee and how I may raise the banners of Thy triumph amidst Thy creation. Should I glorify Thee, O my God, in the manner of Thy servants, this befitteth not Thy sovereignty nor is worthy of Thy glory. And should I sanctify Thee as beseemeth Thy right and Thy station, the servants would flee from around Thee and disperse from Thy presence.

Glorified, glorified art Thou! How great is my bewilderment in Thy Cause, and how mighty is my wonderment at Thy greatness! Therefore it behooveth that mysteries remain veiled in the clouds of light, that thereby he who cannot rend asunder the veils of glory may be prevented, and he who hath quaffed from the chalices of beauty may perceive it. Verily Thou art the Mighty, the Powerful, the Forgiving.

Thou knowest, O my God, that despite my bewilderment, my powerlessness, my perplexity and my perturbation, I desire to interpret that which Thou hast sent down from the heaven of Thy glory and brought into being in the kingdom of Thy command by Thy will, and inscribed by the Pen of Thy decree upon the Tablet of Thy determination, wherein Thou hast ordained Thy ordinances and confirmed that which Thou hast established in Thy Book and Thy decisive verses. This is so that the heart of one of Thy servants may find tranquility in that which Thou hast revealed unto Thy chosen ones and Thy trusted ones, that he may thereby enter the throne of mercy and assurance in the precincts of Thy mercy, and dwell upon the seat of steadfastness and certitude in the paradise of Thy favors.

And that he may be among those who repose upon the carpet of Thy love, who drink from the chalices of Thy love, who are set ablaze with the fire of Thy oneness, and who seek tidings of that which Thou hast revealed unto them of Thyself, that perchance he may meet Thee in the throne of Thy identity, follow Thee in the vestments of Thine eternity, circumambulate the sanctuary of Thy grandeur, and seek the unseen of Thy beauty and the Kaaba of Thine Essence.

Therefore, O my God, manifest in his heart the passion for Thy beauty and the quest for Thy reunion, if he be assured in Thy Cause, submissive to Thy decree, yielding to Thy sovereignty, following Thy Countenance, obedient to Thy ordination and patient in Thy good-pleasure. Verily, Thou hast not created in all existence anything greater than this in what Thou hast ordained regarding the station of Thy servants.

Glorified art Thou, O my God! I beseech Thee at this moment not to take me to task for what I have committed before Thee and what my hands have wrought before Thine eyes. Verily Thou knowest what is within myself and art encompassing what is in my inmost being. Thou dost witness and behold that I have chosen naught for myself save servitude unto Thee, and that I was but abased before the sovereignty of Thy might, poor before the manifestations of Thy wealth, athirst before the outpouring of the rivers of Thy mercy, weary before the melodies of Thy oneness, non-existent before the modes of the glory of Thy sovereignty, and extinct before the dawning of the sun of Thine eternity. I desire naught save the exaltation of Thy triumph in Thy land and the ascendancy of Thy name in Thy country.

Therefore, as I am thus, I beseech Thee by the fire of Thy glory which is never quenched, by Thy Face which never perisheth, by the light of Thine eternity which is never concealed even if hidden, and by the garment of Thy majesty which never weareth out, that Thou mayest send the winds of eternity from the right hand of Thy oneness and waft the breezes of glory from the horizon of Thy Self-Sufficiency, that thereby the dove of my breast may flutter in the throes of Thy love and nearness to Thee, and be stirred by the attractions of Thy reunion and meeting with Thee. Wherefore, O my God, how could I be content with that which Thy Self doth not approve, or desire that which the Dayspring of Thine Essence and the Source of Thy Beauty doth not desire? I beseech Thee by Thy Most Great Name to take hold of the reins of the Pen through Thy power, and to guide it as Thou willest through Thy might, lest there flow from it that which Thou lovest not to be manifested in Thy dominion and which Thy servants cannot bear. For verily Thou art powerful over whatsoever Thou willest, and Thou art the All-Compelling, the Self-Subsisting.

O my God! Send down Thy blessings upon the first Sun that dawned from the horizon of the cloud of unknowing, and the first Light that shone from the Dayspring of heaven's splendor, and the first Ocean that surged in the mystery of Thy Most Great Name, and the first Fire that appeared in the Tree of Eternity, and the first Love that was kindled in the Lamp of Fidelity, and the first Spirit that was breathed from the Sun of Guidance and the Center of Piety, and upon the first one who spoke of Thy most beauteous Beauty and the last one who drank the crimson cup from the Countenance of Eternity, and upon those who guided others unto Thee in the most great land and those who turned towards Thee in the most glorious realm, and upon Him Whom Thou didst raise up by Thyself in the station of His Cause, and didst choose from among Thy servants, and didst make Him the Sustainer of Thy sovereignty and the Guardian over the people of Thy kingdom and the One to be obeyed in Thy dominion, through all that Thou art capable of, for in Thy grasp is the kingdom of all things, and Thou art powerful over all things.

When I desired to answer the seeker who believed in God and His signs, and wished to attain certitude in His Cause and to ascend to its heights and be illumined by its glory and to take shelter under the shadow of His grace, I placed my trust in God and sought His aid and assistance in what I wished to mention, through His might and power, of that which was concealed within the pavilions of light and veiled within the coverings of joy and hidden in the secret repositories of manifestation, concerning that which was sent down from His presence regarding His Beloved and His Chosen One and the essence of His creation, that it might serve as a proof for those who desire to follow the true religion and seek guidance through His direction and illumination through His light and radiance through His effulgence and attraction

through His attraction, even though this be far above my station and transcending my mind and understanding.

Nevertheless, according to my weakness and lowliness and poverty and need, I mention that which God hath taught me through His generosity and shown me through His grace and honored me through His favor, that it might be a guide for those who turn unto Him and a light for those who seek Him and a radiance for those who are lonely.

This is what was sent down from the heaven of grandeur by the tongue of might and glory concerning His holy Mirror and Eternal Light:

> "O Thou Temple! We have created Thee upon these Most Beautiful Names and made Thee all things in the names of Him Who referreth unto Us through the mention of 'He', that Thou mayest be Our sign unto all the worlds."

Hear thou, O questioner, from Me, and accept My counsel, for thou shalt find no friend more faithful than I, nor any companion more considerate. At the outset, array thy temple with the raiment of the spirit, and clothe thy form with the vesture of light. Sanctify thine eyes from all veils of otherness, and purify thine ears from dubious and vain utterances. Cleanse thy heart, illumine thy soul, and purify thy breast, that thou mayest be worthy to receive the effulgence of the Sun of Perpetuity and become fit to mirror forth the Moon of Eternity. Thus mayest thou hear and see how the Dove of Divinity warbleth upon the branches of the Tree of the Lord, and how the crimson Fire appeareth from this verdant Branch, and how the Water of Unity floweth through the Temple of Divinity. Then shalt thou enter the City of the Living, the Eternal, and abide therein throughout sempiternal immortality.

Know thou that God, blessed and exalted be He, addressed His Mirror in this verse revealed from His presence, saying:

> "O Fruit of Eternity, and Vesture of the All-Merciful, and Temple of the Ancient of Days, and Tree of the Self-Subsisting! We have created thee upon these Most Beautiful Names; that is, We have made thee the sum of all names that have appeared, risen, shone forth and dawned from the Supreme Kingdom and the Realm of Creation from among the Most Beautiful Names which We have attributed to Our Own Self."

For He, exalted be His mention, the names He hath attributed to Himself are from among the Most Beautiful Names and the Greatest Signs, such as Knowledge, Power, Life, Loftiness, Grandeur, Sovereignty, Glory, Might, Dominion, Mercy, Compassion, and similar names that have appeared in the vestures of expressions, allusions and evidences. God hath attributed these to Himself and made their manifestations from among the letters of the most exalted ones, the sanctified temples, the lights of the sincere ones, and the essences of those who glorify Him. These holy names have appeared in these abstract ethereal temples that all might derive their ranks from God, their Creator, their Fashioner, their Maker, their Resurrector, their Originator, and their Cause, that the horizons might be filled with the lights of that Radiance, and that the nightingale of the sanctuary might sing at the time of meeting, after being struck unconscious and recovering consciousness, that He is the Truth, there is no God but Him, and that Ali is the source of His Essence, the mine of His knowledge, the repository of His Command, and

the wellspring of His deed in all that hath appeared and shall appear, or hath been created and shall be created.

Section 2: "And apart from these names which are mentioned…"

And apart from these names which are mentioned from among the Most Beautiful Names, He hath not attributed any to Himself, nor doth He attribute them to His Essence. Such hath been His way from before that which hath no before, and after that which hath no after. Otherwise, all names are but creation in His dominion, design in His realm, manifestations in His lands, attributes among His servants, signs in His earth, and evidences in His creation. Is there any creator besides God? Is there any originator besides God? Is there any created thing wherein are not found the signs of its Creator, or which doth not tell of the manifestations of its Fashioner? Exalted is He above what the servants say regarding the manifestations of His handiwork and the attributes of His creation.

Thus hath God described His names for His servants and defined them for us through His bounty, and ordained them for us through His grace, that we might know the paths of truth and guidance from unbelief and error. We have no authority to change even a letter of our own accord, and there is no command except after His leave, and nothing whatsoever whose decree hath not been determined and whose measure hath not been ordained by Him, that the path of His Cause and the ways of His wisdom might be made easy for us to tread. Alas, alas! How can I remember what Thou didst desire of me, for it is as though I have forgotten all remembrance.

O thou who questioneth! By the glory of my Lord, wert thou to discover my secret, thou wouldst weep over my state and wouldst not rest in thy home, but rather wouldst flee to the mountain peaks.

Say: O people of the Concourse of the Bayan! Do not oppose him in whose heart there is naught but the effulgence of the lights of the morn of eternity. Fear God, oppose him not, neither slander him, nor exceed the bounds regarding him. Walk ye in the paths of God's mercy, then tread the ways of His guidance. Rely on none save Him, seek no intermediary but Him, and follow naught except what hath been revealed unto you and ordained for you. Say: Verily, He is the Most Great Path, the Most Glorious Light, and the Most Exalted Spirit. Whoso obeyeth Him hath attained salvation and security, and whoso turneth away hath erred and disbelieved.

By thy life! Were the fragrance of love to waft from this eternal and goodly City, the heavens of knowledge would be obliterated, the earth of eternality would crumble, the sun of divine essence would darken, the fish of oneness would be disturbed, the mountains of holiness would be crushed, and the sweet waters would freeze. Therefore, hold fast unto this luminous handle, then enter the city of inner meanings that thou mayest inhale the spiritual fragrance from the divine vestments, that thou mayest be enlightened in the Cause of God, thy Lord, and recognize His station in all conditions, seeking illumination from the sun of His revelation, being content with His decree, and patient under His trials, such that thou art not saddened by what hath escaped thee or befallen thee in thy days.

O my brother! Seek God's help, then turn wholly unto Him. Look not to anyone else, fear no soul, and be not troubled by anything, for verily the world and its ornaments, its bounties, its delights, and all that is in

it, upon it, and through it shall perish—there is no permanence or duration in it. Leave it to its people and seek the goodly fruit that groweth upon a blessed and goodly tree, yielding its fruit at all times, neither failing nor diminishing, for its delights are everlasting and unceasing, its clusters near at hand and undenied, its lights radiant and undimmed, its fruit enduring and unfalling, its sun shining and uneclipsed, its moon luminous and undiminished, its spirit eternal, its fragrance pure, its taste perfect, and its glory ancient.

O thou who walkest in the path of glory and righteousness, and travellest on the way of thy Most Exalted Lord! If thou acceptest what We have counselled thee, thou shalt attain unto all that We have promised thee and witness what none before thee hath witnessed, if Satan preventeth thee not from the ways of the All-Merciful. Trust in God and fear not. Enter, by God's leave, the city of thy heart in a moment of heedlessness from thyself and thy desires, that thou mayest witness the mysteries of Lordship in the temple of eternity and perceive every good thing from this luminous vestment. Blessed art thou, blessed art thou, if thou knowest that whereof We have informed thee and reapest from the green ears We have sown in the soil of allusions, lest the hardships of the matter seize thee in the barren days, that thou mayest be among those whose faces are illumined by God's light and whose hearts are enlightened by God's mercy.

Therefore, O my brother, cast off the garment of the old creation from thy temple, then don the robe of sanctity and the vesture of detachment. Cast away all that thou hast and all that is upon thee which veils thee from attaining the presence at the throne of eternity and prevents thee from entering the sanctuary of grandeur. Then empty thyself of all that the self desires.

Then free thyself from all that thy passions desire, and cleanse thy spirit with these waters which have flowed from the ocean of the divine cloud upon this luminous white tablet, that thy heart may be emptied, thy spirit find rest, thy mind be calmed, and thy soul be at peace. If thou hast ears, hear from Me; if sight, behold from Me; and if a heart, comprehend therefrom the light of thy Lord. Ascend thereby to the pivot of all journeys, and strip thy body of all garments, veils and allusions, that thou mayest be naked when thou meetest thy Lord and when thou attainest the Throne of Glory in the shelter of Beauty.

O my brother! By my Lord, I repeat my words to thee and renew what they contain for thee, that thy spirit, thy garment, thy robe, thy body and thy soul may be renewed, despite my weakness and lack of patience and forbearance in occupying myself with such deceptive words and ornate letters. It is as though I had committed every sin before God, my Lord. When I find in my heart love for His Essence, passion for His Beauty, and yearning for His Being, I mention Him to the extent that thou findest and knowest. Otherwise I could not speak or express myself. How can I speak after my mouth has been struck by the hands of hatred and hypocrisy, and after what has befallen me which none can comprehend or reckon? Every spear has pierced my breast, every sword has fallen upon my head, and every arrow created has struck my liver.

Despite all this, how can this divine Bird soar in the garden of inner meanings, and how can it gather the jewels of knowledge from the divine scriptures? It is as though I were veiled by seventy thousand veils of darkness and remained bewildered in my affair, to the point where I wore the garment of ignorance among the servants lest anyone in the land recognize me. Perchance they would lift their hands from my

head. I sat in the house and relied upon God, saying: O people of the Concourse! Is there any helper who will help me? Any merciful one who will show me mercy? Any companion who will keep me company? Any helper who will ward off from me the evil of the corrupt ones and close the doors of hypocrisy in my face?

Then, when I found no helper for myself to share in my tribulation and accompany me in my weeping, I desired to weep by myself for myself, to lament by myself for myself, to cry out for my deprivation, to shout for my oppression, and to scream for my abasement until naught remained of me, neither thing nor trace nor fruit. Perchance God will raise up one who will love me and desire me and read my words and weep for my condition, for upon Him is my reliance, through Him is my beseeching, from Him is my request, and to Him are my supplications, my entreaties, my cries, my lamentations and my poverty.

Know then, O questioner, that the Name hath diverse ranks, stations, indications and significances. In one station, naught is witnessed in the Name save the effulgence of the Named One. In another station, it is identical with the Named One, His reality, His self and His essence. In yet another station, it is other than the Named One. In one station it points to the Named One, and in another it circles round the Named One. For each of these there are ranks, manifestations and dawning-places, all of which move within the lands of His Command and walk in the paths of His Will and proceed along the ways of His doing. For each there are measures with thy Lord and appointed times with thy Creator in that which He hath ordained and decreed by His leave.

In one station the Names are the garment of the attributes, for the attribute is an act that appeareth from the Doer, such as the giving of a thing or the ascendancy of one thing over another, and likewise whatsoever appeareth from the Doer in the ranks of His Will and Power. This act appeareth from the effect of the deed that proceedeth from the Doer. And when God desired to manifest this in His kingdom and make it known in His earth and prove it in His lands and make it an enduring word and a clear sign, He clothed it in the garment of Names, even as ye say “This one is generous” and “This one is seeing” and “This one is informed” and such other names as are uttered and mentioned in the tongues of the people of creation. Were it not designated by these names it would not be known, nor would it appear and become manifest.

Know thou likewise all scientific matters through these finite veils, that the mysteries of destiny in the worlds of divine decree may be revealed unto thee. If thou wert to rend asunder the veils and focus thy vision upon the disclosure of limitations, thou wouldst witness that the Names are non-existent in the rank of the Divine Essence and are null at the dawning of the Countenance of Attributes in the Manifestations of Signs and Daysprings of Tokens. Rather, all names exist through His Will and all attributes are raised up through His Purpose, and all circle round His Essence and revolve in the heaven of His sanctity.

Therefore, O thou who seeketh and walketh the path, drink from this cup which hath been filled through the loving-kindness of God’s mercy, lest thirst overtake thee in the eternity of God’s dominion. And shouldst thou say “Is there yet more?”, this is the condition of one who is still on the path; otherwise, whoso hath reached the Pole of the Divine Ipseity and the Center of the Unseen shall not distinguish between beginning and end, nor between thirst and quenching.

His word, exalted be His mention: “We have made thee all things in Our Name which pointeth unto Us through the mention of ʿHe”’—that is, We have caused thy light to shine in all things and have deposited the sign of thy power in all things and have made thee manifest above all things in this Garment of Divine Unity which speaketh of naught save God, the Lord of creation and humanity, that all may worship their Creator on this Straight Path and this Ancient and Lofty Way.

He, glorified and exalted be He, hath made His mirror all things that exist through His existence, such that in all things naught is witnessed save the sign of the effulgence of that Mirror which indicateth and reflecteth. Were it not for Him, the decree of thingness would not be established for anything [and] the decree of existence; rather, the decree of non-existence and nullity would be true of it, and nothing would accept anything except through obedience to Him. For example, if today thou wert to worship God with all thy power and all thy might and prostrate thyself from the beginning that hath no beginning to the end that hath no end, until thou believest in Him thy faith shall not be complete, nor shall the word faith’ be applicable to thee, nor shall the term certitude’ be befitting of thee.

And know thou that when God, blessed and exalted be He, created the heavens and all that dwelleth therein, and the earth and all that existeth thereupon, He chose from all that He hath created and will create this celestial Pearl, this heavenly Spirit, this all-embracing divine Word, this eternal and singular Light, and made it to occupy the station of all things when it believed in God and submitted to His presence and bowed down before His majesty and prostrated before His sovereignty and spread the wings of acquiescence to His command. It is as though all existence believed in God and His signs, for existence cannot be attributed save to this divine Temple, and if none besides Him among the dwellers of earth and heaven were to believe, it would detract naught from His sovereignty, and if all were to believe in Him, it would add naught thereunto. For this reason was it revealed aforetime:

> “If ye show ingratitude, ye and all who are on earth together, yet verily God is Self-Sufficient, All-Praised.”

By my Lord! Now it is as it hath ever been—thou wilt find no change or alteration in His ways.

Then know thou that in this primordial and eternal verse God hath ordained all names in all things, and hath limited all things to the name “He” [Huva], and hath assigned to that name an outward and an inward aspect. Its outward aspect betokeneth the Temple of Divinity, the Form of Lordship, and the Garment of Eternity, while its inward aspect betokeneth the Unseen Essence, the Mystery of Oneness, and the Ancient and Pure Reality. He hath expressed the inward through the letter “H” and the outward through the letter “V”, and when He desired to manifest His beauty in the kingdom of His glory, He established this hidden and ancient “H” upon that celestial and eternal Temple. Thereupon was perfected the beauty of the Divine Essence in the form of Light, and was completed the wondrous creation in the robe of grandeur. He made this Name the greatest of all names, the most exalted, the most glorious, the most subtle, and the most elevated, such that He made it a mirror of all names and attributes, that all might derive sustenance through it unto God, be illumined by its light, be guided by its guidance, walk in its good-pleasure, and circle round its presence.

Section 3: “And thou, O questioner, when thou dost inhale…”

And thou, O questioner, when thou dost inhale at this moment the fragrance of the spirit from the garment of eternity and dost smell the sweet scents from the city of the cloud of unknowing, in that We have called thee to the right side of the shore, to the right of the spot of unity, and have turned thee from the left of limitation to the mountain of eternity, thou shalt witness all names and attributes circling round that Most Great Name, and shalt know all things beneath the shadow of this Most Ancient and Most Upright Symbol, and shalt behold the seas of names and attributes moving beneath its shadow, such that there is no beginning to their first and no end to their last. All glorify His name and sanctify His being and circle round His essence and revolve about His presence, and there existeth nothing either in the heavens or on earth save that it abideth beneath the shadow of one of His names.

For instance, when thou perceivest knowledge from one possessed of knowledge, thou art assured that this knowledge hath appeared through the influence of God’s name, the All-Knowing, and when thou beholdest power from one possessed of power, thou knowest that this power hath been derived from the effects of His name, the All-Powerful. Likewise is the elevation of heaven beneath the shadow of His exalted Name, and the radiance of the sun beneath His illuminating Name, and the stillness of earth beneath His tranquil Name, and the flow of water beneath His flowing Name, and the blowing of wind beneath His dispatching Name. Therefore, O thou who art seated upon the Ark of divine favor, drink of this sweet and life-giving wine, then soar with wings of ruby unto the Throne of Glory, that thou mayest comprehend all principles through this universal divine principle, making every path easy for thee. For if thou canst ascend from this earthly homeland to the divine original homeland, thou wilt hear the melodies of this eternal Bird, how it singeth like the Dove in the supreme Kingdom, that thou mayest delight in the feast which descendeth from heaven at that time.

Know thou that God hath gathered all essences, signs, substances, meanings, attributes, names, realities and expressions in a woven garment, and clothed that divine and holy Temple therewith, that this garment might tell of the beloved Joseph. And if thou desirest that the matter be made clear unto thee with utmost lucid explanation and supreme certain exposition, know thou the station of these divine letters which in their similitude are like unto the station of the lamp. For even as the lamp, when lit and kindled in its niche, illumineth all around it, its surroundings and directions, likewise know thou this primordial letter “H” when it is kindled in the niche of the letter “W”—that is, the eternal Temple—the heavens are illumined thereby and all names and attributes are enlightened thereby, and whatsoever is designated as a “thing” from the highest ranks of creation to the lowest stations of existence. And all derive their light from this luminous lamp in this unity-bearing niche according to their ranks, stations and manifestations.

And thou, O questioner, if thou wouldst purify the eyes of thy heart and inner being from beholding the lamp and the niche, the high and the low, the far and the near, and from all that hath appeared in the Kingdom of Names and the Realm of Attributes, thou wouldst witness how this eternal lamp shineth of itself by itself and is kindled by the fire of its own essence for its own essence, that thou mayest be of those who have recognized the seats of the Cause and the sources of knowledge, and have attained unto what God hath desired for them through them. O spirit! Shouldst thou find the fountain of life which We

have veiled in the darkness of words, that thou mightest become as Khidr of the Cause—drink thereof and fear not, that thou mayest enter this eternal city and be overwhelmed by these divine and eternal rivers.

Therefore know, O my brother, that I have interpreted all verses and signs, all revealed Books and established Scriptures, and all recorded and descended Psalms, for We have previously demonstrated and proven that all thou beholdest in the heavens and earth is naught but the manifestations of God's Name, the appearances of His attributes, the expressions of His sovereignty and the emergence of His power. For the Essence in its essence will never be manifested unto anything, nor comprehended by anything, nor known through anything—it hath ever been independent of the comprehension of its creation and exalted above the recognition of its servants. For it is an impregnable, inaccessible Mystery, transcendent, elevated, sublime, sanctified beyond recognition and free from description and exposition. The hands of the sanctified ones fall short of attaining unto the knowledge of His Essence, and the feet of the mystics stumble in their attempt to comprehend His Reality. When the door of knowledge of the Essence was thus closed to the servants, He opened for them the gates of Names.

When cognizance of the Divine Essence was barred to the faces of all created things, and the feet of the mystics faltered in their attempt to comprehend Its reality, He, in completion of His grace and in fulfillment of His favor and mercy, opened unto them the gates of Names and Attributes. He ordained that whoso desireth to know Him should turn his gaze upon the Manifestations of His Attributes in the vestures of His Names, for when the Essence appeareth, It ceaseth to be Essence, and this designation can no longer be applied to It, inasmuch as while concealed in the Treasury of the Unseen, It is referred to as the Essence. Yet even with this description, It is described as that which cannot be known save through Itself, cannot be described except by Itself, and cannot be comprehended save by Itself. And when there appeareth from It a revelation or attribute, it entereth and returneth into the kingdom of Names and Attributes, even as hath been attested by that which hath been sent down from the Throne of Glory:

> "I was in My Ancient Essence and the Eternity of My Being, I knew My love in thee, wherefore I created thee, cast upon thee My likeness, and manifested unto thee My beauty."

And this likeness and beauty appeared only through the revelation of the Presence of the Essence in the mirrors of Names and Attributes, even as We have detailed its decree aforetime.

And verily now, O My brother, I have mentioned and cast upon thee all the stations of Names in the dawning-places of Attributes, and whatsoever pertaineth thereto and terminateth therein, with most perfect and eloquent expression and most sublime and impregnable exposition. When all that We have indicated unto thee of the subtleties of the Divine Realm and the mysteries of the Celestial Domain is established, it shall be proven that I have interpreted for thee all meanings and explanations, and whatsoever can be designated by name or trace, mention or description, manifestation or concealment, and all that floweth upon the tongue and can be expressed in speech. Notwithstanding all this, by Him Who holdeth my soul in His hand, I possess treasures of meaning in these divine letters, yet I am unable to let fall a single drop from this Ocean of Oneness and this surging Sea of Eternality.

It is as though I have not interpreted it by a single letter in the melody which God hath taught me from the songs of the birds of glory in the pavilions of eternity. By God! Were I to mention but a sprinkling of the meanings which God hath deposited therein, the servants would not be able to bear it, nay, they would fall senseless in that very moment. And since the matter is thus, be content with what I have been pleased to bestow upon thee and have cast upon thee of the gems of knowledge and wisdom. Then beseech God, thy Lord, that He may inspire thee with all meanings and explanations in a single letter of His Names, for verily He is the All-Powerful over all things and the Most Exalted above all things. He expendeth as He pleaseth and giveth as He willeth.

Glorified art Thou, O my God! I beseech Thee, therefore, to send upon Thy servant the winds of Thy love, that I may arise with mine eyes to serve Thee. Whether Thou givest—and Thou art indeed the Giver unto them that ask—or whether Thou deniest me—and Thou art verily the Withholder from them that seek—Thou art at such times the Possessor of both these Names in both these acts, and it mattereth not whether Thou art called by Thy Name the Giver or by Thy Name the Withholder. Then, alas for me and for Thy servants! Yet Thy servant asketh and hopeth that Thou wilt manifest unto the kingdom another command, for Thou doest whatsoever Thou willest.

I know not, O my God, how long Thou hast cast me into the mouth of the serpent and left me in the valley of abasement and deprivation. By Thy glory! I have reached in abasement the uttermost degree. Turn then, O my God, Thine eyes upon this dust, and Thy vision toward these ashes. Then open before the face of this abased one the gates of Thy glory, and before the temple of this poor one the doors of Thy wealth, and upon this indigent one the gardens of Thy grace and the lights of Thy grandeur. Then shelter this outcast in the precincts of Thy mercy, and this rejected one in the shadow of Thy generosity. Then rain down upon him from the clouds of Thy bountiful grace and the heavens of Thy glorious wealth.

Dost Thou not witness, O my God, how the lamp in the niche of his heart and the light of his breast have been extinguished, and how the dove of his breast has ceased its flutterings of love, its movements of delight, and its notes of longing? Then judge Thou fairly, O my Beloved! Hast Thou seen one oppressed like unto me, or one deprived like unto my likeness, or one forbidden like unto my equal? Nay, by Thy glory! Such could not be counted, nor will ever be counted, wert Thou to search the kingdoms of the heavens and earth with the hosts of Thy hidden realm and the embodiments of Thy most exalted Names. Glorified, glorified art Thou! I am, before Thee, among those who repent and seek forgiveness.

And verily I, by God's grace and bounty, desire to mount the crimson steed and journey through the heaven of splendor until I reach the highest horizon of the celestial realm and the Ultimate Lote-Tree and the Furthermost Tree, that I may interpret this Divine Word in the Supreme Concourse, whereby the Maidens of Eternity in their snow-white chambers shall weep, and the Birds of Holiness upon the branches of the Tree of Faithfulness shall lament, that perchance this impenetrable mountain may be shattered in pallid souls and manifest therein the greatest signs of its Lord.

Know thou that this inner Word, this Light of the Divine Essence, and this Mystery of Oneness hath stations and ranks that none can reckon save God, thy Lord and the Lord of all things. Verily it is a Word wherein lie concealed oceans of meaning and treasured gems of knowledge. In its outward form it telleth of all things while being sanctified above all things, and through it the manifest is made apparent in the

kingdom of creation and the hidden is concealed in the realm of invention. It is as though the ancient seas surge within this most mighty Word and most noble and upright Symbol, and there is naught but that deriveth its outer meaning from its outer form and its inner meaning from its inner essence. By it all in the heavens and earth are sustained, such that the sign of its revelation appeareth in all things, and there is naught but that beareth witness to it in its station.

And I, at this moment, by God's grace, bounty, mercy and loving-kindness, shall mention some of its stations in the visible, limited worlds that thou mayest thereby know its hidden, concealed, and veiled stations as befitteth thy station and beseemeth thy rank. Otherwise, God hath not enabled anyone to truly know its worth, for the earth in its entirety is in its grasp, the heavens are folded up in its right hand, the signs are seized by its power, the lights shine forth through its might, the spirits are dispatched by its providence, and the countenances are veiled by its sovereignty. Glorified be God above what I have said or shall say, have known or shall know, have mentioned or shall mention, have described or shall describe, for all this is but now created from this ink flowing upon this luminous tablet. How can it be a proof for the Essence of Divinity and a path to the Beauty of Unity in the Temple of Transcendence upon the Garment of Muhammad?

Know thou that the outward station of this Word among the stars and heavenly bodies is that of the sun; among letters and words it representeth the right pillar; among the ranks of divine action it representeth the Will; among the elements it representeth heat; among the seasons, summer; among measurements, length; in man's outer form it representeth sight, for the station of sight is that of fire; in man's inner being it representeth the heart; among the faculties it representeth the inner heart; among colors it representeth yellow; and among the elements it representeth fire. Though in each of these stations it representeth all stations and ranks—for instance, when it representeth fire it also representeth water, and through it fire appeared in the worlds of creation and the servants are warmed by the heat of God's love.

Section 4: "Thus when Moses, the Beloved, witnessed this Fire…"

Thus when Moses, the Beloved, witnessed this Fire kindled from this divine Tree, he found in his heart such passionate love for God that the lights encompassed him on all sides. Then he cast off from his feet the sandals of limitation and drew forth his hands from the breast of unity, hearing the divine call from the Source of Lordship in the blessed spot on the right of the Mount of the Divine Essence: "O Moses! Verily I am God, the Lord of the worlds." Thereupon he drank from the cups of beginning from the hands of grace, and entered the City of Eternal Life, and became alive with an enduring, everlasting life. Thus is the decree of water applicable to this fire, and if thou sayest this is water, it is truth wherein there is no doubt, and if thou sayest this is fire, it is truth wherein there is no uncertainty.

For life is of the nature of water—whosoever drinks thereof shall live forever, and whosoever is deprived shall die, and by this water all things live. Do ye not see? And when there appeared from this fire in this Tree the decree of water, the name of water became true of it. And what water is greater than this sweet water, what wine more delicate than this rapturous wine, and what stream more pleasant than this ancient, primal, flowing stream—the First Spirit, the all-encompassing Light, the mystical Breeze, and the eternal Tree?

For this water hath flowed by God's leave from the Spring of Oneness, having gushed forth from the Mountain of the Divine Essence, appearing in the form of fire in this eternal Tree, that ye might know the decree of water in the realm of fire and the decree of fire in the realm of water, even as was testified to by that which was sent down from the Throne of the Divine Essence. For on this day, at noontide, around the water upon the water around the fire it was visible. Likewise, if thou appliest to it the decree of earth, it is truth wherein there is no doubt, for by it souls find rest from their perturbation, and hearts become steadfast after their trembling and quaking, and by it the illumined, fiery hearts find repose upon this blessed, purified earth, and feet become firm in establishing God's exalted, sanctified Cause. And stillness is of the nature of earth, for God made it a place of rest and dwelling for the settlement of all that is therein and thereon and thereby and therefor.

And likewise the decree of air flows upon it, for just as from air blow the outer, directional winds, so from it blow the musk-laden, spiritual breezes, the holy, eternal fragrances, and the pure, luminous waftings. Dost thou not witness how this eternal wind moved this tranquil soul, separated it from the land of limitations, and connected it to the realm of the Divine Essence and the center of Lordship? Thus were the elements of existence completed through these holy, eternal words. When Moses of eternity drank the brilliant white water from this crimson fire, and his heart found repose upon the spiritual earth in the realm of glory—the yellow sea—the breezes of faithfulness wafted upon him from the throne of meeting. Then was his creation perfected, his countenance illumined, his agitation calmed, his heart assured; he knew himself, found intimacy with the lights of the Divine Realm, witnessed the dawn of the Divine Essence in the lamp of the Realm of Might, was illumined by the sun of the Kingdom in the earthly realm, and there appeared from his countenance the beauty of grandeur in the pavilion of eternity through his annihilation in Him and his subsistence through Him.

And if thou desirest to follow this light in the holy atmosphere in the heaven of this Manifestation, then trust in God and say "In the Name of God and by God," then bring forth thy hands from thy pocket and take from this kindled, blazing fire and fear not, for though outwardly it appears as fire, inwardly it is light and mercy. God guides whom He pleases among His creation with this light, and whomsoever God guides is truly guided, and for whomsoever He leads astray, you shall never find a protecting guide. Thus has the face of grace appeared and the sun of guidance shone forth, and the creation of oneness was completed, and the veil was lifted from the celestial maiden of beauty, who appeared from lofty mansions in the pavilions of divine good-pleasure. The mirror of oneness reflected the lamp of transcendence, and the light of eternality shone from the niche of divine cloud, and the creation of all things was perfected when the Spirit established itself in the heaven of light.

By God, O my brother, whenever you mention any of these words, expressions, allusions and signs—speaking of elements, pillars, stars and the like—they are uttered and mentioned in the stations of remembrance, explanation, description and elucidation, for this pertains to human nature and the stations of verbal mention. Otherwise, by Him Who holds my soul in His hand, from these divine letters were created the elements of divinity, the signs of lordship, the pillars of eternity, the divine seasons, the suns of beauty, and the stars of the divine cloud. Indeed, there originated from them that which cannot be mentioned by the tongue nor perceived by sight, save on the day when human perception is renewed by God, the Mighty, the Bountiful. At that time, there shall descend upon you what was not mentioned in

those days, and other doors shall be opened unto you, for He does whatsoever He wills in whatsoever way He pleases. You shall find fresh, new fruits from a new and wondrous tree, and shall enter the paradise of your Lord, the Most Merciful, delighting therein in the perpetuity of His eternity, the permanence of His everlastingness, and the antiquity of His sovereignty. Thus know the mysteries of the divine identity in this luminous, sanctified pavilion.

By God, O my brother, I have completed the word for you and perfected the blessing upon you. No letter remains but I have cast it to you, no word but I have guided you to it, no light but I have caused it to shine for you, no sun but I have made it rise for you, and no spirit but I have sent it to you. If you would be among the wayfarers of the divine cloud, then cast the bucket of meanings into this well of eternality. And if you find the youth of sorrow in the form of a thread in the shirt of blood, do not sell him for a few counted dirhams from limited souls, but make him merchandise for the kingdom, lest you be recorded as unjust in the Egypt of immortality before the mighty encounter.

Therefore be fair, O servant—has anything remained, whether in the heavens or on earth, in the unseen or the visible, that I have not explained to you and made clear through the melodies of the holy birds and the songs of those who circle the throne? Perchance the sun of fairness might shine upon you in this arena, that you might be fair in the Cause of God and the cause of His loved ones and chosen ones.

Therefore judge fairly by God, O servant—can such delicate, subtle water flow from turbid springs? Can this ancient, divine fire be ignited from the tree of denial? Can this goodly, enduring fruit spring forth from barren soil? Can these divine, nightingale-like melodies issue from stammering tongues? Can these wondrous, soul-ravishing remembrances emerge from lifeless hearts? Say: Do you not witness how the clouds of grace have been raised up, and the rains of bounty and loving-kindness pour down from every direction? If you find within yourselves a thirst of love for this shining, divine, and eternal Countenance, then drink of these flowing, cascading waters, that your souls may find peace, your hearts be cooled, and refreshment may reach your hearts and bodies, your outer and inner beings, your beginning and your end. Thus may you repose upon the thrones of your hearts, drink from the springs concealed in your slumber, and behold the Beauty of the Divine Essence in the mirror of your souls, in the dawning-place of your beings, and in the dayspring of your beauty.

At this moment, when the mysteries of the Divine Identity are completed in the garment of the letter Vav, and the creation of the new is perfected in the temple of eternity, I desire to make mention of the fire which telleth of this Fire in the element of earth, that thou mayest witness the [atoms] of wisdom and the wonders of power in the handiwork of thy Lord and the creation of thy Maker.

Know thou that if thou takest from this fiery element which groweth from the tree of this Mount, and cleanseth it with the utmost cleansing, and washeth it with the water which appeareth from the fire sprinkled upon the face of the cloud and descendeth from the cloud that is gathered in the air, and returneth it to the pure white earth from which it appeared, and blendeth them until they become one thing and one essence, the mysteries of the Cause will be made manifest unto thee in this most great kingdom, and thou wilt become independent of all who are in the heavens and self-sufficient beyond all who are on earth, and through the most manifest power of God thou wilt attain unto the greatest treasure of God.

And if thou desirest to reach it by another path, take from this brilliant white water and manage it until thou makest its outer part inner and its inner part outer, that its inner oiliness which lieth in the depths of this water may become manifest until it becometh a luminous, subtle oil which the fires cannot burn nor the fire of fancy harm. How wonderful is this noble handiwork and this mighty tiding! There existeth not in all creation a greater sign than this nor a more exalted matter, and none shall succeed in this save whom God willeth from among His chosen ones and His elect from among His creation and from His noble and righteous ones.

And in the element of earth nothing telleth of this Divine Fire and this Light of the Identity save this noble handiwork and this veiled symbol and this masked secret and this hidden mystery, for in one thing all natures appear and from it are separated the four elements according to their colors and natures of heat and cold and moisture and dryness. And if thou wouldst purify them and blend them, this element would be perfected for thee in this station. And though it be water in its subtlety and outward form, yet it is fire in its essence and nature, and earth in its dryness, and air in the multiplicity of its colors and manifestations in the stages of treatment. And there cometh forth from it that which burneth away all that is in its nature and essence of excess cold and inharmonious corrupting moistures.

And if thou knowest this red light and this brilliant white earth and returnest this spiritual watery fire to the body of this brilliant earth, thy purpose will be accomplished in three days, and if God should will, it would be accomplished more quickly than that, in less than an hour. But strive thou to transform this luminous thirsty earth and water it with this golden, oily, illuminating water, that thou mayest witness the mysteries of Lordship in the earthly element and know the essences of power in the inner secrets of creation.

Then know thou that the station of this earth is the station of the bone which hath spirit and soul and body, as thou witnesseth in man. And if thou takest the soul and the spirit and purifieth them until they become like the red ruby, and breathest this holy spirit into the body of this dead bone, this decayed bone will be quickened by the leave of God, the Lord of the Ancient Light and the Sovereign of this mighty element, for this matter is of the two most great lights.

This Holy Spirit breathes into the body of these dead bones that these decayed bones may live by the leave of God, the Lord of the Ancient Light and the Master of this Mighty Pillar. For this matter is from the two greatest luminaries, and when thou knowest them both and takest from them according to thy need, and temperest their natures after separating them, and purifiest them, and unitest them, and blendest them until they become one thing, all operations in every mineral realm shall be perfected for thee. And there hath been no operation in this endeavor for anyone save through these two Mightiest Pillars: the White Light and the Red Fire. Their management is easy for whomsoever God hath assisted and guided in His Cause, and made him among the treasurers of His knowledge, the bearer of His revelation, the companion of His Cause, the mine of His wisdom, the trustee of His secret, the repository of His grace, and the fountainhead of His bounty.

And if thou shouldst follow this principle which We have mentioned to thee in all the ranks of knowledge concerning minerals and plants, after turning unto God and achieving extinction in Him and subsistence through Him, thou shalt attain unto that which God hath intended for thee through the hidden treasures

of His knowledge and the stored mysteries of His wisdom. For this principle is among the principles that have encompassed all possibility in their essence and all creation in their form, for the Cause is naught but separation and union. And if thou art able to separate all that is in the heavens and earth, and unite them all after purification until they become one thing, the mysteries of this mighty secret shall be made manifest unto thee.

I seal these words with the remembrance of God, the Most High, and I say: This is the Truth from God, the Mighty, the Beautiful. And praise be to God, the Lord of the worlds.

BH00579: Lawh-i-Maryam

Sorrowful is He at My sorrows.

O Maryam! The wrongs which I suffer have blotted out the wrongs suffered by My First Name from the Tablet of creation. The clouds of divine decree have at every moment rained down upon this manifest Beauty the showers of tribulation. My banishment from My homeland was for the sake of none but the Beloved; My exile was in no other path save that of His good-pleasure. In the midst of heaven-sent trials I glowed bright as a candle, and in the face of divinely ordained afflictions I stood as firm as a mountain. In manifesting the outpourings of His grace I was even as a bounteous cloud, and in laying hold on the foes of the peerless King I was even as a burning flame.

The clear tokens of My power roused the envy of My foes, and the compelling evidences of My wisdom stirred the hatred of the malevolent: Not a single night did I repose in peace; not a single morn did I awake in tranquillity. I swear by the beauty of God that Husayn shed tears of anguish at the wrongs I suffered and Abraham cast Himself into the flames for the sake of the afflictions I sustained. Wert thou to gaze with discernment, thou wouldst behold the Eye of Grandeur weeping sore beneath the tabernacle of sanctity, and the Essence of Majesty lamenting within the realms of loftiness. Unto this beareth witness the Tongue of truth and glory.

O Maryam! From the land of Ta, after countless afflictions, We reached ʿIraq, at the bidding of the Tyrant of Persia, where, after the fetters of Our foes, We were afflicted with the perfidy of Our friends. God knoweth what befell Me thereafter! At length, abandoning My home and all that was therein, and renouncing My life and all that pertained thereunto, I retired alone and companionless. I roamed the wilderness of resignation, travelling in such wise that in My exile every eye wept sore over Me, and all created things shed tears of blood because of My anguish. The birds of the air were My companions and the beasts of the field My associates. In such wise did I, even as the flash of the spirit, pass over this fleeting world. For two years or rather less, I shunned all else but God, and closed Mine eyes to all except Him, that haply the fire of hatred may die down and the heat of jealousy abate.

O Maryam! To divulge the heavenly secrets would be unbefitting, and to disclose the celestial mysteries would be unseemly. By “secrets” is meant naught other than the treasuries enshrined within Mine own Being. By the righteousness of God! I have borne what no man, be he of the past or of the future, hath borne or will bear.

During this period of retirement none, whether among My brothers or any other soul, sought to investigate the matter, let alone to grasp its significance, though its import surpasseth the creation of earth and heaven. And yet, I swear by God, every breath drawn in the course of My journey was better than the service of both worlds, and My very retreat was the mightiest testimony and the most perfect and conclusive evidence. Yea, true vision is needed, if one is to behold the Scene of transcendent glory, inasmuch as the blind one is deprived of beholding his own countenance, much less the Countenance of eternal holiness. How can a mere shadow comprehend the One Who casteth it? How can a handful of clay grasp the subtle reality of the heart?

At last the divine decree prompted certain spiritual souls to remember this Canaanite Youth. Armed with a number of petitions, they searched in every place and enquired from every person, until they found in a mountain cave a trace of this traceless One. He, verily, guideth all things unto the Straight Path. I swear by the Day-Star of eternal truth that the arrival of these souls so astonished and amazed this poor and exiled Soul that My pen is powerless to describe it. Perchance a steel-sharp pen will emerge from the realm of eternity, rend the veils asunder, and reveal these secrets with perfect truth and absolute sincerity; or haply an eloquent tongue will speak and bring forth the pearls of the spirit from the shell of silence. And this indeed would not be hard of accomplishment for God. In brief, the hand of Him Who is the Unconstrained broke the seal of the mysteries—this, however, none can perceive save them that are endued with true understanding, nay rather, them that have severed themselves from all things.

So it was that the Luminary of the world returned to ʿIraq, where We found no more than a handful of souls, faint and dispirited, nay utterly lost and dead. The Cause of God had ceased to be on any one's lips, nor was any heart receptive to its message. This lowly Servant arose then with such vigour to protect and promote the Cause of God that methinks a new resurrection was ushered in. The glory of the Cause became manifest in every town and its fair name exalted in every city, to such an extent that all the rulers treated it with tolerance and benevolence.

O Maryam! The determination evinced by this Servant to withstand the onslaught of His foes from every sect and kindred so deepened their rancour that it can scarcely be depicted or imagined. Thus was it ordained by the Lord of might and power.

O Maryam! The Pen of the Ancient of Days proclaimeth: Among the foremost duties prescribed is to cleanse one's heart of all but God. Sanctify then thy heart from aught save the Friend, that thou mayest be made worthy to enter the court of communion.

O Maryam! Free thyself from the fetters of blind imitation, that thou mayest gain admittance into the blissful realm of detachment. Sever thy heart from the world and all that is therein, that thou mayest attain to the sovereign rule of faith and be not debarred from the Sanctuary of the All-Merciful. Through the power of renunciation, rend asunder the veil of idle fancy and enter the hallowed retreats of certitude.

O Maryam! Though a tree be laden with a myriad leaves and fruits, a gust of autumnal wind sufficeth to obliterate them all. Remove not, then, thy gaze from the very root of the Tree of Divinity and the branch of the Lote-Tree of celestial glory. Consider the ocean, how serene it lieth, how majestically it reposeth

within its bed. Yet the winds of the will of the eternal Beloved cause countless ripples and innumerable swells to appear upon its surface, each wave distinct and divergent from the others. All the peoples of the world today are preoccupied with the ebb and flow of these waves, and are oblivious of the stupendous might of that Sea of seas whose every movement layeth bare the signs of Him Who is the Unconstrained.

Commune, O Maryam, with the Spirit of the All-Merciful and, shunning the company and kinship of the Evil One, seek shelter within the inviolable protection of the Lord of bounty, that haply the hand of His loving-kindness may deliver thee from the path of selfish pursuits and direct thy steps towards the realm of transcendent glory.

Abandon these fleeting shadows, O Maryam, and turn towards the Day-Star of unfading splendour. Every shadow oweth its existence and motion to the presence of the sun; for were the latter to withhold its grace for a single moment, all things would sink beneath the veil of non-existence. How sad and regrettable indeed that one should occupy oneself with the transitory things of this world and be debarred from the Dayspring of eternal holiness!

O Maryam! Appreciate the value of these days, for erelong thou shalt no longer behold the Celestial Youth in this contingent realm, but shalt perceive the signs of grief in all created things. Soon shall ye bite your fingers' ends in remorse, for ye shall fail to find this Youth, even were ye to search out the reaches of earth and heaven. Thus hath the decree been sent down from the realm of transcendent glory. Yea, erelong thou shalt behold all existence biting its fingers in bereavement over this Youth, and, search as it may through the entirety of every earth and every heaven, yet will it fail to attain His presence.

In brief, matters have come to such a pass that this Servant hath resolved to retire alone from the midst of this wretched people. Apart from the women of the Household who must needs remain with Me, I shall admit no one else to Our company, not even the attendants of My consort. Let us see then what God hath purposed. I depart, whilst My companions are the tears I shed and Mine associates the sighs I utter; My solace is My pen and the delight of My soul is Mine own beauty; My hosts are My reliance upon God and Mine armies are My trust in Him. Thus have We imparted unto thee a measure of the mysteries of this matter, that thou mayest be of them that apprehend.

O Maryam! All the waters of the world and its rivers have flowed from the eyes of this Youth, which, even as the clouds, have rained down their tears at the wrongs He hath suffered. In short, We have ever offered up Our life and soul in the path of the Beloved, and We are thankful and content in the face of whatever may befall Us. At one time My head was raised aloft on a spear, and at another it fell into the hands of My deadly enemy. At one time I was cast into the fire, and at another I was suspended in the air. Such indeed hath been the treatment that the ungodly have meted out to Us.

O Maryam, We have called this Tablet "the choicest of lamentations" and "the vernal shower of tears". We have dispatched it unto thee that thou mayest weep, at thy heart's ease, and share in the agonies and afflictions of the Ancient Beauty.

And furthermore: inasmuch as Jinab-i-Baba, in the first year, was present in your company, he is acquainted with certain matters. God willing, the Holy Spirit shall cause the tongue of his truth and certitude to speak, and he will acquaint you with a drop from the tale of Ghulam-i-ʿAlam. We make

mention of Hasani Khanum and Sugh ra Khanum. Do ye also call Khadijih Khanum to remembrance, with a remembrance of God Who is sanctified above the limitations of men. For some time past it hath been in Our mind to address to her a special Tablet; yet to bear the shell of the verses of the might of the Self-Subsisting is not free from hardship; wherefore it hath been delayed.

We remember also the Aqa; and the daughters and sons—Havva Khanum—remember ye them all, and hold them [in remembrance] within the inviolable vesture of My mention. And whosoever hath drunk the wine of the love of God from the sanctified, divine Cup, let him remember them all, and call them to mind, and say: Joy be unto you, for that which ye have drunk from the Cup whereunto none among all the worlds hath attained. Yet this divine wine, and this draught of the Self-Subsisting, whosoever is granted a portion thereof must conceal within the treasury of his heart, that strangers may not become aware. Joy be to them that drink thereof!

BH00134: Madinatu't-Tawhid (the City of Unity)

Section 1: "This is the City of Divine Unity..."

This is the City of Divine Unity—enter therein, O people of unity, that ye may be among those who receive with joy the glad-tidings of the Spirit. He is the Mighty, the Unique, the Exalted, the Most High, the Peerless.

These are the verses of the Book, whose signs have been detailed with matchless originality, free from all crookedness, as signs from God and as guidance, light and remembrance for all who dwell in the heavens and on earth. Therein is that which draweth men nigh unto the court of manifest holiness. Verily it is a Book wherein every wise decree is recorded, revealed in truth from the presence of One Who is All-Wise, All-Knowing. Therein is that which enricheth men beyond all things, and from it waft the sweet savors of holiness upon all creation, and it singeth that there is no God but Him. He doeth what He willeth by His command and decreeth what He pleaseth. Say: Verily therein is that which illumineth the breasts, and therein is detailed all things from God, the Mighty, the Omnipotent. There is no God but Him. His is the creation and the command. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living in the kingdom of eternity. He ordaineth what He pleaseth and is not asked of what He willeth. Within His grasp is the dominion of creation. There is no God but Him, the Mighty, the Beautiful.

He, verily, is the Truth. There is no God but Him. He hath ever been sanctified beyond all else and exalted above the description of aught else besides Him. None hath preceded Him in knowledge and He encompasseth all things. None of His creation hath ever been associated with the knowledge of His Essence, nor can any assured one attain unto His recognition, nor any soul know Him, for He is the Self-Sufficient, the All-Wise. He hath been One in His Essence, One in His attributes, and One in His acts. He hath ever been alone on the throne of grandeur, and will forever remain single upon the seat of glory. He is the Eternal unto Whom nothing can go forth and with Whom nothing can be joined. He is the Most High, the Omnipotent, the Great.

None hath understood His oneness save His Own Self, and none hath known Him except His Own Being. All that hath been created in the realm of origination and brought into being in the kingdom of invention was created by a word of His command. There is no God but Him, the Mighty, the Bountiful. That which the mystics know in their loftiest stations, and that which the accomplished ones attain in their highest ranks, is but the recognition of a sign of His revelation unto itself by itself, and this is the ultimate knowledge—if ye be of them that understand. When the doors of attainment unto His Eternal Essence were closed, and the wings of understanding were prevented from soaring into the kingdom of His command, He sent forth the Messengers from His presence and revealed unto them the Books from His side, and made their knowledge the knowledge of His Self.

This was accepted from all created things as a token of His grace and a bounty from His presence unto all in the realm. Whoso acknowledgeth them hath acknowledged God and confessed His unity, and whoso draweth nigh unto them hath drawn nigh unto the court of manifest holiness, and whoso obeyeth them hath obeyed God, and whoso turneth away from them hath turned away from the face of God, the Mighty, the Omnipotent, the Ever-Living, the Most High.

God hath ordained the knowledge of Himself to consist in the knowledge of these Souls, and this is what was decreed in the tablets of the Command from the presence of One Mighty, Powerful. This is the ultimate station of the mystics in their highest ascent, were ye of them that know. God hath not ordained for anyone a portion beyond this, nor is there for any soul a way unto it. This is what the Truth hath prescribed for Himself, were ye of them that understand. Can the weak ascend unto One Who is All-Powerful, Ancient? Say: Glory be unto God! All are poor before Him.

This is what He hath prescribed for Himself, the Truth, if ye be of them that know. Can the weak ascend unto the Ancient and All-Powerful? Say: Glory be to God! All are poor before Him, and all are powerless to know Him. Doth it befit the mortal to soar in the dominion of the Immortal? Say: Glory be to God! All are helpless before Him, and all are bewildered at the manifestations of His Cause.

And thou, O Salman, bear witness in thy soul, thy spirit, thy tongue and all thy members that there is none other God but Him, and that all are His servants and all are His worshippers. Then, O Salman, submit thyself to God's command and to that which thou art bidden in the Book, and be not of the heedless. Then know thou the worth of these days and forget not the grace bestowed upon thee, and be of the thankful. Then detach thyself from thy self and thy desires, that God may inspire thee through His grace with that which shall deliver thee from all the worlds. Beware lest thou deprive thyself of the breezes of this Spirit, for this indeed would be a manifest loss.

Then draw nigh with all thy being unto God, the King, the Ever-Living, the Almighty, the Ancient. Say: This is a season from among God's seasons which hath appeared through grace, and naught in the heavens or on earth can alter it. Say: By God! This is the springtime which hath adorned Paradise with its beauty, and no autumn shall ever follow it throughout all eternity. And verily this is a season unprecedented on earth, for it abideth under the shadow of One exalted and mighty.

O concourse of Paradise! Take your portion of this breeze whereby the temples of all the worlds have been renewed, and wherein the spirit of the Living, the Self-Subsisting was breathed into decayed bones.

O ye who dwell in the depths of oneness! Detach yourselves from your own knowledge and from all whereby ye have recognized your Creator, and unite with God in these days according to what He hath detailed unto you in truth, and be not of the heedless. Then take your share in this season wherein all things are dyed with the hue of God, the Mighty, the Praiseworthy.

O concourse of immortality! Detach yourselves from all that ye have taken unto yourselves, then turn ye unto the Ridvan which hath been opened in the name of God, the Most High, in a holy and wondrous mystery. O ye who dwell in the heavens! Glorify God in the name of Him through Whom the letter Kaf was joined to its pillar, the Ra and the Mim. Then hearken unto the melodies of the Spirit from this Bird that singeth in all modes at every moment.

Say: O people of the earth! By God, this is the Dove that remembereth you with the most excellent remembrance, that ye may be of them who remember. He desireth naught from you, nor will He ever desire any recompense. His recompense is but to be martyred for the love of God, the Mighty, the All-Knowing. Say: By God! Whoso seeketh not for himself what I have mentioned in truth is indeed in manifest loss. Say: Those who flee from death in God's path are in doubt concerning the meeting with God—these are the heedless ones. These have not inhaled the fragrances of holiness from this luminous Garment, and have slept upon the couch of heedlessness, turning away from that which is best for them in the kingdom of the Lord of all worlds.

Say: Soon will God roll up the earth and all that is therein, and will gather you in truth unto a sacred and mighty dwelling. Then shall ye witness the mysteries of the Cause and become aware of that which hath been ordained by God, the All-Knowing, the All-Wise. And ye shall say within yourselves:

> "Oh, woe unto us for what we have neglected in remembrance of God, and indeed we were among those in manifest error!"

By God! Were the veil to be lifted from before the eyes of the servants, and were they to behold what their hands have wrought in the days of God, their spirits would depart from their bodies. This is the truth certain.

And verily thou, O Salman, take counsel in what We have counseled thee through grace and commanded thee through justice, and be not of them that slumber. Then remind thyself and the souls of the servants concerning that which We have sent down unto thee in truth, that perchance the people may turn with their hearts to a seat of glorious honor.

As to what thou hast asked concerning the verse of unity and the word of detachment, know thou that this is beyond my station, and I am but a lowly servant. He it is in Whose hand is the kingdom of knowledge and in Whose grasp is the dominion of wisdom. He teacheth whom He willeth whatsoever He willeth. There is no God but Him, the Mighty, the Beautiful. His is the command over all who are in the heavens and on earth. He doeth what He willeth, and He is the King, the Sovereign, the Mighty, the Powerful. Nothing escapeth His knowledge and nothing frustrateth Him. He shall not be questioned as to that which He doeth, and He is the Prevailer, the Subduer, the Exalted, the Most High.

But I, despite my weakness, my affliction, my poverty and my need, when I find in myself the desire to manifest that which God hath given me through His grace, lest I be of those of whom God hath said in His preserved and mighty Book—and His word is the truth—"Those who are niggardly and enjoin niggardliness on others and hide what God hath given them of His grace," therefore do I impart unto thee what God causeth to flow from My pen, that thou mayest glory in that which We have specially conferred upon thee amongst all people, and that thou mayest be of the detached ones, and that thou mayest thank God for what He hath bestowed upon thee through His grace, and hath sent down unto thee verses at which the mystics are bewildered.

Know thou then and understand that unity hath diverse ranks, realms and stations which none knoweth and none hath reckoned save God, the King, the Mighty, the Powerful, the Glorious. And were I to explain to thee in this station what God hath taught me through His grace, the Tablets would not suffice, nor would the seas, were they to be made ink for these holy, transcendent, mighty and gracious words. For God's outpouring hath no cessation and His command no delay. He it is from Whom God hath caused to proceed the knowledge of all that was and shall be, if ye be of them that know. And He will detail in the manner of this Point sciences which no ear hath heard and none of the world's people shall ever know.

Say: Should He desire to roll up all the sciences that have been expounded in creation since the beginning that hath no beginning, verily He is able, and this would be easier than the twinkling of an eye. There is no God but Him, the Sovereign, the Mighty, the Powerful. He it is in Whose grasp is the kingdom of the knowledge of the heavens and earth. He eraseth what He willeth by His command and confirmeth what He desireth by His power, and with Him is a preserved and holy Tablet.

Say: He it is Who hath ever been sanctified above all that ye know, and in every matter He cometh with a wondrous knowledge. Say: The essences of unity and limitation are equal in His sight, but most people lie sleeping upon the couch of ignorance. Say: Were He to erase the signs of unity and decree limitation, this would be a manifest truth, and none may say "why" or "wherefore," for the command is what appeareth from His presence and the decree is what He ordaineth, and He is the Strong, the Powerful.

Therefore testify, O Salman, within thyself that in God's treasuries are sciences before a single letter of which the knowledge of none can be mentioned, nor the unity wherewith His servants unify God, nor the highest essences of detachment. But since His mercy hath preceded all creatures, He accepteth from them what He commandeth them in the time of every Messenger and the era of every Prophet, as a grace from His presence unto all created things.

I bear witness that there is none other God but Him. No one hath known Him, nor can any soul attain unto the wonders of His knowledge, nor can any among those in His dominion comprehend Him, if ye be of them that perceive the mysteries of the Cause. Would that there were sanctified doves and detached hearts that might soar with this servant in the atmosphere of this knowledge, by whose proximity the wings of them that are nigh unto God have been consumed. Erelong will God raise up in the earth such servants as will not be held back by the hindrance of them that are shut out, who will soar on the wing of holiness, and journey through the realms of eternity, and enter beneath the pavilion of resplendent glory.

No earthly affair shall occupy them, nor shall the ornaments of the world distract them from the remembrance of God, the Most Exalted, the Almighty, the Glorious. And when they hear the melodies of the Spirit, their eyes overflow with tears, and they rejoice in the Spirit of God, and turn unto the Beauty of ancient holiness. They would not exchange the signs of God for aught else, even were all who are in the heavens and on earth to expend their all. And whenever they hear the melodies of God, they incline toward the homeland of nearness and offer up their souls at every moment. At this point, it behooveth Me to begin mention of that which I intended before, and conclude this remembrance which no mind, however lofty, can comprehend.

Know, O Salman, that We bear witness, in the station of the unity of the Divine Essence, that He is One in His Essence, and hath ever been seated upon the throne of unity and the seat of singleness. There was none with Him, nor shall any be mentioned before Him. He is the Everlasting, the Self-Subsisting, the Mighty, the Gracious. He hath ever existed in the sovereignty of His Essence, and with Him there was neither mention of aught, nor knowledge of any soul, nor unity of any being. And now He is as He was in the eternity of eternities—there is no God but Him, the Peerless, the All-Wise. Far beyond this station is the knowledge of the knowers and the attainment of the attainers, for all else is non-existent before Him, null in His presence, and brought into being by His command. His is the command and the creation, and He is aware of all things. He is God; there is no God but Him, Who hath taken unto Himself no guardian, nor helper, nor partner, nor likeness, nor minister. There is no God but Him, the Mighty, the Powerful, the All-Encompassing.

We further bear witness that He is One in His attributes, and all attributes are severed from His holy court. This is what He hath ordained for Himself, if ye be of them that know. Know thou that the multiplicities of the worlds of attributes and names can never be associated with His Essence, for His attributes, exalted be He, are identical with His Essence, and none shall ever know how this is save Him. There is no God but Him, the Mighty, the Exalted, the Forgiving, the Merciful. All these names and attributes return unto His Prophets and Messengers and chosen ones, for they are the mirrors of His attributes and the dawning-places of His names. Otherwise, He, exalted be He, is hidden in His Essence and attributes, and all these manifest themselves in His Prophets through His most excellent names and most exalted attributes, lest any soul be deprived of the knowledge of the attributes in the heaven of names. This, verily, is a bounty from Him unto all worlds.

The upholder of unity hath, in this station, the right to be convinced that the manifestation of these attributes in God's Messengers is none other than His attributes, exalted be He, such that no difference can be seen between Him and them, except that their attributes appeared by His command and were created by His will. This is the true unity in this station, which We have bestowed upon you through grace, that ye may be of them that are firmly rooted. The knower shall witness nothing, either in the heavens or on earth, except that he seeth God standing over it, and everything testifieth with the tongue of its inner reality that there is no God but Him, the Mighty, the Great. The knower ascendeth unto a station wherein he witnesseth the signs of God's revelation in all things, such that were the lights of this revelation to be withdrawn from contingent beings, nothing would remain in the kingdom. Thereby is it established that He was, and there was nothing else besides Him. Glorified and exalted be He above what these unbelievers say.

Section 2: "The upholder of unity hath the right not…"

The upholder of unity hath the right not to differentiate between the words of God, and to testify by his own essence and self that all verses have been sent down from Him, and whatsoever was revealed unto the Messengers is truth wherein there is no doubt, and hath been detailed from God, the Protector, the Mighty. All religious laws have been detailed from a single point and ordained by God, and unto Him do they return, and there is no difference between them, if ye be of them that are certain. Despite their differences in every age and era, there is no difference among them, for they all appeared through God's command.

And there is no difference in the ages, for they have all appeared through God's Cause, and the Cause is one from all eternity. This is what hath been inscribed by the luminous and holy Pen.

Beware, O believers in the Unity of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine Unity, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers.

Thus do We teach you the ways of knowledge and wisdom, that ye may perchance enter within the pavilions of glory.

All that We have mentioned concerning unity between them, and concerning the gems of oneness and the realities of singleness, pertaineth only to the station of revelation, for they all began from God and will return unto Him, and they judged by His command and spoke by His leave. Therefore the decree of unity is established for them in this station. Thus do We expound the verses unto you that ye may be of those who are certain. However, in the station of distinction, God hath preferred some above others, as the master is preferred above the servants. In this station, behold the station of some as the Point above the letters, and just as the letters are derived from the Point and revolve around it, likewise know thou the ranks of the Prophets. And We bear witness that He Who came unto you by the name of ʿAli is the Point, around which revolve the spirits of the Messengers. Therefore say within thyself: "Blessed be God, the best of creators!"

And We bear witness in the station of deeds that all appeared by His command and were created by His word and were sent forth by His decree, and return to the station which He hath ordained for them. That is God, my Lord and your Lord and the Lord of your forefathers. Can anyone move in the kingdom contrary to what God hath decreed in the Book? Say: Glory be to God! All things move by His command and all return unto Him. There is no God but Him. He taketh what He willeth from whom He willeth and ordaineth for all things what He desireth. He is the All-Powerful, the All-Knowing. There is nothing but His knowledge encompasseth it before its appearance and after its appearance, and He hath ordained for it

what is best for it above all that is in the heavens and the earth. This is what hath been inscribed by the Pen of the Wise, the Ordainer.

Beware, O people of the Bayan, lest ye be confounded regarding the deeds that flow from Him and how He punisheth His sinful servants in the depths of hell. Know ye that the Exalted One hath in truth sent forth the Messengers to bid men to righteousness and piety, to forbid them from transgression and wickedness, and to give them glad tidings of the meeting with God on the Day when light shall shine forth from a seat of transcendent glory. This hath He irrevocably decreed for all the worlds. Through them hath God made known the paths of guidance and error, and hath clarified by the tongue of His Messengers all that He hath willed for them, such that no good thing remaineth unmentioned in a perspicuous Book.

When He had made manifest the truth unto them and had illumined the holy paths and revealed the ways of paradise, He commanded them to do all that would bring them nigh unto these sacred stations and draw them closer to God, the Mighty, the Praised. He forbade them whatsoever would harm them, and thus He raiseth the obedient to the canopy of nearness and casteth down the proud. Then He gave them choice between these two paths after they had gained knowledge and recognition of the ways of guidance and error, and He assisteth them in whatsoever they choose for themselves. This is His justice towards all who dwell in His dominion. Therefore bear thou witness within thyself that God hath never wronged any soul by so much as a grain of mustard seed, nor will He ever do so. He, verily, is the Bestower, the Bountiful, the Generous.

When the paths of truth have been distinguished from falsehood for the servants, and the ways of guidance from error, He prospereth them in whatsoever they desire and His decree floweth according to their wishes. Thus do We expound the verses unto you and impart words of wisdom that your hearts and the hearts of them that are nigh may rejoice therein. Were He, the Exalted One, to withhold His servants from one deed and compel them to another, this would be an injustice on His part. Glorified and exalted is He above wronging any soul by so much as the husk of a date stone. After His power over all things and the flowing of His decree through all things, He assisteth all created things in their deeds after they have recognized light from darkness.

This is of His grace, could ye but perceive with the eye of wisdom the mysteries of His Cause. Whosoever saith other than what We have inspired in thee, or speaketh other than what We have imparted unto thee, is indeed a transgressor by the clear text of the Book. God is quit of him, unless he repenteth and returneth unto God and becometh of them that seek forgiveness. He forgiveth whom He willeth and chastiseth whom He willeth, He giveth unto whom He pleaseth and withholdeth from whom He pleaseth. He shall not be questioned about that which He doeth. In His hand is the kingdom of creation and command, and within His grasp is the empire of the heavens and earth.

He giveth life and causeth death, then causeth death and giveth life, and He, verily, is the Ever-Living Who dieth not. Nothing escapeth His knowledge, His grace encompasseth all created things, His mercy hath preceded all beings, and He knoweth the treachery of hearts and whatsoever appeareth therefrom. There is no God but Him, the All-Knowing, the Mighty, the Ruler, the Kind, the All-Informed.

Then know ye, O concourse of the Bayan, that God hath desired for His servants naught save that which shall turn them toward the most exalted pavilions in the dominion of everlastingness; and He hath ordained for them naught but that which shall deliver them from self and passion, that sovereignty may remain unto His own Self, the True One, and that He may cleanse the earth and all who dwell thereon from the defilement of these idolaters. And We testify, in the station of the oneness of worship, that all things return unto God, the Mighty, the Exalted, the All-Knowing; and that all have appeared from one single Command from the presence of a Wise, an All-Powerful One; and that they began from God and shall return unto Him; and unto Him shall all return.

Unto Him—by God!—ascendeth the pure word; and unto His face do all bow down; and all who are in the heavens and on the earth worship Him. There is no thing but celebrateth His praise and feareth Him through awe of Him. There is none other God but Him, the Mighty, the Self-Subsisting. All necks are bent in submission to His sovereignty, and all hearts are humbled before His command and make mention of His remembrance. He it is Whom every thing hath worshipped, and Whom all that are in the heavens and the earth do worship.

Verily they who have established themselves upon the throne of unity and the seats of singleness bear witness within themselves that whatsoever the servants worship—their Creator—in their hermitages and their mosques, hath been sent down from God and returneth unto Him; for the Object of worship is one, glorified and exalted be He. Verily we are all His worshippers, though the servants be heedless in their worship and forget their Creator. Yet the very acts of worship and the remembrances hasten unto their Creator and their Maker; unto Him do all hasten. And whatsoever ye behold among the religions of the earth, and their worship and their remembrances, all these were set forth in detail from the presence of God in the days of His Messengers and His Envoys; and by His command do all worship. But when they were veiled from the Purpose, and from that which God had ordained for them, they were veiled from that which God had chosen for them in those days wherein the tongue of oneness chanted, in every new and wondrous melody, strains of attraction. When they turned away from God after their waiting, and chose for themselves, the decree of destiny overtook them; and this was in the scrolls of a holy Preserver inscribed.

And We testify at that time that the stations of unity and the degrees of singleness all appeared in the beauty of a new and mighty glory that was manifested in the sixties by the command of God, the Omnipotent, the Wise, the All-Knowing. He it is Who hath ever been one in His Essence, His attributes, and His acts; no likeness hath He, no peer, no adversary. All were created by His command; all stand by His command. None can share with Him in His Cause, nor oppose Him in His judgment. He shall not be asked of what He doeth, and all return unto His presence.

Give ear, then, unto the Day when the crier shall cry forth from the Pole of everlastingness, and the Dove of Hijaz shall sing in the quarter of ʿIraq, and shall summon all unto the Covenant; the gates of Paradise shall, therein, be opened before the faces of all creation. This is a Day after which the darkness of night shall not follow, and the sun itself draweth light therefrom, for it hath been illumined by the lights of a radiant Countenance. By God! then shall there be spread a wondrous carpet of holiness from the presence of God, the Mighty, the Omnipotent, the Inaccessible. Say: By God! it is a Day whereon none

shall bear the throne of thy Lord save His own Self, the True One; and We are witnesses to this. In it shall be unveiled stations wherein unity shall not be named, nor shall the realities of singleness attain, nor shall the loftiest knowledges of the knowers soar in its air, save whomsoever thy Lord willeth. Blessed is he whose eyes are solaced, in this Day, by the meeting with God, the King, the Exalted, the Mighty.

Say, O people of the East and the West: These are melodies that make mention of the letter Ha at the time when they passed through the valley of Sinai, in the Sinai of the spirit—a spot wherein naught is remembered save God, the Mighty, the Subtle. And when I entered it, I took the letter Sin from the valley of the first, for the love that joined the two within the atoms of everlastingness. Thereupon the gathered letters appeared in the worlds of heaven by a command from the presence of God, the Mighty, the Beauteous. Say: This is a City: should the sick enter it, he would be healed and made whole sooner than the name of "when" could pass upon the tongue; and should the kingdom of the Names pass over it, all would become bones, and all would speak of God, in such wise that by a single name thereof all who are in the heavens and the earth would be overturned.

And thou, O Salman, strive with thine own soul that thou mayest enter this City; and if thou canst not enter, then strive with thy spirit, that perchance thou mayest pass about its precincts and the breezes that blow forth from it may waft upon thee. By God! this is better for thee than the dominion of the first and the last. This is My command unto thee and unto those who have ascended unto the seat of a manifest Sovereign.

And when thou enterest the land of a¹¢ad, remember the letter Zay with inviolable remembrances of holiness. Say: Hearken unto that wherewith the Dove of Holiness singeth unto thee at the time when it flieth from air to air of lofty might; and be thou not disturbed thereby, for herein are the secrets of the Cause concealed, if thou be of them that perceive. Put thy trust in God in thine affair; fear no one, and be not of the fearful. This is what We told thee aforetime in preserved and holy Tablets. Turn thy face and thy heart unto God, the King, the Mighty, the Generous. By God! the Call of God shall never cease at any time; it crieth aloud at every moment. Whoso hath purified his ears from the words of men shall hear the Call from the dominion of glory, shall turn aside from none in the kingdom, shall be drawn by the Call of God, and shall return unto a sure and sanctified refuge.

Thus do We remind thee also of the letter Mim with remembrances of a new and mighty glory. And when thou arrivest in the land of Shin, spread forth these Tablets before those who have believed in them, that they may be reminded thereby and be of them that remember. Whoso is reminded thereby—this shall be better for him than all that the hands of power have created in the dominion of manifest might. For therein shall none be witnessed save God alone; and all that is beneath Him hath been created by a single letter thereof, if ye be of them that know.

Thus have We bestowed Our favor upon thee, O Salman, in that We have imparted unto thee the Word of Truth, made plain unto thee the mysteries of unity, and guided thee unto this path whereon the Salsabil floweth from this fountain, and it shall not be exhausted by the everlastingness of God, nor shall it perish throughout eternity of eternities.

Then know, O Salman, that they who have not been adorned with the attributes of unity—the name "believer" shall not truly apply unto them, if ye be of them that discern. The judgment of unity shall not be fulfilled for any by utterance alone. Therefore, O concourse of the Bayan, strive within yourselves that ye may be of them who are adorned with the attributes of God. Whoso hath not wafted upon him the breezes of God and His attributes shall not attain unto this station, nor be numbered among the believers. Thereupon We seal the discourse with the declaration that there is none other God but Him, and that we are all His servants, and unto Him shall all return. Praise be to God, the Lord of the worlds.

BH00295: Madinatu'r-Rida (the City of Radiant Acquiescence)

Section 1: "This is the City of Radiant Acquiescence…"

This is the City of Radiant Acquiescence—enter therein, O concourse of them that are well-pleased, and rejoice in the effulgent lights of God, the Sovereign Protector, the Mighty, the All-Wise

In the Name of Him besides Whom there is none other God, and by our Lord, the Most High, the Most Exalted

This is a mention of God's mercy unto His servant in truth, that he may glory therein before the concourse of the worlds and give thanks unto his Lord at all times for the completion of His favor upon him and upon all them that dwell in the heavens and the earth. This is from a Book wherein is mentioned that which draweth mankind nigh unto the court of manifest holiness, and it beareth witness that there is none other God but Him, and all are His servants and unto Him shall all return.

The likeness of them who hear the melodies of God and then follow them is as the likeness of a light that shineth from the light of God, the Mighty, the Powerful. Thus observe thou from crystal which catcheth fire when it faceth the sun—this is a reminder from Us to them that remember. Say: O concourse of the earth! Were ye to sanctify your souls and your spirits, ye would find them more delicate than crystal, and this is an undoubted truth. And were ye to turn them toward God, your Creator, there would be reflected therein the Word of God, the Supreme, the Ancient, and there would be kindled therein the fire of nearness, whereby your bodies and your frames and all that ye possess would be illumined, such that there would be ignited in the trees of your beings the torches of love, and thereby would be consumed the veils that have come between you and the lights of His countenance. Thus do We teach you the ways of righteousness, that ye may be among them that know.

Say: If there remained in your hearts the slightest trace of attachment to the world and its ornaments, ye would never find the fragrances of eternity from this holy and luminous garment. Therefore follow, O people of the earth, that which God hath commanded you, and dispute not concerning that which He hath ordained in the Book. Then hold fast unto the cord of God, the Almighty, the Mighty, the All-Praised.

This indeed is a tablet wherein the Dove singeth with melodies of eternity and casteth upon you that which is better for you than all that hath been ordained in the kingdoms of the spirit. Therein is guidance and a reminder for them that believe. Thus doth God single out for His mercy whomsoever He pleaseth and sendeth down upon you from the heaven of glory fruits of wondrous glory.

Say: O people of the earth! The lamp of light hath been lit in the glass of holiness and the dwellers of the most exalted Paradise have been illumined thereby. Fear ye God and be not veiled from Him, and be not of them that are veiled. The Ark of God hath been fashioned by the hands of the angels of Paradise; therefore hold fast unto it, O people of the Bayan, for this is better for you than the treasures of the earth and whatsoever precious gems of glory have been stored therein.

The Sun of Beauty hath risen at high noon while ye lie sleeping upon the couch of heedlessness and are deprived of this bounty which the eyes of them that are nigh unto God have never beheld. Fear ye God, then follow the paths of divine good-pleasure in these days of God, the Almighty, the Mighty, the All-Praised. And if ye know not His path, We shall teach you in truth through a letter of that which God hath given Me, that the proof may be complete unto all who dwell in the kingdom.

Know ye that divine good-pleasure hath infinite degrees, and We teach you that which God causeth to flow from My pen, and this sufficeth you above the dominion of the first and the last ones. And for him who desireth to traverse the paths of divine good-pleasure, it behooveth him to be well-pleased with God, his Creator, in whatsoever He hath ordained for him and in whatsoever hath flowed from the Pen of the Most High in truth, and in all that hath been prescribed by Him upon the preserved tablets of holiness, and to be well-pleased with himself—and this is not possible for anyone except after his detachment from all that is in the heavens and the earth, if ye be of them that know. For if man should commit even less than an atom's weight of unseemly deeds, he will not be content within himself.

This is what We have witnessed unto you in truth, that ye may be numbered among the content. And that one should ascend to such a station wherein poison and honey are accounted as one, for all these are ordained by the Omnipotent, the All-Powerful. Should anyone worship God from all eternity, yet harbor in his soul aversion to that which befalleth him of hardship and tribulation, his name shall never be inscribed in the Tablets as among the content by the holy and luminous Pen. For they who proclaim their love for God in their hearts, yet groan when afflictions overtake them in His path—the decree of contentment shall not be attributed unto them. This We impart unto you in truth, that ye may be steadfast in love.

How can one claim to cherish love for God in his heart, yet despise that which descendeth upon him from his Best-Beloved, the All-Wise, the All-Knowing? And that he should be content with the loved ones of God on earth and lower his wing in humility before the believers. For whoso showeth pride toward them that have believed, hath shown pride toward God Himself—God forbid! O ye sincere ones! And whoso is content with God his Lord is content with His servants who have believed in Him and in His signs on the Day whereon all who are in the heavens and on earth were thunderstruck. For the contentment of the servant with his Creator cannot be established save through his contentment with the loved ones of God who have detached themselves from all else and were of them that place their trust in Him.

Await thou the Day when the Trumpet shall be sounded and the Dove shall warble, when the gates of Paradise shall be flung open and God shall come with a wondrous Cause. Then hasten ye unto Him, O people of the Bayan, and tarry not for less than the twinkling of an eye. This is of the essence of contentment—dispute ye not concerning it, O ye who are brought near! Then shall ye discover the breezes of contentment from the holy Dayspring, and the raptures of yearning shall seize you and

transport you to a seat of glorious security. O concourse of the Bayan! Beware lest ye tarry in your own selves or be veiled from the Beauty of God, the Mighty, the Praised. By God! To stand but once in His presence is better than sovereignty over the heavens and earth.

But thou, O wayfarer unto God, rejoice within thyself, for thou hast reached the City of Divine Good-Pleasure and art numbered among those who journey to the sanctified realms. We bear witness at this moment that thou hast soared in the atmosphere of contentment, hast detached thyself from all else, hast drawn nigh unto God, the Mighty, the Bountiful, hast emigrated from thy home and journeyed unto God until thou didst arrive at the spot which the denizens of the eternal pavilions visit at morn and eventide. Blessed art thou and those like thee whom God hath enabled to arrive at the shore of eternity, the crimson sea, and who have heard the melody of God from behind the veils of power, and visited the spot round which circle the Lote-Trees of Sinai, where all who have entered the garment of existence, whether of the ancients or the more recent ones, must remove their sandals.

Know thou that thy love for thy Lord is God's good-pleasure with thee and thy good-pleasure with Him. This is of the law which hath been ordained from the right hand of God's wisdom and will not change with the changing of Prophets nor the renewal of Messengers. Rather, all enjoin the people to this, and this is God's trust in the hearts of the sincere ones, and this sufficeth you above all else. Whoso entereth this flowing law will not abandon a single letter of the Book and will be content only with what God hath been pleased with. Thus do We expound the verses in truth that thou mayest be of the assured ones. When thou hast quickened thy spirit with the melodies of the Dove and renewed the temple of thy inner being with the garment of eternity, return to the House of God in thy land and be of those who, through Our grace, give glad-tidings unto them that rejoice in the Spirit.

Remind them of God's verses and be as the spring breeze unto the people of thy land that they may renew their souls and spirits thereby. This is what We command thee in truth if thou be of them that hearken. Thou shalt not be able to accomplish this unless thou turnest wholly unto God and detachest thyself from all that is in the hands of all created things.

When thou renewest thyself, thou shalt be able to renew the people. This is how the Dove counseleth thee in truth that thou mayest be among the beneficent ones who have been preceded by God's guidance, who have tasted the sweetness of love and have drunk from the springs that have gushed forth from the direction of a mighty throne.

Remember us to all those in thy land who have believed in God and in His signs, as well as those who journeyed towards God and gained admission into the precincts of the court of Him Who is the Almighty, the All-Bountiful. Among them is the letter Kaf, who is the recipient of His unsurpassed mercy. Thus do We make mention of him in this Tablet with the sweet melodies of the pure in heart. Another is the letter Qaf, who journeyed unto the court of God in His days and is reckoned among the righteous. Likewise the letter Ha', who embarked on this journey, hath returned home by Our leave, and is now immersed in the ocean of divine love.

The letter Ra' is yet another one who hearkened to the wondrous melodies of the Nightingale and entered beneath the sheltering shadow of God, the Gracious, the All Knowing. And among them are such

as have left their homes and since returned. We have not mentioned their names, but all have attained a station of grace that is beyond the comprehension of all created things. Erelong will God reveal unto them the fruits of their noble deeds, as they soar into the blessed heaven of holiness on wings of ruby. There are still others who have made this journey in their hearts and whose names were inscribed with the Pen of power upon the spirits of transcendent glory. Soon will God open before their faces the portals of Paradise and they will enter therein in a state of peace and mercy from Our presence and abide there forever in bliss.

Section 2: "By God! Were there to be revealed…"

By God! Were there to be revealed to the peoples of the heavens and earth less than can be numbered of what is ordained for those who journeyed and migrated unto God, all would hasten with their eyes and heads to a holy and wondrous shore. But they are all veiled by what their hands have wrought in God's time and are among the most lost people of evil. Say: O concourse of believers! Be patient in what hath befallen you and be not distressed by the adversities and hardships that have touched you, for God shall soon recompense the patient ones. The world and its people shall pass away and all shall return to their abode in the Fire, with no escape from God's vengeance, the Subduer, the Conquering, the Mighty, the Powerful.

Say: O people of the earth! Do ye not witness the changes in dominion and the transformations of the earth, such that no moment passeth but most affairs are altered therein? By what thing, then, are your hearts and souls assured? Woe unto you for what ye have wrought in your vain life! Ye have turned to your own selves and turned away from Him Who created you and sustained you and was more merciful to you than any who showeth mercy. Say: By God! Ye are but as travelers in the shade of a tree which must needs vanish. Be not assured by it and by that which perisheth, but be assured by that which perisheth not and endureth through the endurance of God, the Everlasting, the Eternal, the Mighty.

Say: Have ye found your mornings like unto your nights, or your youth like unto your old age? All this is a reminder to you, O concourse of Muslims. The differences in all things have been ordained only to remind you of the passing of your own selves, that ye may not turn unto them nor be among those who cling. Cling ye to the cord of God, then hold fast to the handle of the Bayan—this is what hath been ordained for you by a mighty and potent Finger. Thus have We taught you the gems of knowledge, acquainted you with the wonders of wisdom, imparted to you the realities of understanding, and shown you the ways of Paradise, that your hearts and the hearts of the mystics might find assurance thereby.

Praise be to God, the Lord of the worlds, and mercy be upon you, O people of the Bayan. Now do I love to detach Myself from all mention and call upon my Lord with melodies that draw unto them the hearts of the believers.

Glorified art Thou, O my God! Send down upon Thy loved ones that which will bring comfort to their hearts and tranquility to their souls, that they may remember Thee openly as they remember Thee in secret. This is easy for Thy all-encompassing power. Then raise, O my Beloved, the standards of Thy victory and triumph over the people of Thy realm, that these scattered ones who are dispersed throughout Thy lands and countries may gather beneath the shade of Thy loving-kindness. They find no

shelter save in Thee, no refuge except in Thee, and no sanctuary but from Thee. Gather them beneath the tree of Thy loving care, then honor them with Thy grace. Verily Thou art the Most Generous of the generous.

Thou knowest, O my Beloved, how Thine enemies have dealt with Thy loved ones, seizing from them all that Thou hadst bestowed upon them through Thy bounty, and inflicting upon them what no ear hath ever heard before. No land remaineth but their blood hath been shed therein, no wood but their bodies have been burned thereby. How many little ones, O my God, are left without elders, how many mothers cry out for their sons, how many sons weep for their fathers. Thou hast recorded all this and art witness thereto.

Thou seest, O my God, how oppression hath encompassed Thy lands and realms, such that no trace of justice can be found, and all have followed the evil ones. The matter hath nearly reached such a state that Thy name and signs would be erased from the earth. All have taken gods besides Thee, and Thou art indeed the All-Knowing, the All-Informed. The darkness of heedlessness hath encompassed all the people of Thy earth to such an extent that when any of Thy servants mention Thy name, they mock him. This hath burned my heart and the hearts of the sincere ones.

By Thy glory, O my Beloved, I find none among Thy servants upon Thy path, nor do I perceive from them the fragrance of Thy love. All have taken the world as their protector, save those who have turned unto Thee and were of those who return. Every day, O my God, I associate with the people and find them heedless of Thee, turning to every face except Thy luminous countenance, and to every city save the cities of Thy mighty dominion, as though Thou hadst not created them nor provided for them. Thus have we found the matter among these unbelievers.

Abasement hath reached such a degree that Thy loved ones cannot mention Thee, and if they wish to read Thy words, they must hide in their places. This hath caused the hearts of the lovers to bleed. O my God, if Thou shouldst accept these conditions for Thyself, then alas for Thy chosen ones in Thy land, how they must hear from Thy enemies that which beseemeth not Thy station! Would that they were all blind and could not see, deaf and could not hear that which is unworthy of Thy luminous beauty.

By Thy glory, if Thou leavest them in this state, the signs of Thy sovereignty in Thy realm will cease to exist, the pillars of Thy government in Thy land will be demolished, and Thy name and trace will be erased among all creation. Therefore, O my God and my Beloved, grant them no respite after these matters. Send down upon them that which will turn them toward Thee. Then remove this youth who hath risen against Thee completely, and those who follow him in his desires, that Thy holy land may be purified from these unbelievers. Indeed, O my God, I know that Thou hast willed this in all Thy days, but it hath not come to pass due to the manifestation of Thy wisdom, and this is the evident truth.

Therefore, O my God, send down upon him from Thy firm decrees and Thine irrevocable ordinances that which no predestination can avert nor any whim can alter. Then, O my Beloved, inscribe this upon tablets of preserved glory and a wise and holy Book wherein erasure shall not enter and the decree of expungement shall never return, but rather wherein matters are fixed by the pen of a mighty and

powerful decree. Then ordain thereafter, O my God, that which is best for Thy servants—and in Thy hand is all good—for verily Thou art the Judge, the Arbiter, the All-Knowing, the Bestower, the Wise.

How long, O my God, wilt Thou forbear with the enemies of Thy Self? By Thy glory! In judgement they have reached such a state that Thy servants have come to doubt Thy wondrous power, nay, they have become certain of its absence, after my certainty that Thou art powerful over all things and that Thou art the most powerful of the powerful.

Thou knowest that my anguish is not for myself nor for the abasement of those who love Thee, but rather when I witness that all have turned away from Thee and Thy beauty, and have made Thy signs an object of mockery. Therefore is my heart consumed, my inner being lamenteth, and mine eyes weep. Thou knowest what is within my soul, and Thou art encompassing over all things. Therefore, O my Beloved, forgive me and my transgressions which I have committed before Thee, for my very mention of Thee is a sin that nothing in earth or heaven can equal. Then forgive my parents, my loved ones, my kindred and my relatives, for verily Thou art the Most Merciful of the merciful. Then forgive the one who hastened unto Thee and arrived before Thee, then his parents, and take them not to task, O my Beloved, for their transgressions and sins, and have mercy upon them and pardon them, for verily Thou art the Most Merciful of the merciful and the Most Generous of the generous.

Volume 029: Middle Baghdad Period (1856–1860) (5 of 7)

BH00064: Hurufat-i-'Alin (=Kalimat-i-'Uliya; the Exalted Letters)

Introduction

This section was written in the hour of affliction for the Most Exalted Letters; yet in these days it was, for my own sake, set apart. Thereupon certain seekers demanded that an explanation and commentary be penned in the Persian tongue; therefore was it committed to writing, and from the gems of the words it became manifest and plain. But since a word-for-word rendering possessed not, in its original nature, any comeliness, whatsoever flowed from the Pen was set down and inscribed. Though the possessors of insight, from a single letter thereof, are able to deduce the whole realities of meanings, from the subtleties of the spirit and the divine significances, yet because there are some whose abode is the world of human nature and whose eye of objection is open, it is fitting that this exposition and clarification be inscribed at the head and forefront of these pages.

He is He

Arabic

Glorified art Thou, O my God! How shall the pen bestir itself, and how shall the ink flow, after the gentle breezes of loving-kindness have been stayed, and the Sun of Thy decree hath shone forth from the horizon of Thy irrevocable judgment; after the sword of affliction hath leaped from the scabbard of fate, and the heaven of sorrows hath been upraised; and from the clouds of Thy doom the spears of sedition and the arrows of vengeance have descended—so grievously that the stars of joy have been eclipsed in

the hearts of Thy loved ones, and the measures of gladness have vanished from the breasts of Thine elect? Calamities have followed one upon another, until they have attained unto such a pass that none can bear them, nor can any soul endure to draw nigh unto them; wherefore the doors of hope have been shut fast, the breezes of faithfulness have been cut off, and the fragrances of dissolution have been stirred. By Thy might! the pen weepeth, the ink crieth aloud; the tablet hath been thunderstruck, bodies have trembled, and the pillars have been overthrown. Alas, alas, for that which hath been decreed and irrevocably concluded! And this is of Thy primal solicitude.

Persian

Sanctified and all-glorious art Thou, O my Lord! How can the Pen move, and how can the ink flow, after the breezes of Thy mercy have been stayed, the subtle intimations of Thy loving-kindness have set, the sun of abasement and humiliation hath arisen, the sword of tribulation hath been drawn from its sheath, the heaven of sorrow hath been uplifted, and from the clouds of might the arrows and spears of sedition and vengeance have poured down—so fiercely that the signs and stars of joy have vanished from hearts, the measures of gladness have been effaced from the breasts of this age, the gates of hope have been shut fast, the favouring breath of the morning wind hath been cut off from the garden of fidelity, and the raging blasts of extinction have blown upon the Tree of everlastingness. The Pen is busy with lamentation, the ink renowned for its cry and wailing, the Tablet bewildered by this tumult, and the very essence of understanding seething from the tasting of this anguish and pain; while the nightingale of the unseen, in this melodious chant, crieth: “Woe, woe, for that which hath appeared and been made manifest!” And this is naught but of Thy hidden mercies, O my Lord.

Arabic

And Thou it is Who didst kindle the lamp of love within the niche of Thy loving-kindness, and didst nurture it with the oil of knowledge and wisdom, until it shone forth and shed its radiance; and through its light the splendors of Thine oneness dawned within the niche of the might of Thy sovereignty, and the pillars of the House of Thine eternity were made firm within the gardens of the sanctity of Thy inmost Being. Thou didst guard it with the glass of Thy bounty and the crystal of Thy mercy, that no befouling winds might blow upon it. After this, Thou didst clothe it in the robe of Thy generosity and Thy compassion, and didst manifest it forth, from the kingdom of Thine attributes, upon the temple of Thy names.

But when its creation was consummated and its nature refined, the winds of extinction blew upon it, and the gentle breaths of everlastingness were cut off from it, until its life was taken away, its niche was shattered, and its lights were quenched. Alas, alas, for that which hath been decreed and irrevocably concluded! And this is of Thine other decrees.

Persian

And Thou art He, O my Lord, Who hast kindled the candle of Thy mercy and the lamps of Thy guidance within the sanctuaries of Thy loving-kindness and Thy bountiful favor, and hast reared them with the oils of Thy knowledge and Thy wisdom, until, through their radiance, the lights of guidance were illumined in the chambers of Thy glory; and by them the splendors of Thine oneness were made manifest from the

luminaries of Thy grandeur and sovereignty. Thou didst shield it from the fierce, extinguishing winds, that it might remain guarded beneath the shadows of Thy mercy; and thereafter Thou didst attire it with the vestures of Thine abiding gifts, and didst reveal it from the kingdom of attributes in the temple of a name among Thy names.

But when its creation was consummated and its nature made fair, there blew upon it the contrary winds of extinction, and the doors of everlastingness were barred against it, until its brightness was quenched, its lantern was broken, its abode left void, and its light consumed. Wherefore, alas! alas! for that which hath been decreed and made manifest! And this is of Thine irrevocable command, O my Lord.

Arabic

How shall I, O my God, make mention of the wondrous subtleties of Thy handiwork and the mysteries of Thy wisdom, seeing that Thou hast created, from the essences of Thy bounties, that pearl-like water, and hast caused it to flow forth from the loins of fathers, conveying it from loin to loin, until it came to rest in the back of one among Thy servants? Then didst Thou cause this delicate and limpid water to descend into the shell of a handmaid among Thy handmaids, and didst foster it therein by the hands of Thy hidden Purpose and the gentle ministrations of Thy compassion, and didst order it by the ordinances of Thy wisdom, until Thou didst fashion it within the womb of the mother in the form of honor and with the most comely proportion.

Thereafter didst Thou bring it forth; Thou didst nurse it, didst bestow Thy favors upon it, didst feed it and give it drink, didst ennoble it, exalt it, sustain it, and cause it to grow, until Thou didst lead it to that goal which in Thy creation hath no goal, and to that height which in Thy dominion hath no end—so that Thou didst cause it to ascend unto the heaven of Thy Cause and the atmosphere of the sanctity of Thy mighty glory, and didst bring it to the ladders of journeys in Thy presence; Thou didst sever it from every direction, and didst turn it back from Thee unto Thee, until it entered in upon Thee and came to abide through Thee.

Yet, O my God, when it had entered in upon Thee, Thou didst strip its body, for Thou didst desire none but it; Thou didst take away its garments, for Thou didst will none beside it; and Thou didst cause it to dwell in a house wherein was neither companion nor helper, neither associate nor intimate, neither lamp nor couch. And it remained therein—poor, destitute, alone, and seeking refuge. Alas, alas! for thereby the breezes of honor were cut off from the border of everlastingness; the dove of the Cause was wearied of the melodies of faithfulness; existence was rent asunder, and over its temple were torn the saffron robes; the maidens of heaven cast ashes upon their faces; and the eyes of majesty, in the inner recesses of contingent being, wept tears of crimson. Alas, alas! That which was decreed hath been irrevocably accomplished, and this is of Thy most grievous afflictions.

Persian

How shall I, O my Beloved and my Heart's Desire, make mention of Thy consummate wisdom, as revealed in the ever-fresh manifestations of Thy creative power, and of the mysteries of Thy sovereignty and Thy providence—mysteries that have been veiled from the sight of eyes and sanctified beyond the grasp of

minds? For Thou didst create, from the very essences of Thy bounties, a subtle and luminous water; Thou didst cause it to flow through hallowed loins, and didst transfer it from loins unto loins and from abode unto abode, until it was brought to its term and made to settle in the back of one among Thy servants. Then didst Thou cause it to descend from his back into the shell of one of Thy handmaids, and didst nurture it by Thine inward hands and the delicate breathings of Thy bounty and mercy, until Thou didst fashion it in the mother's womb upon the temple of honor and greatness, and didst adorn it with the fairest of forms.

From pure fountains didst Thou give it suck, and by Thy perfect might didst Thou guard it, until it waxed strong beneath the shelter of Thy mercy and dwelt in the domains of Thy dominion. It tasted of the wines of Thy munificence and drank of the springs of Thy favor, until it entered the garden of recognition and found repose in the retreat of certitude; it walked in the gardens of nearness and vision, and paced the carpet of reunion and disclosure, until it was honored with the glory of Thy presence and was sustained by the wine of abiding life. It plucked the fruit of nearness from the tree of union, and drank the limpid water from the fountain of beauty; it apprehended the pure draughts of divine knowledge from the peerless Countenance of the Eternal One. It traversed the realms of love, and passed along the perilous paths of patience and search, until it entered upon Thee, returned unto Thee, turned back to Thee, and came to abide at the Pole of the placeless realm, facing Thy Beauty.

At that hour the sea of Thy decree surged, and the fierce winds were stirred in the air of Thy trials. Then didst Thou strip his body and abase his frame, and didst lodge him in a house wherein no carpet was spread and no lamp made ready; wherein was neither companion to keep him company, nor friend and intimate with whom he might find solace. Wherefore, alas, alas! the tokens of joy were shut up, the nightingale of manifestation was silenced, the very essence of existence rent its garments asunder, the maid of Paradise cast black dust upon her head, and from the fountains of power the rivers of abasement were made to flow. Alas, alas, for that which hath appeared and been made manifest! This, verily, is of Thy grievous afflictions, O my Lord.

Arabic

Glorified art Thou, O my God! After Thou hadst caused him to ascend unto the arenas of the "He is"—the throne of abiding life—and to the effacement of self and subsistence through the Most Exalted Light upon the rafters of the primal beginning; after his attainment unto Thee and his knowledge of himself; after he had proclaimed Thy light and beheld Thy beauty—then didst Thou give him to drink from the wondrous, limpid springs, from the gems of Thy hidden knowledge; Thou didst array him in the mantle of guidance, and didst cause him to quaff from the cups of godliness, until he heard the melody of the Dove within the very center of the Cloud, and stood before the Most Great Vision, and arose within the Sanctuary of Majesty, and clung unto the Yellow Cord in the Crimson Spot; until, through his inmost being, he became independent by Thee, and through his very self endured by Thee; he witnessed with his eye that which he witnessed, and knew with his heart that which he knew; and he ascended wholly unto that station which none shall ever precede in love for Thee, in contentment with Thy decree, and in submission to Thy trial.

And he remained in that most exalted condition and that most glorious, most faithful rank, until Thou didst breathe upon him from the breathings of Thy decree and the winds of Thy affliction, and didst take from him all that Thou hadst bestowed through Thy bounty—so that his feet were withheld from walking, his hands from grasping, his sight from beholding Thy beauty, his hearing from hearkening to Thy melodies, his heart from discerning the sites of Thy unity, and his inmost soul from certitude in the manifestations of Thy singleness. Nor wert Thou content with this, until Thou didst strip from him the robes of Thy solicitude, and didst cast him down from the palaces of glory to the dust of abasement, and from the treasuries of riches to the lurking-place of poverty; and he came to dwell in the belly of the earth—alone, a stranger, naked, bereft, forsaken. Alas, alas, for that which hath been decreed and irrevocably accomplished! And this is of Thy greatest calamity.

Persian

(A marvel, indeed, is this: that after his entrance into the garden of everlastingness, after he had drained the cups of abiding life, and had soared in the heaven of abiding life, and attained the retreats of abiding life, and reached a station wherein naught was witnessed save abiding life, and nothing existed save the pure footsteps of the Cause—lo, the hosts of extinction encompassed him from every side, until they seized him. Ponder this, O people of the Bayan, for fifty thousand years, if ye be of them that are firmly grounded in the knowledge of God! Nay, by my Lord! ye shall not comprehend it, though ye were to reflect from everlasting to everlasting.)

Pure and sanctified art Thou, O my Desire! After Thou hadst exalted him unto the stations of the glory of Paradise, and caused him to enter the gardens of holy immortality—so that the gates of extinction were never again opened before him—until he was consumed from self and abided through Thy abiding; until he entered the garden of reunion, and drank from the fountain of beauty, and perceived the gems of knowledge and the unmingled essences of wisdom from the hidden springs; until he was arrayed in the garments of guidance, and tasted of the cups of godliness, and heard the melodies of the Dove of God from the harps and lutes of the Everlasting; until he cut himself off from all besides Thee, joined himself unto Thy presence, and laid down the head of submission in the deserts of Thy nearness—until, at last, in the wildernesses of search, he yielded up his life.

Then didst Thou take from him that which Thou hadst bestowed upon him, until his feet were held back from walking, his hands fell from motion, his eyes were veiled from beholding the beauty, and his ears were forbidden to hear Thy utterance. Thou didst strip from him the robes of Thy mercy, until he lay naked and bare upon the dust; he passed from the lofty palaces of glory to the dwelling of abasement, and from the high degrees of riches to the land of poverty, and remained within the midst of the earth—alone, a stranger, solitary, destitute. Wherefore, alas, alas, for that which hath appeared and been made manifest! And this is of Thy great afflictions, O my Lord.

Arabic

And Thou it is Who didst plant a goodly tree in a blessed and delicate soil, and didst cause it to drink the camphor-water from the springs of Thy Manifestation. Thou didst rear it by the sovereign might of Thy dominion, and didst guard it by the hands of Thy power, until it rose and was exalted; and Thou didst

make its root firm in the earth of Thy Will, through a name among Thy names, and its branch in the heaven of Thy Purpose. Thus did it become established and uplifted, and was made possessed of lofty boughs and upraised branches, a strong and mighty tree, with great and unassailable limbs. Upon its boughs did the spirits of the glory of Thine own Being alight, and upon its branches did the doves of the sanctity of Thine eternity find rest; cages of light were hung thereon, and within them were birds of glory singing, and doves of holiness warbling—each of them making mention of God, their Lord, with wondrous tongue in melodies, and with steadfast word upon the branches. By their strains the hearts of the sincere were enraptured, and the souls of the near ones found tranquillity.

But when it had attained unto the loftiest of its stations, the lightnings of Thy wrath and the tempests of Thy tribulation seized it, until its branches were broken, its leaves turned yellow, its fruits fell, its cages were shattered, and its birds took flight—until it collapsed altogether, root and branch, as though it had never been planted, nor created, nor made manifest, nor risen, nor been exalted. Alas, alas! That which was decreed hath been irrevocably accomplished, and this is by the all-compelling power of Thy most great sovereignty.

Persian

And Thou, O my Lord, didst plant a fair and tender tree in a blessed and fruitful soil, and didst nurture it with the hands of Thy loving-kindness and Thy care, and didst guard it in the shelter of Thy power and Thy prevailing might, until its branches were upraised and its boughs brought forth fruit; until its root was firmly established in the earth of recognition, and its branch was lifted up unto the heaven of Thy knowledge and wisdom. Upon its leaves did the spirits of the holiness of Thy solicitude alight, and upon its boughs the lights of the glory of Thy munificence found repose; and upon its branches dwelt the birds of attraction and longing, and the nightingales of love and rapture—whereat the souls of the sanctified and the spirits of the near ones were confounded by the Hijazi chants, the ʿIraqi melodies, and the holy strains of God, and were delivered from the confines of existence.

But when its appointed term was fulfilled, the lightnings of Thy wrath encompassed it, in such wise that its boughs were broken, its leaves turned yellow, its fruits were scattered, its cages were overthrown, its birds flew away, and it fell upon the face of the earth as though it had never been created, nor made manifest, nor borne fruit. Wherefore, alas, alas, for that which hath been decreed and made manifest! And this is of the manifestations of Thy sovereignty, O my Lord.

Arabic

Thou art He Who didst send down the ordinance of power from the heaven of glory, and by Thy leave the decree of judgment shone forth, irrevocably confirmed, in the kingdom of primal beginning, that the Spot of Majesty might be established upon pillars of well-wrought iron, firm and skilfully fashioned. Thou didst level it with the dust of Thy solicitude from the Paradise of Thine eternity; Thou didst rear it upon four foundations, fashioned from the temples of the glory of Thine oneness; Thou didst adorn it with the suns of Thy self-subsistence, and didst broider it with the purest gold of Thy mercy. Thou didst cause its gates to be embellished with the red ruby in Thy Name, the Most Exalted, the Most High; and its wall to be inlaid with the pearls of Thine exalted attributes in Thy Most Great, Most Glorious remembrance; and

Thou didst make its roof and its throne of moist, most limpid diamond, in the most perfect, the most ancient, the most faithful commemoration. Glory be to God—its Creator, its Originator, its Manifestor, and its Ordainer!

And after it had attained its end and appeared in the fairest of its forms, it remained until its appointed time was fulfilled. Then did the heaven of Thy affliction rise up in the realm of Thy overpowering might, and the angels of Thy wrath uttered over it the word of Thy chastisement; whereupon the very foundations of the house were shaken, until its pillars fell, its thrones were cast down, its gates were shattered, its walls were effaced, and its very signs were blotted out—as though it had never been built upon Thy earth, nor raised in Thy dominions, nor made manifest in Thy lands. Its dust was scattered, its remembrance forgotten, and its traces erased. Alas, alas! That which was decreed hath been irrevocably accomplished. Yet praise be unto Thee for Thy most exalted and wondrous ordaining, and unto Thee be thanksgiving for the sweetness of Thy most comely judgment.

Persian

And Thou, O my Possessor and my Hope, didst send down from the kingdom of Thy glory the firm decree of judgment, and from the pavilions of Thy power the irrevocable ordinance of destiny, for the raising of a House wherein agitated souls might abide, and in whose precincts detached minds might find repose. Thou didst build it of pure and hallowed dust, from one atom whereof were created the exalted realities and the hearts of the sanctified; and upon the divine foundations didst Thou establish its pillars. Thou didst adorn it with suns rising from the horizon of beauty, and didst broider it with purest gold. Its gates Thou didst embellish with a wondrous ruby, created from the very essence of Being; and its walls Thou didst inlay with steadfast pearls that had appeared from the subtle depths of the sea of oneness. And when its edifice was completed, its signs made manifest, and its tokens clearly shown, Thou didst command that all who moved in the heavens of Thy power and coursed in the airs of Thy glory should circle round about it, should visit its dust, and should turn toward its gates. Rejected was he that tarried, and accepted was he that hastened unto it.

But when its appointed time was fulfilled and its dispensation ended, the clouds of tribulation rose from the east of Thy might and wrath, and the angels of vengeance spoke a single word, whereat a trembling seized the foundations of the House—so that its pillars were overthrown, its roofs fell in upon it, and its very signs were effaced, as though it had never been built nor raised. So complete was its obliteration that its name was forgotten, its dust scattered, and its traces utterly blotted out. Wherefore, alas, alas, for that which hath appeared and been made manifest! This is of the wondrous marvels of Thine exalted decrees, O my Master; and I render Thee praise for the beauty of Thy sweet judgment, O my Lord.

Arabic

By Thy might, O my God! I complain not unto Thee of that which hath befallen from Thy presence and hath been sent down from Thy court. Nay, I rather beseech Thy forgiveness for whatsoever I have mentioned, recounted, and uttered of my transgressions—transgressions that can testify to naught save my heedlessness of Thy remembrance and my turning away from the gardens of Thy nearness. For I have recognized the seats of Thy wisdom, and have been made aware of the ordinances of the glory of Thy

Lordship, and have attained assured conviction that, through the sovereignty of Thy grace, Thou wilt never deal with Thy servants save in a manner befitting the majesty of Thy glory and consonant with the wonders of Thy bounties. Nor hath the decree of return issued from the horizon of Thy power and the dominion of Thy will, except that it might lead Thy servants unto the goal of Thy favor, and unto the utmost degrees of Thy generosity and Thy effulgent grace.

And I know that he who hath ascended unto Thee and come to abide with Thee hath risen to the heavens of the glory of Thine eternity, hath dwelt within the precincts of the sanctity of Thy Lordship, and hath settled upon the seat of honor at the dawning of the lights of Thy beauty; he hath lain in the cradle of abiding life at the manifestation of the glory of Thy Divinity. Methinks, even at this moment, I behold him flying on the two wings of glory in the atmosphere of the holiness of Thy mercy, moving through the cities of the spirit of Thine oneness, drinking from the cups of reunion and meeting with Thee, and nourished by the bounties of nearness and union with Thee. How blessed that spirit, through that most glorious honor and that greatest solicitude! Yet inasmuch as Thou hast hidden from Thy creatures that which Thou hast unveiled unto Thy servant, grievous hath the ordinance of separation become to the people, hard to endure hath appeared to the lowly the manifestation of severance from the horizon of divorce, and bitter to Thy loved ones hath been the apparition of extinction within the temples of abiding life.

Therefore hath there descended upon Thy loved ones that which none can number, which no soul can compass, which no heart can sustain, and which no mind can bear—among them this calamity that hath been sent down, and this affliction that hath come to pass, whereby livers have been consumed, servants set aflame, and cities thrown into turmoil. No eye remaineth that hath not wept, no head that hath not been made bare, no soul that hath not been confounded, no heart that hath not been troubled, no light that hath not been darkened, no spirit that hath not been severed, and no joy that hath not been transformed. Alas, alas, for that which hath been decreed and irrevocably accomplished! And this is of Thy ordinance inscribed in the Crimson Tree.

Persian

By Thy might and Thy glory, O my Lord, my Guide, and my Well-Beloved! I complain not unto Thee of that which hath befallen from Thy presence and hath appeared from Thy side. Nay rather, the heads of them that love Thee yearn for Thy strong nooses, and the necks of them that seek Thy countenance await Thy keen-edged swords; and breasts illumined by attraction and longing lie in wait for the poisoned arrows. For, in the sight of true lovers, deadly poisons are sweeter than the wine of life, and slaying wounds purer than the most delicate and stainless draught. Perish, then, the soul that doth not lay down its life in the path of Thy love; and lost be the being that doth not bow its head in quest of reunion with Thee; and dead be the heart that is not quickened by Thy remembrance; and far removed the frame that is not, with all its being, a seeker after nearness unto Thee, and tasteth not the hardships of the wilderness of love.

Yet, O my Master, I turn back in repentance from that wherein I have been occupied, in the sanctified court of Thy holiness, by these words—words that have proceeded from naught save the heedlessness of this servant of the stations of nearness and reunion. For whoso attaineth unto Thee is cut off from all besides Thee; and whoso passeth beyond Thee is busied with aught other than Thee. Woe, then, unto

him who hath severed himself from Thee and cleaved unto another, who remaineth bewildered in the valley of self, and dieth, deprived of the City of abiding life and everlasting existence.

By Thy might and Thy majesty, O my Lord! I behold the friends and confidants of Thy Ka'bih of reunion, and the intoxicated ones of the wine of Thy beauty, rejoicing in the marvels of Thy decree, and glad in the afflictions that descend from Thee—though they be sheer wrath, or pure indignation. For this wrath is the possessor of all grace, and this anger the sovereign of all loving-kindness; this poison is the quickener of souls; the dominion of glory circleth round this abasement, and the kingdom of riches seeketh this poverty.

And Thou, O my Lord, hast caused this bird to return from its dusky body to the realm of meanings; nourished with spiritual sustenance, and favored with the gifts of the Everlasting; it hath returned unto Thee and entered in upon Thee, hath leaped to the rafters of Thy holiness, and found repose in the precincts of Thy mercy; it hath taken up its seat upon the throne of honor, and flieth in the airs of the glory of the spirit, drinking of the wine of reunion with Thine oneness, and quaffing the draughts of meeting with Thy self-subsisting Lordship. But since, through Thy consummate wisdom, Thou hast veiled these stations behind the curtains of Thy power, grievous hath the ordinance of separation become unto Thy servants; hard is the decree of divorce in their eyes; souls are seized with anguish at the thought thereof, and minds are smitten with terror at the sight of it.

Among those foreordained afflictions and those manifest yet hidden calamities is this wondrous sorrow and this new tribulation, whereby livers have been consumed, the realities of servants set aflame, and the people of the lands thrown into turmoil. No eye remaineth but hath wept blood; no heart endureth but hath tasted the cup of pain; exalted heads have been left bare and uncovered; even patient souls have cried out in grief; hearts have been troubled, lights have grown dim and dark, spirits have been cut off from their abodes, and joy hath been transformed in its assemblies. Alas, alas, for that which hath appeared and been made manifest! And this is of Thy decrees made firm in the Tree of Thy Manifestation, O my Lord.

Arabic

Verily Thou, O my God, my Beloved, and my Hope, knowest that calamities have risen from the horizon of Thy decree, have encompassed all contingent being and whatsoever is therein, and have prevailed over all worlds and whatever pertaineth unto them. Yet hast Thou, in these days, singled them out for two holy Countenances, and hast called the first by the name of her whom Thou didst choose, and hast made her the Mother of all created things; and the other by the name of her whom Thou didst elect above the women of the world.

Upon them, at that time, Thou didst send down affliction, when neither had a mother to rend her garments, or to cast ashes upon her head, or to share their sorrow, or to weep for that which had befallen them, or to bare her head at the descent of that which descended upon them; nor had they companions to comfort them and withhold them from their tears, nor associates to dry the tears upon their cheeks, nor spotless maidens to veil their tresses, nor tender-hearted ones to still their trembling, or to lament in their calamities, or to stain their hands, or to comb their hair after their mourning.

Therefore, O my God, since Thou hast decreed by Thy command that which Thou hast decreed, and hast irrevocably accomplished by Thy judgment that which Thou hast accomplished, do Thou honor them, and clothe them in garments of silk and shining robes, through the word of magnification, that their eyes may be solaced by the wonders of Thy mercy, and their sorrow be transmuted into the jewels of Thy joy, and into the lights of the Light in the dawning-place of Thy Sinai. Then cause them to hear the melodies of Thine identity from the Lote-Tree of the glory of Thine eternity, and the Tree of the sanctity of Thine oneness—those strains at the hearing whereof minds are thunderstruck, souls are stirred at their appearing, and spirits are drawn heavenward at their manifestation.

Then bestow upon them the fruits of the Tree of Thy Lordship, and cause them to taste the wine of life from the springs of Thy self-subsistence. Then bring them down into the river of Thy nearness and the city of reunion with Thee, and cause them to dwell within the precincts of Thy mercy, beneath the shade of the garden of Thy meeting and Thy union. Then pour out upon them patience from Thy presence; then make them, and those who were with them, to rely wholly upon Thee, to be severed from all beside Thee, to be occupied with Thy remembrance, to find solace in Thy Name, to long for Thy beauty, to hasten unto reunion and meeting with Thee, to be sustained from the cup of Thy bounty, to circle round Thy Self, to rest in the cradle of Thy nearness, to soar in the heaven of Thy love, to walk in the lands of Thy good-pleasure, to run toward the retreats of Thy lights, to seek the beauty of Thy decree, to be content at the descent of Thy trials, patient in Thee and satisfied with Thee—so that their eyes may be expectant of the wonders of Thy mercy, and their hearts lie in wait for the revelation of Thy loving-kindness; for they have taken none as Lord but Thee, no beloved save Thee, and no goal other than Thee.

And I beseech Thee by Him whom Thou hast manifested aforetime and wilt manifest hereafter, that Thou wilt not deprive them and Thy servants of the sanctuary of Thy majesty, nor turn them away from the gates of the city into whose court have descended all who are in the heavens and on the earth, and have stood at its door—yet entered it none save those whom Thou hast singled out by Thy bounty, whom Thou hast made mirrors of Thy Self and manifestations of Thy Essence, the dawning-places of Thy glory, the daysprings of Thy holiness, the sunsets of Thy Spirit, the treasuries of Thy revelation, the repositories of Thy light, the seas of Thy knowledge, and the billows of Thy wisdom. Thus, indeed, Thou hast ever been powerful to do what Thou desirest, and sovereign over what Thou willest; and Thou art, verily, the Almighty, the Self-Subsisting.

Then, O my God, cause this guest who hath entered in upon Thee to ascend above that which Thou hast caused him to ascend by Thy bounty, that he may enter the domes of grandeur behind the pavilions of oneness, in the neighborhood of Thy Most Glorious Name and Thy Most Exalted Essence, beside the Furthermost Tree, the Garden of Refuge, and Thy most sublime Spirit—so that the fragrances of holiness may lay hold upon him from the Primal Point, the Most Exalted Center, and the Most Sweet Essence; that he may revolve around His beauty, circle His sanctuary of majesty, and visit the light of His attributes in the Ka'bah of His names. Then clothe him in robes of joy, that thereby he may rejoice in the concourse of manifestation, and may hear the melodies of nearness from the Tree of camphor, that the White Dove may sing, in the accents of attraction, upon this Crimson Leaf, and upon all trees, with the voice of the Almighty, from this kindled flame, from this fire—testifying that there is none other God but Him, the

King, the All-Powerful, the Mighty, the Compelling; and that He, verily, is God, the Mighty, the Guardian, the All-Subduing.

And then shall the utterance be sealed with the words: “Praise be unto God, the Incomparable, the All-Powerful.” And Thou wilt, O my God, accomplish that which Thou desirest; and this is of Thy most perfect, most ancient, most faithful bestowal.

Persian

Verily, Thou, O my Beloved, beholdest how calamities and afflictions have arisen from the dawning-place of Thy decree, how the rains of Thy wrath have begun to pour down from every side, and how the winds of sorrow have been set in motion. How many countless lives have been offered up in the path of the Friend, and how many renowned heads have been lifted upon the gallows! In no instant hath repose been granted, and in no night hath ease been vouchsafed. The noose of Thy love hath bound the heads of them that know Thee, and the arrow of Thy affection hath wearied the hearts of them that adore Thee.

Fourteen years have passed wherein tranquility hath been cut off and the gates of comfort shut fast. They have reaped no delight from the blessings of the kingdom, nor have they inhaled any breeze of the mercy of the Spirit. At one time have they been afflicted with abasement in prison; at another have they been hidden in the wilderness of separation. From every homeland have they been rejected, from every land cast out, and from every rest deprived. How many strong cords have been severed, and how many firm bonds have been cut asunder! Of every portion have they been left portionless, and of every share deprived. The bounties of realms have been turned into the scourges of perils; the Sun of the Daysprings of Divinity hath been concealed in the sunsets of obscurity; the lamp of Lordship hath been hidden within the glass of breasts; the eternal Fire hath remained veiled within the tree of the mystery; the pearl of self-subsistence hath been stored within the shell of the unseen; and the Daystar of Godhead hath been enshrined within the veil of holiness.

How, then, can the pen trace aught, or utterance venture a step? And Thou, O my Lord and my Master, art aware of what hath befallen this servant, and of what hath descended upon him: in no moment hath he rested in a sure abode, nor for any time been established upon a seat of honor. Save the blood of the heart hath he not drunk as water, and save a piece of liver hath he not been nourished as food. At one time was he a captive in the hands of the unbelievers, journeying from city to city; at another, a companion of fetters and chains—especially in these days, when he hath become the target of the arrows of two contending factions and the object of vengeance for both parties.

Unto friends my abasement is glory and my sorrow their joy; and unto enemies my very being is a burning rancor within their hearts. How many hatreds have been hidden in breasts, and how many rancors concealed within hearts! From the outward prison have I come forth, yet have I been imprisoned in the jail of the souls of the idolaters. The darts of suspicion rain down from every direction, and the swords of envy pour from all sides like a driving shower. Yet, notwithstanding all these afflictions and tribulations and these grievous, well-compacted calamities, there remaineth hope that I shall not be withheld from service, nor shall the foot of steadfastness slip, but that eyes shall fix upon Thy path and stand firm in Thy service.

At this hour, when tears flow from the eyes and crimson blood courses from my heart, I cry unto Thee, beseeching Thee to make my sorrowful heart heedless of all save Thee, and wholly occupied with Thee, that it may be cut off from all else and bound fast unto Thee. For he that is bound to Thee shall never be loosed, and he whom Thou hast accepted shall never be rejected. He is a sovereign though he be judged by men; victorious though no soul aid him; beloved though he be spurned.

At this hour shall the torch of unity be kindled, and the mirror of singleness proclaim the mystery of detachment; and the Iraqi reed-pipe, in Hijazi strain, shall chant: "All things perish save His Face." For the hands of the knowers are shortened, while Thou art enthroned in the lofty retreat of glory; the hearts of lovers are troubled, whilst Thou, in perfect independence, art established upon the treasury of exaltation. How can imagination find a path, that it might soar in that boundless heaven? How can thought attain entrance, that it might set foot upon the court of the holy annihilation? The vain imaginings of men are but dust; and how shall dark, troubled dust reach the hem of Thy purified holiness, or a limited gaze draw nigh unto Thy radiant Countenance? From everlasting Thou hast been unknown, though Thou art more manifest than any manifestation; and for evermore wilt Thou remain concealed, though within all things Thou art more renowned than the thing itself. This is Thy hiddenness in Thy open revelation, and Thy manifestation in Thy mysteries.

Yea, O my Beloved, not every breast is capable of Thy love, nor every heart worthy of Thy affection. Thy love is a blazing fire, and the bodies of men are dry fuel; what stability can fuel retain in the nearness of fire, save that Thine ancient providence step forth, and raise the banner of "coolness and peace," that the Pen of power may inscribe upon the shining tablet of the heart the love of Thee? And this is of Thy ancient grace; Thou bestowest it upon whomsoever Thou willest of Thy servants.

By Thy might, O Lord! all these afflictions are sweeter than every honey, and more pleasant than every spirit; for the seekers of the Ka'bah of reunion, until they pass beyond the bounds of glory, cannot rejoice in the dawning of beauty; and until they drink of the cup of effacement, they shall not enter the river of abiding life. Until they clothe themselves with the garment of poverty in the path of Thy good-pleasure, they shall not be honored with the lofty mantle of riches; until they are made sick with the pain of love, they shall not attain the abode of healing; until they pass beyond the earthly homeland, they shall not ascend unto the holy homeland of God; until they die in the wilderness of everlasting search, they shall not be endowed with the eternal, abiding life; until they find refuge in the land of abasement, they shall not discover the path to the heaven of glory; until they taste the poison of separation, they shall not be sustained by the honey of abiding; and until they traverse the deserts of distance and exile, they shall not find rest in the cities of nearness and reunion.

Though, O my Lord, afflictions have encompassed all Thy loved ones, yet in these days have they been singled out for two of Thy handmaids—one called by the name of aḥawwa, and the other by the name of Maryam. This most great calamity descended at a time when these Thy handmaids had no mother to rend her garment, to cast black dust upon her head, and to weep over the grief that had fallen upon them; nor had they companions to dry their faces of tears, to veil their hair from the darkening dust; nor tender-hearted ones to soothe their sorrow and bring gladness to their hearts; nor consolers to befriend them, and after the affliction to stain their hands with henna and to comb their tresses. They had drunk

of blood-red wine, and had been nourished with the bread of grief; and Thou, O my Lord, hast decreed what Thou didst will, and hast caused the irrevocable ordinance of destiny to run its course according to Thy desire.

Therefore, O my Beloved, clothe them in the garments of patience and long-suffering, and in the raiment of mercy and forbearance, that their eyes may be illumined by Thy ever-new mercies, and their hearts be stilled by Thine immeasurable loving-kindness. Cause them to enter the rivers of nearness and the cities of reunion; lodge these homeless ones in the precincts of Thy mercy, beneath the pleasant shades of Thy forgiveness and Thy pardon. Give rest to these agitated souls in Thy sanctified gatherings; cause these thirsty ones to taste of the hidden waters of Kawthar and of the treasured wine of life. Breathe upon them the breezes of the Yemen of Thy love, and bring them into the cities of the abiding companionship of Thy presence, that they may be far removed from all beside Thee and drawn nigh unto Thee; that they may be occupied with Thy remembrance and gladdened by Thy mention; that they may plant the tree of Thy love in the shining earth of the heart and water it with the waters of Thy passion, until its stature be uplifted and its branches bear fruit—until they become steadfast and upright in Thy love; until they walk in the land of Thy good-pleasure, settle in the cradles of Thy nearness, traverse the deserts of Thy union, soar in the heavens of meeting with Thee, pass beyond the limitations of separation, be admitted to the gatherings of unity, and be ennobled, through the breathings of singleness, in the realm of detachment—so that they may close their eyes to all and open them to Thee, flee from all and enter in upon Thee.

Then, O my Lord, bestow Thy favor upon them, and upon this new guest who hath entered in upon Thee—beyond all that hath been mentioned and all that hath been left unsaid, and beyond whatever is sanctified and exalted above both these conditions. Ere long wilt Thou grant that whereunto Thou wast invoked. This is of Thy perfect solicitude which hath outstripped all created things, O my Lord.

BH00031: Suriy-i-Nush

Section 1: “This is the Surih of Counsel for whosoever…”

This is the Surih of Counsel for whosoever seeketh counsel from God, the All-Powerful, the All-Protecting, the Self-Subsisting.

In the Name of God, the Most High, the Most Great, the All-Powerful, the Mighty, the Best-Beloved.

Glorified be He Who hath sent down the verses in truth unto the Prophets and Messengers, and Who now sendeth them down according to how people act in the religion of God. Therein is that which informeth them of the path of God, and wherein He hath detailed all things as guidance and a reminder for those who, by God’s leave, shall enter the Paradise of the All-Highest, and He guideth them along the ways of deliverance and bringeth them unto the holy shore in the presence of God, the All-Protecting, the Mighty, the Self-Subsisting.

O Letter Jim! Hear what the Dove of the Cause imparts unto thee in these days wherein the people of hatred and unbelief have gathered against Him without leave or authority from God, the Mighty, the

Beloved. They desire to expel Him from the land even as they expelled Him before. Thus do We impart unto thee from the mysteries of the Cause, if ye be of them that are informed of the mysteries in the days of God.

Know thou that We have remembered thee before and now remember thee with verses that cut off the spirits of them that have disbelieved, yet give life to the believers who soar in the atmosphere of nearness and remember God with their inner and outer tongues. These are they who are nourished by the fruits of the Tree of the Spirit at all times, who think not evil of God, who speak not except by His leave—He the Supreme, the Holy—and when questioned about anything, speak not save after His permission. This is how We teach thee the ways of righteousness, that perchance the people may remember in the days of their Lord.

We have sent no Messenger except with clear signs, yet all were mocked by them. Among them was Adam, whom We sent with truth and settled in the heart of Paradise, in a valley unreached by those near unto God. We taught him all names and showed him the mysteries of the Cause, then sheltered him in the shade of the Tree of Paradise, if ye but knew. We commanded him to eat of all that his soul desired, yet forbade him the Tree of the Spirit—this is a hidden mystery concealed. This Tree sprang from the pure Spirit, and none should approach it save God, the Supreme, the Mighty, the Manifest.

When We found his desire thinner than a hair, We caused him to descend from Paradise and placed him on earth among those who traverse its paths. Then We informed him of a matter and awakened him to what he had done. Thereupon he lamented within himself for seventy thousand years, then fell prostrate upon the dust for seventy thousand years. Then he raised his head and cried:

> "Glory be unto Thee! There is no God but Thee. Have mercy upon me and take me not to task for what my hands have wrought. Verily Thou art the Forgiver of all things, the Merciful, the Mighty, the Feared. Forgive me, O my Beloved, for what I did before Thee, for Thou didst settle me in a station sanctified from all save Thee, yet I occupied myself with my own desires and grew heedless of Thy remembrance. Turn unto me through Thy grace and mercy, for Thou art the Truth, the Knower of the unseen."

Then We sent down upon him the rains of mercy, cleansed him with the tears of his eyes, purified him from all defilement, and made him of those who soar in the holy atmosphere. Thereafter We chose him in truth, made him a Prophet, and sent him to those who dwelt on earth to command them to justice and forbid them from oppression. This is what hath been inscribed by the Pen of Glory on hidden tablets of glory.

He said: "O people! I am God's servant. God hath chosen me for His Cause and made me a sign from Him unto you, if ye would but know. Fear God, O people of the earth, and spread not corruption therein. Seek grace from God, the Supreme, the Beloved. Take none as your protector save Him, and commit not in your own land what God hath forbidden you through the tongue of His chosen one, that perchance ye may be gathered before God on the Day of Resurrection." Yet they turned away from him, rejected His signs, and said: "We shall not follow thee unless thou bringest us another sign." Thus did they turn away from Him and were among those who were dead within their own veils. Then after Him We chose His son

and made him a sign from Us, and sent him to his people that men might turn their faces toward the countenance of God. But when he came to them with clear signs, they turned away from him and were of those who in all eternity had turned away from the Beauty's face.

And when days had passed and nights had gone by, We sent Noah with truth and clothed him in the garment of the Spirit, making him a sign for those who desired to be guided. But when he came to them with Paran of fire and lights of the Spirit, they turned away from him, ascribed partners to God, the Supreme, the Beloved, and said: "Thou art not sent, nor hast thou been guided by God's lights. Rather, thou art of those who lie upon the earth, and thou art naught but a deceiving impostor." They sought to slay him, but We preserved him from those who would ascribe partners to God. When matters grew severe for him, he performed ablutions with holy waters and sat before God in beloved humility, desiring to call down affliction upon them.

Then We sent down to him the angels of heaven that he might be among those who show mercy, and they descended upon him and said: "O Noah, deal not with them as they have dealt with thee. Have mercy upon them and take them not to task for their rebellion, for they are weak upon the earth and poor in the kingdom, possessing neither death nor life nor resurrection for themselves. Be patient in God's Cause, for He shall fully reward those who are patient and who trust in their Lord. This is the first affliction to descend upon the earth, so be patient with their tyranny and persecution. God shall reward thee with the recompense of those who are patient in His good-pleasure."

And Noah arose from his place and desisted from what he had intended. Thereafter he called them unto God, the Supreme, the Beloved. Thus did Our mercy precede all things and Our grace encompass all who are in the heavens and earth, would ye but ponder the mysteries of the Cause. Years passed in succession, yet his people were not guided by God's guidance and were of those who in all eternity were not to be guided. The melodies of God moved them not, but only increased them in rebellion and unbelief, until Noah despaired of them and desired to call down affliction upon them and render them as scattered dust. Then We sent angels from another heaven who said:

> "O Noah, be not the first cause of earth's affliction. Have mercy upon God's servants and overlook them and their misdeeds, that they may be guided by God's lights and then by His signs."

So be patient in the Cause, then be steadfast, and be as an iron mountain in the Cause of God, the Supreme, the Beloved.

And he was patient thereafter until a time and season had passed that none knoweth save God, as honored servants do testify. Yet they believed him not in aught, nor did they arise from the graves of their desires, nor were they gathered after the trumpet was blown, and thus were they veiled within their own shrouds. Then did God call unto him from behind the veils: "None of thy people will believe except those who have already believed, and grieve not for what they do." When he heard the call of God, his soul was stirred with longing and he raised his hands, saying: "O my Lord! Leave not these people upon the earth." We answered his prayer and commanded him to build the Ark. When the Ark of the Spirit was completed through the Most Great Word, We said: "O Noah! Embark therein those of thy kindred for whom the

decree hath already gone forth, those who excel in the religion of God." Then did We cause the clouds of wrath to rain down showers of heedlessness, and We drowned all who were on earth save those who were embarked upon the Ark of the Spirit.

Then after him We sent Hud, and made him a prophet unto the East and the West, and strengthened him with a command from Our presence, and made him of those who would enter the Egypt of the Spirit. He said:

> "O people! Fear God and act not as those before you acted, for verily I fear for you the punishment of an appointed day."

But they denied him and turned away from what had come to them from God, the Protector, the Self-Subsisting, until We seized them for their sin and made them a reminder for those who would remember.

Then after that We sent Salih, and We set right his cause and commanded him to bid the servants to pure justice and to remind them of the days of God, the Mighty, the Beloved. He said: "O people! Believe in Him Who created you and sustained you, then caused you to die and gave you life, if ye be men of understanding. Turn not to the world and its ornaments, and fear God and transgress not His bounds. Have mercy on your own selves and exceed not the command of God, the Protector, the Beloved." They said: "O Salih! We will not worship thy God, nor will we follow thee in thy words. Desist from what thou sayest, or we will surely stone thee and slay thee."

And thus were they among those who transgressed in the religion of God. Salih said: "O people! This is God's she-camel that grazeth in the holy land and giveth you to drink of the milk of wisdom. She will not harm you in aught. Fear God and touch her not with evil intent, nor follow your desires, if ye be men of knowledge." But Satan whispered in their breasts and they rebelled against God, the Protector, the Mighty, the Self-Subsisting, and persisted in their transgression until they hamstrung the she-camel without cause or guilt. Then did We seize them for their unbelief and for what they had earned.

And after him We sent Abraham with the truth, and chose him from among Our servants, and made him a sign unto those who sought to attain the courts of glory. He said: "O people! Fear ye God and believe in Him, and ascribe not partners unto Him on earth, and be not of those who turn aside from the signs of God. Be not heedless of your own selves, but turn ye unto the realms of the spirit, if ye be endued with perception, that perchance the breaths of holiness may waft over you and guide you to the shore of oneness, and cause you to hearken unto the wisdom of God, the Almighty, the Glorious, the Best-Beloved." They said: "We shall not follow thee, O Abraham, in thy Cause, nor shall we forsake our gods.

Ask thy God to send down upon us that which thou hast promised us." Thus did they speak and mock him every day and at all times. They sought to slay him, as though they had made the signs of God an object of derision, and they opposed the evidences and proofs of God, and were of those who were far removed from the shore of this grace. Until the matter reached such a pass that one of Our servants, in whose breast the fire of unbelief was kindled, and who was among those who were dead in the shrouds of their own selves, gathered the people and said: "I desire to slay Abraham or burn him with the torment of fire."

And thus did they plot until they lit the fire of unbelief and seized Abraham and cast him into the fire, cleaving steadfastly to their own idols. Thereupon We made the fire for him coolness and peace and a spirit and a mercy, and thus did We preserve him and thus do We preserve those who show patience in tribulation.

Then after that We sent forth Moses with signs of a Glorious Beloved and clear proofs of an irrevocable Command, and We brought him to the sacred shore in the Spot of Paradise, and We sheltered him on the Sinai of the Command and the Horeb of the Spirit. Then We called unto him from behind seventy thousand veils from the Lote-Tree of Eternity in the Crimson Sea of Grandeur: "O Moses! Verily, I am God, thy Lord and the Lord of thy fathers, Ishmael and Isaac and Jacob. This is My Beauty which We have unveiled to thee; behold then what thou dost see." And thereby did We bestow Our favor upon thee and perfect Our blessing unto thee.

Then draw thou near unto this Fire that perchance the people may be enkindled with the fire of love in the days of God. Then We assisted him with a rod from the Command and made his hand Our hand and caused him to shine forth with the truth. Then We made him a brilliant light for those who behold with the vision of God. Then We commanded him to remind them of My days after a time wherein the veils would be consumed by a power from Us and the Countenance of the Spirit would come in clouds of light with a name sublime, if ye be of those who perceive. Go thou unto Pharaoh and his chiefs, then guide them with the lights of holiness and inform them of the days wherein all shall be present in the holy presence, that they may follow the command of their Lord and be guided by the fire of God and turn toward the shore of grace in the presence of God, the Supreme, the Beloved.

And he went in unto Pharaoh and said: "Fear God and follow not thy desire, and be not of those who are not guided by the lights of God. Verily I have come unto thee from the dawning-place of the Spirit with a Sinai from the Command, so follow the command of thy Lord and be not of those who are not enkindled with the fire of God. O people! Cling not to the cords of the ungodly but hold fast to the cord of God if ye perceive within your souls. Arise from the couches of heedlessness, then give thanks unto God in His days. This is what We announce unto you in truth if ye but know." Pharaoh said: "Who is thy Lord, O Moses?"

He said: "He Who created me and sent me with authority from His presence, if ye be of those who are certain—He Who created thee and provided for thee and gave thee of the treasures of dominion and granted thee sovereignty that thou mightest follow His command and be of those who walk in the good-pleasure of the Spirit." But Pharaoh remembered not any of the reminder and believed not in God for the twinkling of an eye. Then We drowned him and his chiefs in the sea of pride and made them a lesson for those who would succeed them in the earth and would ponder the signs of God.

Section 2: "And when his days were ended, We sent…"

And when his days were ended, We sent the Spirit with the Spirit and We named him Jesus in the kingdom of earth, if ye but know. And We purified him from all that is abhorrent and caused him to hear the melodies of the Dove and We attracted him through a grace from the unseen and purified him with holy and beloved water and We breathed into him from the essence of the Spirit and We clothed him

with the robes of prophethood and We chose him from among the servants and made him a sign for those who were created from the Word of God before and after and would be created. And We loved him in the Concourse on High before all who are on earth were created from aged clay.

And We commanded all who are in the heavens and earth by His command and We took from everything a covenant concerning Him, and this is what was inscribed in the Tablets of the Spirit with musk-scented ink. And We raised him up through the breaths of holiness and made him a sign for those who rejoice in the paradise of glory. And We commanded him to bestow upon all created things a drop from the surging oceans of the blazing sea wherewith We had, in truth, favored him—a matter none can comprehend save Our own Self, and which hath been preserved from time immemorial within the sanctuaries of might.

And when the Temple of the Word was completed in its inner essence, he proclaimed: "O people! Fear God and follow not the promptings of your evil selves. And fear ye the Day when ye shall all return unto God, your Lord. I call you only unto God and give you the glad tidings of the days wherein the Dove shall warble upon the branches of the Divine Lote-Tree, if ye be of them that can hear—the Day when God shall manifest His Cause and speak unto you through the tongue of ʿAli, the Well-Beloved. This is the Day for which the holy beings have yearned, and none hath attained unto it save they who have detached themselves from all things besides God.

O people! Make ye ready to meet God in His days, for this shall profit you more than all whereupon the sun doth shine, if ye be of them that are certain. O people! This is the Book of God—believe in it and pervert it not in what ye have been commanded in truth, if ye be of them that know. Man liveth not by bread alone, but by every word that proceedeth from the mouth of God, the Powerful, the Mighty, the All-Compelling, the Holy. O people! Hearken unto what We impart unto you of words of wisdom, and cast not the Book of God behind your backs, but respond to the Call of the Spirit, then kindle your lamps with this Light of Truth.

O people! We ask of you no recompense, nor reward, nor thanks. My reward is with Him Who created Me and sent Me forth with truth, and made Me a sovereign over you that I might draw you nigh unto the holy court and guide you to the realms of glory, if ye desire to enter therein.

But none among them believed, nor did they turn unto this resplendent and hidden Countenance. Among the people were those who denounced him, those who turned away from him, those who disputed with him in falsehood, and those who mocked him, until the earth grew strait for him such that no safe place remained wherein he might dwell. Thus did We encompass his affairs and reveal it unto thee from a holy and irrevocable Pen. When Our help came in truth, We did aid him with hosts ye could not see, and raised him to the heaven of holiness, and severed the hands of the infidels from the hem of his robe. Thus do We deal with those who show patience in Our good-pleasure.

And thus do We impart unto thee from the mysteries of the Cause concerning what the hands of men have wrought aforetime, even as they work this day. Thereby know thou from the precedents of the past what was decreed for the Prophets and Messengers, that thou mayest be endowed with insight in the matter of thy Faith and be of them that shall enter the abode of peace.

The days and nights rolled on until Muhammad was raised up with the truth, and We caused Him to shine forth from the horizon of Batha like the dawning of the Sun of eternity upon a city of translucent crystal that gleamed and glowed, whereby the Holy Yathrib and the exalted Batha were illumined, did ye but know. Then did We raise up the clouds of bounty and caused the rain of grace from the Beloved to pour upon the cities of purity, that there might grow in sanctified hearts the plant of hidden knowledge. Through His presence We caused the doves of grace to warble, renewed the religions, and manifested all things with the adorning of spring in holy and impenetrable seasons.

He said: "O people! Believe in God Who created you and sustained you, then thank Him for His favors bestowed upon you, and be not of those who deny God's blessings. O people! I am but a bearer of glad tidings and a warner. I bring you glad tidings of God's good pleasure and warn you of the Day when ye shall be raised from dust and questioned about what ye acquired in your vain life, and shall be recompensed for what ye did. O people! I speak not from desire—it is but revelation sent down to me that there is no God but He, the Mighty, the Powerful, the All-Praised. O people! This is my path, so follow it and follow not those who commit indecency within themselves and do what God hath forbidden them, and are immersed in their selfish desires. O people! I ask nothing from you, and my reward is only with Him Who sent me with the truth. Do not differ in God's religion, and follow not false divines, and be not of those who hope not for the meeting with God, the Mighty, the Supreme, the Self-Subsisting.

O people! Deprive not yourselves and your souls, but hasten to the paths of holiness on this Shore which none entereth save those who walk in the good pleasure of the Spirit. O people! Know ye the worth of these days, for the eyes of eternity have never witnessed their like nor fallen upon them. Fear God and transgress not against His Messengers." They said: "Thou art but like one of us, and we will not follow thee in thy cause, and we see no excellence in thee, and thou art but a man bewitched." His people turned away from Him, and among them were those who said "This is naught but a man who hath forged a lie against God," and among them were those who said "This is naught but a madman," and among them were those who said "Then cause pieces of heaven to fall upon us, or bring us angels, or cause a spring to gush forth from the earth, or show us treasures of red gold already minted."

He said: "O people! I am but a man like unto you. I deliver unto you the messages of God and speak not a word of my own accord, and God is witness between me and you. Fear God and let not the world deceive you with its ornaments and embellishments. Hold fast to the cord of God and transgress not His command. We command you only what I was commanded by God, and to this testify the atoms of all created things, would ye but hear with the ear of the spirit.

O people! These are God's verses sent down to you—by what proof after them will ye believe? God hath ordained no proof in all creation greater than the verses, and these are of His verses. Fear God and be not proud before His proof. This is that which nothing in earth can resist nor can any in the heavens rival, would ye but perceive with God's sight in His days." They said: "We will never believe in thee, nor in Him Who sent thee. Thou art but one who wishes to turn us away from that which our fathers worshipped." Thus did they recognize Him, and saw in Him none other than one of those who fabricate lies against God. And whenever We counseled them with the counsel of truth, they turned not unto it, until the fire of waywardness increased within their souls. They gathered together to slay Him, and consulted with the

divines of the age, and thus did they scheme in God's religion. We delivered Him through the truth, exalted His Cause, and established the signs, despite those who sought superiority in the earth.

Announce unto My servants concerning Him Who came with the truth in the name of Ali, and dawned from the horizon of holiness with the lights of the glory of the Beloved, and from Whose right hand flowed the rivers of the Spirit in wondrous hidden knowledge. He said:

> "O people! The clouds of wisdom have been lifted up, and God hath come with His Cause—this is what ye were promised in all the Tablets. Fear God, then hasten unto Me. O people! I am the son of your Prophet. I have come to you with verses at which the mystics marvel, and this is from God's proof and His evidence—reject it not through your conjectures, but be fair within your souls. This is from God's law which He hath ordained for you in truth, if ye be of those who are certain. O people! By God, I desire naught but to reform your religions in all wherein ye differ today. O people! These are from the breezes of the Spirit which blow upon you and transform you from mortal death to eternal life, if ye but turn unto it. O people! The tree of knowledge hath borne fruit in this eternal Lote-Tree, and the Primal Point hath expounded, and the Word of God, the Sovereign, the Self-Subsisting, hath been fulfilled. O people! Beauty hath been unveiled, and the veils have been lifted, and the Dove hath warbled, and the sacred Mount hath been illumined, and all within the heavens and earth have been enlightened, if ye but witness with the eye of the spirit."

They said: "We see thee not upon the truth, and we find not in thy days what we were promised in the books of our fathers, and we shall not follow thee even if thou shouldst bring every sign." He said: "O concourse! Fear ye God and look unto that which God hath made an enduring proof and a steadfast evidence for all who are in the heavens and on earth, if ye but recognize it. O people! All that ye await and have heard from your fathers and your divines is established through the verses, and these are from the holy verses that have filled all who are in the heavens and earth, as ye witness. If ye be not certain of the verses, then by what thing do ye find assurance in your religion today, and whereby do ye seek proof? The world and all that is in it and upon it shall perish, and ye shall be brought into the holy presence before God. O people! Let not ornate words prevent you from what ye have heard from your divines, and confuse not the matter for yourselves, and heed My counsel and the counsel of God—deny it not."

The more He mentioned the remembrance of God, the more they increased in rebellion, until all the divines pronounced judgment against Him, save those who had understood the ways of God, the Mighty, the Beloved. The matter reached such a pass that they gathered together to slay Him, until they suspended Him in the air and the hosts of unbelief fired upon Him the bullets of hateful oppression, and they pierced the body of Him Whom the Holy Spirit serveth, and Whose footsteps the denizens of the Supreme Paradise visit. They fettered His body which was served by the Holy Spirit, while the denizens of the Supreme Paradise and dwellers of the celestial realm visited the dust of His feet and sought blessings from His sandals. At this did the eyes of the unseen weep in the pavilions of eternity, the pillars of the Divine Throne were shaken, the essences of being trembled, and the Tree was watered by His luminous blood that was shed. God shall soon reveal the mystery of this Tree and raise it up in truth, and shall sing:

> "Verily I am God, there is no God but Me. All My servants were created for My Cause and all act by My command."

This We have written for Our own Self in truth—that We shall elevate those who were oppressed in the earth and abase those who wax proud. We have sent no Messenger, Prophet or Guardian but these transgressors opposed them, as you witness today how these evildoers continue to object. The people in no age turned away except after their learned ones turned away and grew proud before God, denying His signs. Whenever they turned away, those who followed their desires also turned away. None believed except those granted holy insight, whose hearts God tested for faith, giving them to drink from sealed cups of holiness whose seal was of spiritual musk—these are they who are intoxicated with the wine of certitude from this cup. These are they upon whom the angels of Paradise shower blessings in the Garden of Immortality, rejoicing at every moment in God's joy.

We have sent no Prophet but the clergy rejected him, exulting in their own knowledge just as today they rejoice in their learning. Say: O concourse of divines! Do you worship an idol of your own making while forsaking He Who created you and taught you what you knew not? O people of the earth! Reflect on the deeds of these transgressors, on what they earned before and all they continue to earn and pursue this day.

Say: If this One Who has come to you with clear signs is not from God, as you claim from your seats today, then by what proof do you establish the truth of He Whom We sent before named Muhammad? Consider this within yourselves, O people of hatred, and be fair! Say: Do you rely on anything other than what We revealed aforetime to Muhammad of manifest and mighty signs? Say: O ignorant ones! If you depend on other than what was revealed to him from God, the Supreme, the Self-Subsisting, then bring your proof if you be fair in your souls or truthful in your claims. And if you have no evidence or proof save what was revealed of verses from the heaven of glory and love, then why do you not believe in He Who has come to you with clear signs that have filled the East and West of the earth, by which all in the heavens and earth were thunderstruck, except those who were drawn to God's signs?

Nay, by Him Who holds my soul in His hand! These transgressors are they who believed not in God's Manifestations and denied them after their souls were convinced, turning away from meeting God though they were all promised this in every tablet and hoped for it day and night.

But when the promise came to them, they turned away and grew proud, doubting the meeting with their Creator and turning back on their heels until they pronounced judgment against God and ruled against the Manifestations of His Cause with whatever power they possessed. No Messenger was ever slain except by their leave. They rebelled against God in His days and transgressed beyond bounds against God, yet they perceived it not. Look then upon those who were on earth claiming faith for themselves, as though they turned to dust and turned away from the Lord of Lords, devoted to the idols of their own selves and desires. They take pride in those who claimed naught on earth save servitude to God, the True One, yet they fabricate lies against God their Lord. They traverse the wilderness until they reach the spot wherein is buried a name among names, yet they pass by its Creator on His earth and perceive it not.

Section 3: "Among them is one [Mirza Yahya] who was…"

Among them is one [Mirza Yahya] who was named servant to this Name from which branched forth the oceans of names, as witnessed by the dwellers of the pavilion of eternity and behind them this hidden and luminous Pen. This is he from whose unbelief Satan himself flees, and from whose fire are consumed the hearts of those who have detached themselves from all save God and placed their trust in their Lord. He believed not in God for the twinkling of an eye. This is he in whose soul Satan whispered until he became heedless of the remembrance of his Lord and was expelled from the holy presence of the Beloved. This is he who taught Cain to slay his brother, and who was among those who showed pride at the beginning against God, the Protector, the Self-Subsisting. There is no unbelief, oppression, or wickedness but that it began with this wretched one and shall return to him, if you possess divine insight. The angels of Paradise in the most exalted company point to him with their fingers and tell one another:

> "This is he who showed pride against God from time immemorial and opposed the Prophets and Messengers. Know him then and curse him, if you but knew."

Therefore did God make him, despite himself, a servant to the letters of His Self, such that he repairs the wall associated with them while having passed judgment against them, glorying in this yet perceiving it not. Thus does God seize those who soar on the wings of passion in this atmosphere.

Say: Woe upon you, O swine, for what your hands have wrought, drawing your sword against the countenance of God and showing pride against God, the Protector, the Mighty, the Holy. You imagine yourself among those who serve the family of God in their entirety, yet you know not of your sin which you committed in this vain life—a sin unequaled by aught in the heavens and earth, nor by all that was or ever shall be. You think you build their edifices and lay their foundations. Nay, by Him Who holds my soul in His hand! You have not built but rather destroyed the foundation of the House and demolished its pillars and obliterated its traces. The Tongue of the Unseen in the heaven of glory bears witness to this, yet the people do not perceive.

You are the one who passed judgment against the Master of the House and its foundation, showing no shame before God, your Lord and the Lord of all things. You think you build it up, but this is an transgression from your wicked soul against God, the Mighty, the Beloved. Ask him, O people of the earth—do you not say that God has forbidden in His true Book that you wrongfully consume the wealth of others? Yet you hold back not from disobeying His commandments. And this is a transgression from thy wicked self against God, the Mighty, the Beloved.

Ask of Him, O concourse of the earth! Do ye not say that God hath forbidden in His Book of Truth that ye take the wealth of people unjustly? Yet from His commandments ye turn not away in shame. How doth he who hath transgressed against God take the wealth of people unjustly, when his oppression is more manifest than the sun in the midst of heaven? Then with these [ill-gotten gains] ye build houses. We bear witness that the Owner of the House is innocent of you and your deeds, and curseth you for what your hands have wrought, were ye to reflect upon the mysteries of the Cause.

We have heard that this accursed one boasteth in assemblies of his arrogance against God. Say: Men before thee have boasted likewise, and now they all cry out in the fire, finding for themselves neither helper nor supporter. Whenever they cry for sweet water, they are given naught but the vengeance of God wherewith He chastiseth those who have disbelieved. And thou shalt surely return to thy place in the fire wherein the idolaters are tormented.

Say: By God, O thou who associateth partners with God, who turneth away from His signs, and who denieth His bounties, the denizens of the lowest depths of the fire flee from the fire of thy self and seek refuge with God from thee and from thy evil, and at all times they curse thee and those who follow thee. Say: Hath not God forbidden you to turn unto those who have oppressed and disbelieved, in His true words "Lean not toward those who do wrong, lest the fire touch you"? By what proof do ye boast of this transgressing libertine who committeth in his own self all that God hath forbidden and abandoneth all that He hath commanded, as ye yourselves witness from his deeds?

Yet despite this ye draw nigh unto him, magnify him, show him reverence, praise him in your gatherings, aid him in his cause, and then unto him in your affairs ye turn. And this is the mystery of what was sent down aforetime unto Muhammad the Arabian in words of preserved glory: "For all is there a goal toward which he turneth" and "Evil women are for evil men." This is the evil one who hath drawn nigh unto falsehood and believed in tyranny and disbelieved in God, and was of those who showed arrogance toward God their Lord.

These ones pay no heed to what they have done and to their oppression in the days of God, yet they disbelieve in and curse those who oppressed and turned away before them, while they perceive not what they say, and they curse none but themselves, and their deeds give lie to their words in all that their hands have wrought. These are they who have disbelieved in God after having known Him before, even as they disbelieve today. Thus have We related unto thee from the true stories in these Tablets, and We have set forth all things in detail, as a guidance and mercy from Us to people who fear God, that thou mayest know all that hath befallen God's trusted ones and His ambassadors in former ages, lest thy feet and the feet of those who pass along the Path should slip.

When at that time the Dove of the Cause was impassioned by the melodies of eternity and was attracted by the cooings of the Mystic Dove, it arose from the paradise of nearness and hovered between earth and heaven, and soared with holy wings in the atmosphere of this air, calling out in the atoms of utterance to the divines who appeared before or would appear thereafter until the Day wherein God shall come with His Cause and determine the measure of all things by His word "Be! and it is." And He counseleth them and adviseth them with counsel that is better for them than the kingdom of the hereafter and the former life and than all that they know, that they should not place their trust in their learning, nor in their deeds, nor in all that whereby they were wont to judge.

O concourse of divines in the Bayan! Let not your learning withhold you from your Creator. When ye hear the call of God, cast aside what ye possess and hasten with your inner sight to the court of holiness. Sanctify your souls and your spirits from all that ye have known and learned aforetime, lest aught should prevent you from God, your Creator, that perchance ye may be seated in the holy presence before God. For all these are veils and allusions that stand between you and the recognition of God, the All-Powerful,

the Mighty, the Self-Subsisting. Purify the mirror of your hearts on this Day, that perchance nothing may prevent you from entering the sanctuary of God, the Almighty, the Best-Beloved.

Verily, if the mirror be covered with the dust of self and passion, no images and forms shall be reflected therein. Thus do ye witness in the mirrors of your hearts. Fear God, O ye divines! Let neither knowledge nor wisdom nor aught else besides them beguile you. On this Day, hasten unto the mercy of God, and sit not upon your seats disputing among the people. Whosoever hears the Call of God on the Day when He shall arise to manifest Himself, and delays or hesitates for less than a moment, shall render void all his deeds throughout his life, even should he expend all the treasures of earth in gold and silver, or worship God from time immemorial. Thus do We teach you the paths of truth, that ye may be nourished by the fruits of the holy tree in the days of God.

Beware, O people of the Bayan! Rejoice not in your knowledge or your deeds, but in the knowledge of God. For knowledge is what He has expounded unto you from God, and deeds are what He accepts from you through His grace. Fear God, and wax not proud through your wealth. Should He pronounce ignorance to be knowledge itself, or injustice the very essence of justice, it would be the truth, and we all verily believe in this. There is none other God but Him. He doeth what He willeth and shall not be asked of what He pleaseth, while all shall be questioned concerning all things in the presence of justice. Fear God, and be not like those who waxed proud before God, though they had all been awaiting His presence.

The example of the divines who pride themselves on their knowledge in the days of God is like unto those who worshipped idols, for they clung to their idols while these cling to their learning. Nay, this is even worse, would ye but reflect within yourselves. Know ye that whatsoever prevents you from God, your Creator, is your idol, would ye but perceive it. By God! We have counseled you with the utmost counsel, and this is better for you than the kingdom of the hereafter and of the former times, would ye but preserve it.

And thou, O questioner, read thou these Tablets with thy spirit and thy inner tongue, then share them with those in whom thou perceivest the fragrance of faith, and conceal them utterly from those in whom thou detectest the odor of hatred. Fear God, and be not like those who today follow the promptings of their desires and see not with the Most Great Vision, though they were commanded thus. They desire to extinguish the fire of God by which all who are in the heavens and earth were illumined, yet they perceive not what they did before nor what they do today. Hast thou not heard how the divines of the age gathered against Us this year, and We stood alone in their midst, seeking help from no one, until God dispersed them by His power and caused the light to shine forth in truth after they had all desired to extinguish it?

Soon will God purify the earth from the defilement of such as these, and exalt His proof and establish His evidence, and the earth shall be inherited by those servants who have detached themselves from all else save God, the Protector, the Self-Subsisting. Then know that We have honored thee through these Tablets among the East and the West, and have made them for thee as a garment that thou mayest find from it the fragrance of the All-Glorious. If thou wert to place it upon the eyes of the inhabitants of the heavens and earth, their sight would be restored to them. Thus do We act in truth, despite those who mock the signs of God this day.

Say: O concourse of the earth! These indeed are melodies with which no ear among those created from dust hath been favored, if ye be of them that are certain. These are words that no heart in creation hath comprehended, if ye would ascend to their stations in the heaven of holiness. This is a beauty upon which no eye in creation hath fallen, if ye would behold with the eye of glory. This is the Lamp of Holiness that accepteth no niche for itself and is content with the niche of God, the Protector, the Self-Subsisting. Say: By God! This is indeed a fire around which circle the denizens of Paradise, yet none have derived light therefrom save those who circle round the Tree.

These are excepted only out of yearning for those who have attained unto the blessed Spot and who, according to their stations, are warmed by this fire, that perchance they may not speak out of their own desires and may commit their affairs unto God, and neither poverty nor want may grieve them, nor tribulation and hardship prevent them from the love of God, the Mighty, the Beloved. Say: These words are maidens whom none in creation hath touched, who have remained chaste in their chambers of glory, and whom We have revealed from behind a thousand thousand veils that ye might be illumined by their beauty. Less than can be numbered are the melodies by which ye are attracted upon the branches of the Lote-Tree of these words.

When the utterance reached this most subtle, most tender, most glorious and most exalted station, remember thy Lord with the tongue of all creation, then on behalf of all things in their entirety.

Glorified art Thou, O my God! At this moment the tongues of our inner being bear witness to Thy unity, our lips to Thy singleness, our essences to Thy self-subsistence, and our realities to Thy oneness. All praise be unto Thee for the wondrous gifts Thou hast bestowed and the beauteous favors Thou hast granted, inasmuch as Thou didst send forth the Messengers from Thy presence and reveal the Books from Thy side, wherein Thou didst ordain the laws of nearness unto Thee and make manifest the pathways leading to union with Thee. Whatsoever ordinances Thou hast revealed therein are better for us than all upon which the sun doth shine, and whatsoever bounty or grace Thou hast ordained therein doth return unto us. Verily Thou hast ever been sanctified from desiring aught for Thyself or having any benefit return unto Thee. Thou hast ever dwelt in the heights of holiness, grace and riches, and wilt continue to abide in the exaltation of glory, sanctity and independence. All the wealthy are poor before the gate of the city of Thy grace, all the mighty are brought low before the court of Thy holy mercy, all sovereigns are but vassals before the manifestations of Thy sovereignty, and all existence standeth in submission before the revelations of Thy dominion.

At last Thou didst bring the Cause unto the Beauty of Thy divine Holiness and the Temple of Thy sanctified Glory, and didst manifest from behind the veils of power that which Thou hadst treasured from time immemorial through Thy might, that thereby the wonders of Thy grace might be perfected for the people of Thy kingdom and the gems of Thy loving-kindness for Thy creation. Through this Thou didst fulfill all that Thou hadst promised unto the detached ones among Thy chosen ones, and didst accomplish all that Thou hadst pledged unto the near ones among Thy trusted ones. Through Him Thou didst complete Thy proof, perfect Thy testimony, establish Thy evidences, and make firm Thy signs. Thou didst call all unto this Most Great, Most Exalted Bounty and this Furthermost, Most Remote Tree.

Section 4: “Among the people are those who answered Thy…”

Among the people are those who answered Thy call, in whose hearts the fire of Thy love was kindled by Thy Word, such that they were consumed before they could even touch the fire of the Tree of Thine eternity. Among them are those who hastened to the shore of Thy nearness with their hearts, their souls and their feet, until they entered the stronghold of Thy meeting and arrived in the vicinity of Thy union and mercy. Among them are those who were wholly detached unto Thee, such that they dwelt in Thy habitations and settled in Thy lands. And among them are those who turned away and showed pride before Thee and rebelled against Thy Self, whom their own selves and desires held back from the path of Thy grace and the ways of Thy forgiveness, and the divines who drank not from the cups of Thy bounty and held fast only to the handle of their desires, taking these as gods besides Thee.

And among them are these who have gathered in Thy land and taken refuge in the shadow of Thy supreme grace and Thy Most Great, Most Exalted, Most Complete, Most Sweet Name. In all this, O my God, the bounty was from none save Thee, and the grace was from none except Thee, without anyone being worthy thereof. For Thou didst remove the veil from their faces and burn away the veils that came between them and the lights of Thy beauty. Thou didst overshadow them with the clouds of Thy mercy and caused the springs of Thy knowledge and mercy to flow for them. Thou didst nourish them with the wondrous fruits of the Tree of Thy holiness, Thy generosity and Thy gift.

Thou didst bring them unto such bounty that Thou didst cause them to know Thy Most Glorious Self through Thy Most Exalted Name, and didst illumine their hearts and eyes with Thy luminous beauty, and didst honor them with the meeting of Thy most resplendent countenance, and didst cause them to hear Thy sweetest melodies. Praise be unto Thee, O my Beloved, for having chosen them for Thy abiding bounties! Praise be unto Thee, O my Beloved, for having singled them out for Thy eternal favors! Therefore, O my God, since bounty and beneficence are Thy habit, and grace and favor Thy attribute, I beseech Thee by the yearning of the hearts of Thy lovers and the attraction of the hearts of Thy sincere ones—they who desire none but Thee and whose hearts have tasted naught save the wonders of Thy remembrance—that Thou cause to waft, at this moment, from the right hand of the paradise of Thy eternal holiness, the breezes of forgiveness, that the fragrance of disobedience may be removed from all creation.

May all return unto Thee and enter the cities of Thy name and the gardens of Thy bounty. Verily, Thou art powerful over whatsoever Thou willest. Thou art the Mighty, the Generous, the Merciful, the Self-Sufficient, the Giver, the Bountiful, the Bestower, the All-Knowing, the All-Wise, the All-Informed, the Helper, the Compassionate, the Forgiving.

I beseech Thee, O my God, by Thy Name, the Manifest yet Hidden, by the Beauty of Thy unseen yet renowned Countenance, by the lights of Thy Face whereby all in the heavens and earth were illumined, by the splendor of Thy Names whereby all in the realms of eternity and the Throne were enlightened, and by Him Whom Thou shalt manifest in Thy days and Whom Thou hast promised to all Thy trusted ones and chosen ones in all Thy Tablets, that Thou gather us together at the fountain of Thy riches on the Day of Thy Manifestation. Deprive not our eyes, O my God, on that Day, from beholding the lights of Thy Beauty,

nor our ears from hearing the melodies of Thy transcendent Unity, nor our hearts from the wonders of the remembrance of Thy divine Lordship, nor our souls from hearkening unto the words of Thy Self-Subsistence, nor our tongues from the gems of the praise of Thy Oneness, nor our hands from taking hold of the tablets of Thy divine Unity, nor our feet from walking toward the precincts of Thy nearness and eternity, nor our bodies from standing before the throne of Thy sovereignty and grandeur.

I beseech Thee at this moment, O my God, that Thou make not this bounty exclusive to some rather than others, nor deprive on that Day any of Thy servants, nor strip any soul of Thy beautiful robe. For I observe at this instant that all things stand before the city of Thy grace and mercy, their very existence and forms bearing witness to their poverty, their need, their distress and their helplessness, though most of them perceive not this within themselves nor comprehend it in their own beings. Glorified art Thou, O my God and my Beloved! Though their bodies may deny the wonders of Thy grace and the gems of Thy bounty, yet their inner reality and essence beseech Thy favor and are submissive to Thy command. Who, O my God, can flee from Thy sovereignty, or escape from Thy dominion, or run from Thy power and might?

Send down, O my God, from the clouds of Thy mercy the rains of Thy holiness and bounty upon them, and upon their hearts from the clouds of Thy generosity the waters of Thy grace and favors, that there may grow from the soil of their existence the ears of Thy knowledge and wisdom, and the grains of longing for Thee and Thy mercy. Verily, Thou art powerful over all things. Thou art the Most Exalted, the All-Bountiful, the All-Powerful, the All-Generous, the Mighty, the Supreme, the Most High, the Forbearing, the Powerful, the All-Glorious, the Beneficent, the Beloved.

And as to what thou hast asked concerning the ruling on traditions, know thou that for the wayfarer unto God on this radiant and luminous path, it behooveth him in these days to sanctify the mirror of his heart from all that he hath heard aforetime, for after the suns of knowledge and wisdom were hidden from them, the people differed concerning the Cause of God, the Self-Subsisting, the All-Compelling. Some of them went astray and led others astray, inventing falsehoods against God in His words and the words of the family of God, speaking that which their desires commanded them and attributing it to the Suns of Infallibility—and they understood not. Others followed their rulers and supported them in whatsoever their souls desired, fabricating traditions and attributing them to the Imams of Justice that they might draw near unto them, and thus did they judge according to their vain imaginings. And among them were those who feared God their Creator in their days and followed the paths of truth and spoke naught but pure truth—and all this was recorded in the Preserved Tablet.

And when days and nights revolved and matters proceeded and judgments were passed, differences appeared among the divines, and thereby true sayings became mixed with false ones, as ye witness in their words and observe in their deeds. Since the matter is as We have explained to thee, how canst thou distinguish truth from falsehood after they have all differed concerning God's Cause to such extent that thou wilt not find two of them agreed upon a single matter, and in all things they continued to differ? It behooveth thee and those who follow truth in these days—wherein all save a counted few have been veiled from God—to sanctify your souls and hearts from all that is witnessed and seen on earth, for ye have no need of aught that ye have heard before, since they to whom people attribute these words and

traditions shine as the sun in the heaven of holy and exalted sanctity, and have explained to the people all wherein they differed and that which was ordained in the Book of God, the Mighty, the Beloved.

These have ascended unto God and their beauty hath been veiled from the eyes of those who disbelieved and joined partners with God, and who await the luminous lamp that is lit and shineth forth from behind crystal globes, guiding people to the precincts of holiness and grace and bringing them to the vicinity of treasured glory. Withal, none needeth aught save what hath been ordained in the laws of the Spirit from the presence of the renowned Mighty One. However, since thou hast stood at the gate from which no creature hath ever been turned away disappointed, We have therefore cast upon thee a sprinkling from this vast, surging, billowing, and concealed ocean, that the proof from God's presence might be complete unto all who are in the heavens and on earth, that haply the people may arise from their beds of heedlessness before God.

Know thou that the words of God and His Messengers possess meanings beyond meanings, interpretations beyond interpretations, and symbols, allusions, evidences and wisdom without end. No one shall comprehend even a single letter of their meanings except whom thy Lord willeth, for their meanings are their treasures which they have stored in the treasuries of words. None knoweth their mysteries save God, the Mighty, the Powerful, the Praiseworthy. And their interpretation shall be known to everyone who ascendeth to the heavens of nearness and holiness, whose vision hath been sanctified by the remembrance of God, and who hath attained to that station wherein the tongue hidden within his innermost being testifieth that there is none other God but Him, and that He is the One Who was when naught else existed beside Him. Then shall he comprehend all the meanings and knowledge concealed within all things ere the command "Be" and it is. Thus doth the Dove teach thee from the melodies of eternity and instruct thee in that which shall sever thee from all who dwell on earth and in heaven, that thou mayest strive within thyself and ascend from this nether realm to the most exalted heavens, to a sacred seat well-beloved.

Know that by 'Friday' is meant the Day whereon mankind gathereth before God, and wherein God establisheth His Cause through the Manifestation of His Self—this is a truth well-known. On that Day the Dove of Eternity warbleth its melody, and the Cock of the Throne raiseth its call, and the heavens of justice are upraised. On that Day all creatures shall be gathered together with all they have wrought in their vain life, and shall be requited according to their deeds. This is the Day of Assembly, whose decree hath been sent down in the Qur'an, as ye do read. Therefore it cannot be confined within limits, nor restricted to a particular day. Rather, every Day wherein God manifesteth Himself is called Friday, did ye but know.

When Muhammad arose on that Day with the Cause, it was named by this name and became specifically associated with it, as ye do reckon. This is the Day that hath been called the Day of Mutual Loss and Gain, the Day of Return, the Striking Hour, the Sure Hour, the Calamity, and other names, for on that Day all these things appeared, and whatsoever else ye know not. It is called the Day of Resurrection for on it God arose through His Qaim, and appeared through a Word that caused the heavens to be cleft asunder and the earth to quake, and all between them save those who were patient and were assured of God's signs. The Resurrection was fulfilled through God's arising, yet none perceived it save the sincere ones.

Hast thou not heard how in the days of God there descended upon the faithful from the heaven of glory the holy feast, whereof they all partook? Every Friday they were encompassed by God's favors from every direction, and they were nourished every day with the holy fruits of reunion—nay, at every moment they were honored by God's grace, and at every instant God's verses were sent down unto them through His ambassadors, He the Mighty, the Self-Subsisting. Well is it with him who attained unto His days in the Day of Resurrection, and hastened to attain His grace, and was of those who delighted in the fruits of the Spirit. All this came to pass and the Resurrection ended, and We weep with Our inner eyes at its passing, and ye, O lovers, weep ye now also.

Alas for the sorrow that the Resurrection hath been rolled up, and Beauty hath been veiled, and the Dove hath returned, and the gates of grace have been closed after they were opened, and the lights of the Countenance have been concealed, and the heavenly feast hath been withheld because of what the hands of the unbelievers have wrought. Thereby were consumed the hearts of those who dwelt within the pavilions of the names. Woe betide you, O people of the earth, and those who follow you in your deeds and actions! For ye turned away from the Beauty of God after He appeared in truth and shone forth upon you from a holy and beloved horizon, and ye perceive not what hath passed you by, and even now ye remain unaware.

None shall attain unto it save in the time of Mustaghath, and this is what God hath written by the fingers of power upon preserved tablets of glory. This is among God's ways which have been decreed in truth, and there is no altering it. Blessed is he who shall arise from the couch of his heart on the Day when all shall be gathered together in the holy and exalted presence of God, the All-Powerful. Say: O people of the earth! Arise from your couches and make up for what hath passed you by. Have mercy upon yourselves, then be not veiled from the Beauty of God. By God! Nothing in all creation shall profit you save this, would ye but reflect for less than a moment within yourselves.

Say: O people! By God, were ye to consider what your hands have wrought in God's Day, ye would find no rest upon your seats, nor would ye dwell in your homes, but would sit upon the ashes and weep as those who weep for their sons—nay, more intensely than this, to a degree that cannot be reckoned or described by the Pen. And this shall become evident unto them at the hour when their spirits depart from their bodies and unto dust do they return. Then know, O my brother, that God hath hidden favors and concealed bounties and hidden worlds that none hath discovered save those who soar in the atmosphere of nearness with the twin wings of the spirit. And should anyone from this world encounter one from another world above it, he would be amazed and would exclaim:

> "Glory be to God, the Creator, the Maker, the Fashioner, the Mighty, the Powerful, the Most High, the Self-Subsisting!"

And among His worlds is a world wherein the breezes of grace and bounty ceaselessly blow, not pausing for an instant. Should anyone reach it, he would find all bounty at all times from God, the Mighty, the Best-Beloved, such that nothing of grace, mercy, providence, bounty and generosity—which hath existed from the beginning that hath no beginning unto the end that hath no end—would be withheld from him, and he would delight in every minute in every blessing.

Thus have We completed Our favor unto thee and brought thee to a shore at which the mystics are bewildered. Well is it with him who hath attained thereunto and knoweth the worth of what God hath bestowed upon him through His grace, which none before have surpassed and none after shall comprehend. And praise be to God, from Whom all created things have their beginning and unto Whom all shall return.

Volume 029: Middle Baghdad Period (1856–1860) (7 of 7)

BH00394: Sahifiy-i-Shattiyih (the Book of the Tigris)

He is God; there is none other God but Him. Verily, we all are assured of this.

I have said much concerning this, but most people do not understand. Whatsoever hath been mentioned regarding manifestations of miracles that pertain to this lowly one are falsehoods fabricated by the deniers. And whatsoever hath been attributed to the Primal Point, the Source of Primary Grace, and the established Mirrors thereof, is truth by which the sincere shall gain victory. However, concerning that which hath been sent down from the heaven of bounty and the clouds of mercy in the Bayan, no universal proof or conclusive evidence hath been ordained save the revelation of verses. This hath ever been and shall ever remain God's proof unto the peoples of the earth. Should any matter appear from the Source of Grace and Glory other than this, it is purely through God's favor; otherwise, the supreme proof is that which He Himself hath ordained—and who is more truthful in speech than God?

Furthermore, certain ones should not utterly deny the manifestation of that which hath been attributed to the Prophets, for the understanding of servants cannot serve as the criterion. If one observeth with the eye of insight, all that is visible on earth—before its manifestation—was and is and shall ever be beyond the comprehension of all people, both high and low. Observe the sun in the sky, how in its present visible form it giveth joy and light to all on earth from east to west and all other directions. Surely, before witnessing it, the intellect would not have accepted the description and affirmation of such a thing. Likewise, observe all aspects of creation that the mystery of the matter may be revealed, for all things have been and are miracles of the Prophets. Return thy gaze: seest thou any flaw?

In the Qur'an there are many verses proving this. Though the exact verses are not before me, their meanings are thus: "He it is Who created you and sustains you—will ye not then perceive?" And "He it is Who causeth to grow from the earth goodly vegetation—will ye not then believe?" And "He sendeth down water from the sky—will ye not then be thankful?" And "He created the heavens and the earth and what is between them, and fixed the mountains as a favor from Him, yet few among you understand."

Thus it becometh evident that whatsoever is visible and pertaineth to power is from God. Is there any creator besides God? Say: Glory be to God! There is no creator save Him in Whom the sincere have believed. Yes, if it be said that if the miracles attributed to former Prophets were true, they should also appear now—this argument is not one to which illumined minds and pure hearts would cling. Often things occurred in the past that do not occur now, or vice versa. For every matter there are treasuries with thy Lord; He sendeth them down as He willeth according to His measure. This is your Lord and the

Lord of your forefathers. For example, every thirty years by your reckoning and counting, plague appeareth in certain lands. Can one deny its existence due to its delay, saying that if it were real it should appear now? Otherwise, many other things should also occur nowadays that used to take place but do not, and vice versa.

It might be asked why a miracle demonstrating pure power and the divine attributes should not appear, so as to cause the exaltation of lofty spirits and of holy souls. Yea, this is truth, even as ye speak in the Bayan, and unto God belong the most exalted similitudes, did ye but know. Consider this visible river [the Tigris]: when it overflows and increases, it moves and flows, and whatever it does, it remains steadfast in its power. When weak souls from all sides cry out that the great dam has burst, or that a certain dam has been destroyed, or that a certain house has been ruined, or that a certain palace has collapsed—it pays no heed, but continues to flow with utmost might, dominion, power and sovereignty, moving equally in all its courses. For instance, before its might, buildings belonging to either king or pauper are judged alike, save those structures that possess an inherent firmness. Thus do We set forth similitudes, that ye may attain certitude in what ye witness.

Make thy vision keen and thy sight subtle, that the sweet fragrance of delight and splendor may touch thy heart and thou mayest be established upon the throne of tranquility. This is the greatest and mightiest of matters, could ye but find it.

Furthermore, observe that should a powerful person attempt to dam the river and seize its reins through the authority of might and the dominion of power, how many houses and dwellings would be destroyed in its return, and how many souls would drown. Yet verily, though parched lands that had long suffered the torment of thirst would be blessed with new life and adorned with fresh and wondrous garments. Thus doth God create what He willeth through His command. There is no God but Him, the Lord of all worlds.

Likewise, consider the mysteries of fate and destiny: whatever hath appeared and shall appear, like this river of affairs, flows and rests in its proper place. Should anything manifest contrary to this, how much opposition would arise in the world. If thou wouldst comprehend this subtle and delicate mystery, which is more hidden than any secret, thou wouldst become independent of all that hath been and shall be asked.

This is why in every age and century when the Invisible Essence and the Eternal Being hath willed to make manifest and cause to flow that true River and real Ocean through a new temple and fresh garment, all those edifices of existence and palaces of deluded souls were drowned and destroyed. In the depths of thirst and the extremity of their parching, they were submerged and annihilated, never realizing enough to take even a single draught thereof. Thus doth God give life to whom He willeth, destroy whom He willeth, confirm whom He willeth, and deny whom He willeth, did ye but know.

Especially when, during the overflow of the River of the Divine Essence which flows from the North of Unity, the eastern winds begin to blow, how many lofty souls, people of heart, mighty palaces and elevated, firm structures would be destroyed and annihilated. By Him Who holdeth the heavens in His grasp and causeth the seas to flow by His command! Know that were it not for the rancor hidden in the

hearts of men, I would have fully revealed all divine similitudes and subtle celestial decrees in this very flowing river. But how can this be when I have no inclination toward any matter due to intense sorrow and overwhelming grief? In these days I am afflicted between the Gog of silence and the Magog of speech. I beseech God to send down an Alexander who might erect a barrier. Divine allusions are concealed within these expressions, and holy letters are treasured within these words. Blessed is he who grasps its pearls, recognizes their worth, and attains their presence.

It has been witnessed and known that the root of all differences, from the highest realms of meaning to the lowest levels of words, stems from the differences in the forms of mirrors. Each one relates and narrates what exists within itself. For example, observe this very river, which flows in one manner and whose relation to all palaces and edifices is equal, yet each valley receives according to its capacity, and each barrier resists according to its strength. Thus, this difference arises from the recipient. Likewise, observe the dawning of the Eternal Sun, which rises with a single effulgence in the heavens of the hearts of all created things, yet its reflection differs in the forms of mirrors according to the mirrors themselves. Hence, some stand at the height of nature and the summit of purpose, while others rest in the depths of rigidity and the abyss of extinction. All have their stations with God, and all return unto Him.

The people of insight must have vision like steel and a heart as vast as existence, so that while opportunity exists, they neither prevent the former from beholding Beauty nor deprive the latter from the sweet water of life, that they might partake of all flavors and receive their portion. What need is there to cling to the words of people or be disturbed by the deeds of servants? All drink from the same water and are given to drink from the same sea, yet each has their degrees with thy Lord, and all proceed according to their condition.

Today, whosoever believes in the Most Exalted Countenance and is certain of His station on the throne after Him, this suffices him above any knowledge or deed. And satisfaction with Him and faith in Him are not realized except through obedience to His command in all things. This is the greatest, most glorious, and most perfect outcome. There is no goal save God and no end besides Him.

All that has been mentioned regarding the qualities of the river was but a similitude that flowed from the pen. Reflect and ponder that all divine mysteries might be unveiled from the veil of nearness and remoteness, of high and low, revealing Beauty. And comprehend that Sea of Seas, before whose greatness all seas are but drops, how it surges in its blessed Essence and blessed Source of attributes. And say: Glory be to Thee! How wondrous is Thy Cause, how great is Thy power, how mighty is Thy sovereignty, how overwhelming is Thy grandeur! We know naught of Thee save what Thou hast taught us from Thy presence through the tongue of the Manifestation of Thy Self, the Source of Thy Essence, the Mine of Thy Command, and the Repository of Thy Wisdom. Verily, Thou art the Knower of all that is created and will be created, and Thou art the Truth, the Knower of the Unseen.

O Javad! I impart unto thee a single word—a token of loving-kindness and compassion—that hath been garnered from the gems of Holy Books and the essences of Sacred Scriptures, that the water of eternity may flow from the clouds of the Divine Unity upon thy reality and the realities of all servants, enabling you to attain unto life everlasting and eternal existence. And it is this:

> “Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable, and everlasting,”

This is a treasure that pertaineth to heaven; should it come to life and be established, it shall never die nor perish. This is a light that shall never be extinguished, a treasure that shall not vanish, a raiment that shall not wear out, and a revelation that shall never be concealed. By it many are led astray, and others are guided aright. Give thanks unto God that thou hast been made the recipient of this all-embracing word, this divine melody, and this celestial song. I have found nothing more firm than this word, else would I have imparted it. There exists no greater counsel than the aforementioned word. Preserve it, if ye desire to find a way unto Him Who is seated upon the throne.

Out of love for thee hath this servant written this reply, otherwise I have no desire whatsoever to set forth any matter or write any word. God sufficeth Me as witness, and as guardian over you. Arise then with legs of steel upon the path which We have laid upon the white land of the Spirit, and with eyes of flame observe its pillars and foundations, and with ears of ruby hearken unto that which hath appeared therefrom concerning that which thou hast asked, and with hands of gold and fingers of power take what is in it and upon it, and with the tongue of the sword sing and chant and clap and drum that there is no God but He, and that Ali before Muhammad is the Essence of God and His enduring Being, and Muhammad before Ali is the Source of God’s Command and His everlasting Identity, and the Countenance of the Living One is the Repository of God’s decree and His established Self, and the Letters of the Living are the first to believe in God and His signs, and verily we all hold fast unto them, and verily this is the Word that shall distinguish between truth and falsehood until the Day when the Hour shall arise, whereupon all shall be present before God and all shall be upstanding at His bidding. And glory be upon him who believed in Him on the day of His meeting and was among those who stood in His presence.

BH00507: O My loved one! This world hath neither stability…

In the name of our Lord, the Most Exalted, the Most High

O My loved one! This world hath neither stability nor constancy, and they who possess hearts of understanding should not, in these numbered days, deprive themselves of the sweet-scented breezes of the divine and the gentle spiritual fragrances, nor should they, through vain words, veil themselves from the effulgent rays of the Beloved. Such utterances have ever existed and shall continue to exist—past, present and future. The Sovereign of eternity hath ordained for every matter a proof that is clear and evident to those endowed with insight, that the possessors of pure hearts might hold fast to it and pay no heed to vain utterances that proceed from the manifestations of Satan. Otherwise, were all matters to be concluded by mere words, and were all affairs to be settled by mere verbal pronouncement, never would the Cause of God become clear and manifest, never would the dawn of guidance appear, and never would the darkness of error be dispelled.

All the Messengers, in all the Books revealed by God, have never confined the Cause within limits nor restricted it to any particular direction. Thus have all these mysteries become known, and the fire of “illa” hath consumed and destroyed all the veils of limitation denoted by “la,” and the banner proclaiming that

“God hath power over all things” hath been raised upon the mountain of “He doeth what He willeth and ordaineth what He pleaseth.” Blessed is he who perceiveth from mere allusion the places of guidance.

Ponder deeply upon the verse “The Jews say: ʿGod’s hand is fettered.”’ [Q5:64] Perchance ye may partake of the hidden Salsabil concealed therein and attain unto the ultimate source and origin of this treasured grace and this sealed nectar. For centuries have all recited this verse, yet it is as though it had never been read, that the truth of “None shall touch it save the purified ones” might be established and proven. Had this verse been truly pondered and reflected upon, such dissension and oppression would never have befallen the Daysprings of Oneness and the Manifestations of Holiness.

In any case, they should consider with the eye of divine loving-kindness that which hath been deposited within the heart, and, knowing the worth of these days, be not heedless; for erelong shall the embodiments of the words “Verily we return” return indeed, and the birds of the spirit shall fly from the dust-heap of remoteness and abasement unto the nest of nearness and unity. Then shall the cloud of mercy be withheld, the rain-cloud of munificence be cut off, the lamp of light be concealed, and the veils of darkness encompass the whole earth and all its inhabitants. The lamp of the spirit is not ever kindled in the lamp-niche of light—though it knoweth no extinction; yet none perceive it save the people of abidingness.

For the universal outpouring, the all-embracing mercy, the beauty of the Divine Ipseity, and the ocean of oneness are not at all times in flowing, in expansion, in manifestation, and in billowing. The outward spring—unto which, by the command of the Creator of Names, the training of the outward forms of things is committed and entrusted—appeareth but once in the year. Even so the spiritual spring, which nurtures souls and illumined hearts, and bestoweth the everlasting, enduring life, revealeth itself but once in a thousand years, or more; and upon all things, in the realms of the seen and the unseen, it conferreth the robe of existence and the splendor of lordship. Thereafter—until what time shall one be found worthy, and who shall be meet to attain?

Therefore, while the sweet spiritual breezes blow from the gardens of the sanctity of meanings, and the nightingale of utterance singeth upon the branches of the roses of Ridvan, strive and labor, that the ear may not be deprived of the melodious divine strains, nor the body be shut out from the winds of the spiritual spring. This breeze, whensoever it hath blown upon a body, hath endowed it with everlasting life; and whensoever it hath passed over a withered tree, it hath granted it a fresh and abiding robe. Busy not yourselves with the safeguarding of life, and forsake not the Beloved; rend not, through the tinsel words of this one and that, the garment of remembrance and certitude.

Say: O friends! Extinguish not the lamps of guidance in the heart with the winds of misguidance and error. Though the decree “He whom God guideth, he indeed is guided aright, and he whom God leadeth astray, thou wilt find for him no protecting friend to lead him to the right way” is established and proven, yet the guidance “Remind them, for reminding profiteth the believers” is also flowing and pervading, and the grace “God will change their evil deeds to good deeds” is likewise manifest and evident. None but the pure ear can hear this soul-stirring lamentation, and the sun of inner meanings casteth its reflection only upon purified hearts. The companions of Joseph who sat with him nightly upon the same carpet and were his constant associates at all times remained deprived of his sweet fragrance, while the nostrils of Jacob

the beloved perceived it from afar. Therefore must the cold of heedlessness be cured through the sweet remembrance of the Friend, and the eye of the heart be illumined through inhaling the fragrance of the Beloved's garment, that the sweet scent of the Beloved may be perceived and the fire of divine love may burn away all save the Friend from marrow and skin. Until this station is attained, all deeds are futile and void.

As all these conditions have become clear and evident to the physical eye, how many are the servants who burned nightly in the fire of separation from the Friend and yearned to sacrifice their lives, yet when the veil of Beauty was lifted, all remained veiled by the veils of glory and attained not the presence of the Beloved, which is the ultimate goal of all who seek Him. This was only because they possessed not of themselves an ear and eye to distinguish the Friend from the stranger, and the song of the nightingale from the crow's caw. "They have hearts wherewith they understand not, and eyes wherewith they see not."

All became devoted to the words of the People of the Book and clung to the allusions of men of learning, saying that thus was it recorded in the books and thus was it inscribed in the scrolls, heedless that God's irrevocable decree cannot be confined within bounds nor be subject to rules. It seems they have not drunk from the fountain of "He doeth what He willeth" nor tasted of the wine of "He ordaineth what He pleaseth." And it became known that the Cause appeared from the Dayspring of the invisible Divine Identity contrary to what was recorded and to what minds and intellects had comprehended, even as the Resurrection was realized through a Rising, and the Seal returned to a Beginning.

O my brother! Now ponder carefully these words, that the gates of infinite knowledge may be opened before thee and thou mayest stand firm in the Cause with complete steadfastness, and with penetrating vision observe in the horizons of the soul and the innermost being of the Beloved the mysteries of the All-Glorious. Now if these servants had illumined their eyes with the light of detachment and gave ear to the wondrous divine melodies, assuredly the ear of the soul, by virtue of its attachment to holy realms, would arise from the grave of heedlessness at the call of the Nightingale of the Divine Essence and would receive its portion and share from beholding that Beauty which is the ultimate purpose and universal grace.

I swear by God that if you would turn slightly toward the heart, you would observe from the movement of this Pen the movements of ancient spirits, and from the blackness of this ink you would inhale the everlasting fragrance of love, and from the temples of these letters you would tangibly witness eternal words. The fragrance of musk is supremely distinct from other fragrances, and camphor is clearly distinguished from all else, and great indeed is the difference between the morn of guidance and the darkness of error. This is evident to men of learning—that the Truth is distinguished from all people in every respect, in His words, His deeds, His movements and His rest, such that He bears no resemblance whatsoever to any other. However, the artificial nature and bat-like disposition is assuredly deprived of comprehending these stations. The bat has no share in the radiance of the sun, and the dung beetle has no portion of the perfume of musk.

In any case, the surging of this Ocean shall not be stilled by such clamorous outcries, nor shall the divine breeze be arrested by such gusts. I, for my part, have ever concealed—and still conceal—myself beneath

coarse garments woven of camel's hair, that I might not be known by any name, nor be described by any station. And yet, the oceans of pre-existence, by the grace of God, are continually flowing within the heart; still not a drop thereof appeareth outwardly, and the pages of inner meanings are hidden within the breast, and no letter thereof is seen upon the tablets of the world. I seek no end but a fancied servitude, I desire naught but utter nothingness. Ever have I sought—and still do I seek—that some service, befitting a servant, may proceed from me, that perchance it may be accepted in the path of the Friend and become the object of the Beloved's regard.

How many trials have been endured, how many afflictions have descended from aforetime—ye have surely heard. And in this land, too, I stand alone before mine enemies; from every side the adversary hath encompassed me, and none hath arisen to aid. At every moment we await that we shall surrender this earthly body to its people and take refuge in the divine nest. Notwithstanding all this, what words they utter, what speeches their tongues pour forth—as though no eye in the realm of being had opened to reality, and no ear had been unsealed! I lay my grief and my sorrow before God. I say: Naught shall befall us save that which God hath written for us.

At the last I say, O people: have mercy upon your own selves, if ye have none for others; for the fruit of your deeds and actions returneth unto you. And if ye desire not to kindle the fire of God, why then seek ye to quench it? And if ye will not be helpers, why become ye the cause of upheaval? This lamp hath no glass to shield it from contrary winds, and this candle no lantern to preserve it from the dust of selfish souls—though, in truth, it seeketh no lantern save the decree of God, and no glass save His good-pleasure. Within the impregnable fortress of resignation it abideth, and to the firm pillar of surrender it clings. If ye would know of the mention of tribulations, inquire of Salman. The cause of these epistles was but the vain imaginings of certain men; otherwise I would never have imposed this burden upon myself, nor become the cause of weariness. We will not, save as God willeth.

From H.S. [Husayn] 152

He doeth whatsoever He willeth.

Then I heard a call from the Concourse on High saying:

> "O servant, offer up thy life in Our path, and verily We have accepted it."

And thus was the matter decreed. First of Shawwal 1277

BH00029: Praise befitteth and beseemeth our Beloved Who, through His…

Section 1: "Praise befitteth and beseemeth our Beloved Who, through…"

In the Name of our Lord, the Most High, the Most Exalted!

Praise befitteth and beseemeth our Beloved Who, through His pure and perfect power, created the heavens of utterance and raised them to such heights as to be sanctified from the touch of the profane or the comprehension of any impure transgressor. He adorned them with exalted, brilliant, and radiant suns, with shining and luminous moons, and with rising stars. He prevented the ascent thereto of the satans of

impure souls and the deceivers of unclean bodies. He banished the hypocrites from ascending to the most exalted Concourse, from rising to the Ultimate Lote-Tree and the Furthermost Branch. Through His power He stationed angels of chastisement with burning meteors that no outcast might enter the pavilions of the All-Glorious and no exile might gain knowledge of the eternal holy court.

How sanctified is the station of His loved ones above the knowledge of created things, and how exalted is the rank of His chosen ones above the comprehension of contingent beings! Through the sovereignty of His eternity He hath ever been self-sufficient and through the dominion of His oneness He will ever be self-sufficient. Neither doth the acceptance of created things add any glory to the servants at His threshold, nor doth the rejection of contingent beings cast any shadow upon His courtiers.

One verse from the heaven of His oneness is a consuming fire for the hearts of those who hate Him and an illuminating light for the hearts of those who love Him. He hath tormented His enemies with the fire of rancor, hatred, tyranny and iniquity, and honored His friends with the light of truthfulness, purity, submission and contentment. How sweet is His consummate wisdom and how wondrous is His all-embracing mercy, that He hath opened wide the gates of the spiritual Paradise and flung open the portals of the holy and spiritual Ridvan, that He hath guided the nightingales of the garden of inner meanings to the rose-garden of eternal glory and directed the hoopoes of the divine Ridvan to the eternal Sheba.

He hath so abundantly bestowed the drops of grace from the clouds of bounty that wandering lovers have turned to their original shelter and hastened headlong to the gathering-place of the Beloved, that fallen lovers have taken wing to their spiritual homeland and attained the lights of the Beauty of their Beloved. He hath made the hearts of the mystics and those who have attained His holy sanctuary mirrors of all things, that each soul might behold its deeds and actions therein and imagine them to be the actions of His servants, thus recording the full account of its own condition in the book of deeds, heedless that God is aware of the secrets of hearts and is informed of the state of every deceiving enemy. Thus doth God reveal what lies within the breasts of those who have disbelieved and turned away, of rancor and hatred, that He might torment them with the fire of their own selves from this moment until the Day whereon the deeds of all the worlds shall be gathered together. And peace be upon you.

And furthermore, in these days a book has arrived from the depths of hell from one whose name had not been mentioned in this realm before, though assuming a mighty name. Glory be to God! What calumnies he has heaped upon the loved ones of God, and what flames of rancor and hatred he has kindled! The one God is witness that no ocean can quench the fire of his hatred, and no physician can cure the malady of his heart. To such extent has Satan adorned his deeds that he has repeatedly emphasized each accusation. Say: Thus has Satan made your deeds seem fair to you and guides you to the fire which, through God’s wrath, is kindled within your own selves.

He has gathered every antiquated and meaningless phrase that existed in the world and mentioned them as a source of pride. I marvel greatly that despite God’s grace having opened the paradise of inner meanings, and the clouds of divine knowledge and wisdom having been raised up, and wondrous words having encompassed the world, this rancorous one makes claims of love while he has not partaken of a drop from the holy outpourings nor received any fruit from the exalted divine Tree. For some time I

pondered, and it was not fitting to send him any reply directly, for the wrongdoers have no way to reach Us.

However, when it became known that these calumnies had been spread among the people in various forms and multiple statements—alas, how this wretch has been negligent in relation to God!—it became necessary to write a detailed explanation to the companions and loved ones of that land, so that Satan's deceptions might not overcome spiritual souls, that thereby might be distinguished those who walk toward the fire from those who walk upon the path of God, the Mighty, the Compelling, that the hater might be known from the lover and truth from falsehood, and that every soul might seek refuge in God from the evil of malicious souls and at all times remember their Lord, become detached from all else but God, place their trust in the cord of His favor, cling to the handle of His loving-kindness, hold fast to the hem of His mercy, and grasp the mantle of His bounty and generosity, that perchance they may remain protected from the fire of the souls of the ungodly. And verily He is the Deliverer of His servants and the Quickener of His bondsmen, and He has power over all things.

At the beginning of the letter it was mentioned that two messengers from this one had gone to that province and had forbidden people from the worship of God and commanded them to worship idols and false deities, and, God forbid, had claimed on behalf of this servant that the Bayan had been abrogated and its Mirrors were invalid and its laws had been rendered void. First, this servant has never sent a messenger to any land and has in no way had any cause or decree that would require a messenger or could be completed by an emissary. I have considered none to exist except God and His loved ones, and have regarded the enemies of God as non-existent.

Nine years have passed since these servants, after all we possessed was seized, were expelled from our earthly homeland and arrived in this land with guards and escorts. And praise be to God, we regarded this abasement as glory and counted this poverty as the essence of wealth. We had no demands of anyone and expressed no needs to any soul. We manifested the Divine Cause with perfect steadfastness. We burned away the veils of concealment with the fire of divine love and raised the banner of the Cause in the heaven of decree, such that this wondrous bounty has become renowned throughout all regions of the realm and the Cause of this land is evident in all parts of the world, as all have heard.

If anyone should deny this, they would be counted among those of whom it is said "They recognize the favor of God, then they deny it." No support was received in any way from any of the friends, and these servants, by God's grace and favor, were independent of the help of all who are in the heavens and earth, dwelling in the cave of divine assistance and sheltered in the impregnable fortress of "whosoever puts his trust in God, He is sufficient unto him." We purified the heart from the dust of earthly ones and set our course for the eternal nest. Enemies from every side, both internal and external, lay in ambush for these gazelles of the desert of oneness, and what snares they laid to trap these nightingales of the rose gardens of divine identity.

They girded their loins with all determination that perchance they might prevent the moths of love from the Beauty of the Beloved, or deprive these nightingales of the garden of inner meanings from the branches of the Eternal Rose. Nevertheless, we never turned our attention to any direction nor sought any helper. Now what have such souls to do with messengers that they would send to anyone? And I

know not how this person learned that those two individuals were my messengers. Say: If you plot, God is more severe in plotting and mightier in punishment.

For five years Mulla Ahmad came to this province from the one known as Letter Jim. Ask him how much love I showed toward them. God was witness to the state and observer of the conditions, that although I heard from them certain words that were contrary to the original nature and pure heart, nevertheless I preferred to conceal rather than reveal and spread them, and kept them hidden. I was bewildered as to what was the cause and reason, until gradually they increased [their actions] until they came to this land. And here perfect love beyond all custom and convention was shown toward them for the sake of God's good pleasure, that perchance it might increase love and purify and sanctify the heart from the dust of that which is displeasing. After this, the king returned and desired to take Mulla Ahmad-i-Kashi back with him, but he refused. This servant became aware of this and summoned the aforementioned Mulla, who made various excuses. Before long, two persons came—Mir ʿAbdu'r-Rahim and Shaykh Hasan—relating that so-and-so had said:

> "Why do you go to Baghdad? A moment here is better than five years in Baghdad,"

and other such statements were made. Upon hearing this, I immediately summoned them and strictly forbade and strongly prohibited the utterance of such words. However, all the companions had heard these words.

By God, besides Whom there is none other God! I gathered them all and forbade them, and concealed matters to such extent lest a new sedition arise. Then another person came with a message for someone, and likewise another person. In brief, every soul who came from that land mentioned something, and it became clear that all these seditions were due to people's departure from their earthly homeland to the divine homeland. Therefore, we sent back Siyyid ʿAbdu'l-Baqi, who had been staying in this land, to that country to prevent people from turning towards this land, that perchance hearts might be calmed and the dark atmosphere of turbidity might be transformed into the morn of joy. Although such words should never flow from their hearts and tongues, for this land was not confined to this servant.

By God! The Holy Spirit takes pride in the very dust of this land. The breeze of this land bestows eternal life upon dead bodies and grants everlasting existence. But it increases not the wrongdoers save in loss. Indeed, what business has the beetle with the eternal Egypt of meeting, and what portion have the people of the lowest depths with the exalted concourse? How can sheer ignorance set foot in the sacred heights of knowledge, and how can the essence of tyranny enter the fields of justice? By God! The very dust of this land is sanctified beyond the comprehension of the righteous, let alone the wicked. After all, has not the nobility of every place been through its Dweller, and has not the glory of every house been through its relation to God?

Would that these people showed as much respect for the City of God and reverence for the Sanctuary of God as worldly lovers show for their beloved! If but a thorn from the garden of earthly beloveds were to appear in the gathering of lovers, all would smell it like a rose and sing to it like nightingales—how much more so for a land that belongs to the Beloved, or a place that was the site of His descent, presence and dwelling! Such is the state of earthly lovers. Consider somewhat the condition and words of those who

claim divine love, how heedless they have become and what mockery and derision they have shown toward this blessed and goodly land.

By God! If there were any fairness, blood should flow from the eyes, the layers of the liver should turn to blood and flow from the eyelashes, yet none shall attain unto this save those who have detached themselves unto God, have tasted the sweetness of His remembrance, and have held fast unto the cord of His love.

For several years certain among the servants desired to journey from that land to this city, but were continually prevented. Two years ago permission was granted that whosoever desired might be permitted and allowed. This is a matter which the Sovereign of Oneness had previously revealed unto the illumined Muhammadan heart, and He Himself hath called His servants to this land, were ye to ponder the verses of the Furqan and turn your attention to the mysteries of the Cause. He hath said, and His Word is the Truth:

> "And God doth call to the Abode of Peace, and guideth whom He willeth to the straight path."

If ye were to comprehend the allusion of these words, by God, ye would, in your passionate love of God and your longing for this supreme glad-tidings, proceed barefooted toward the divine precinct. Say: Thus have veils of iron been struck upon your hearts and a covering of fire drawn over your eyes. No good shall the wrongdoers find on that great Day.

Say: O people! Life passeth swiftly as lightning, and ere long shall the carpets of hopes and possessions be rolled up. Raise your heads from the slumber of heedlessness and, placing your trust in God, stand firm upon the straight path of His Cause. Enter ye into His Abode of Peace, His mercy and loving-kindness, which is the place of everlasting security and the praiseworthy station of the Lord. Outwardly, the Abode of Peace is the land where that Most Great Light resideth, and inwardly it is His most firm and perfect Cause. Were I to expound this station, creation could not bear to hear it, nor could souls and minds bear its weight.

Consider now that they show pride regarding a land which the Tongue of the Unseen hath Himself commanded and unto which He hath summoned all created things. This matter, so clearly set forth that it would seem nothing more explicit hath been revealed in the Book, they have failed during all this time to comprehend. The Abode of Peace hath seventy meanings, all of which are gathered in the Divine City. Thus hath God mentioned in the Book the decree concerning that land, despite those who have disbelieved, turned away, and are among those who hold not fast to God's strong cord and who walk in the paths of self, without God's good-pleasure.

Section 2: "Yea, these people have all followed destructive…"

Yea, these people have all followed destructive and imaginary paths. How can they accept or comprehend any meaning or matter save through conjecture and fancy? Say: Do ye believe in part of the Book and deny part thereof? Thus hath God taken from you the spirit of faith and forbidden you the meeting of that Day whereon mankind shall stand before the Lord of the worlds.

As for those two messengers he greatly mentioned in his letter—one was Siyyid Abdul-Baqi, whose details were given and about whom you may inquire directly. Should he mention aught contrary to what is recorded in this Tablet, it would become evident that the enemies speak truth. The other he mentioned was Mirza Mustafa. This man dwelt for some time in this land, and since his relatives resided in Naraq and his journey and migration had been prolonged, We sent him back to his homeland. He bore no message whatsoever from this servant except a letter for His Honor the Letter Jim, which he was to deliver to him. Yet how many calumnies this person hath heaped upon these two poor ones!

And this servant had given him no message whatsoever save a letter addressed to His Honor Jim, which was to be delivered to him. Yet what accusations has this person heaped upon these two lowly ones, and what measure of pride and arrogance has he displayed toward these two poor ones in his letter! Say to him: By God, the ignorance of these two poor ones is more beloved than what thou hast written, and their abasement more precious than that wherein thou hast taken pride. Humble thy heart that thou mayest ascend to the heights of glory. Relinquish self-glorification that thou mayest enter the pavilion of holiness and faithfulness. Bring forth naught but supplication and entreaty, for these two are bounded, and the holy precincts are sanctified from such limitations. And peace be upon him who heareth the Word and is numbered among those who are guided, as inscribed in the Tablets of Light by the Pen of Glory.

And furthermore, regarding what was written about these messengers saying that the law of the Bayan has been abrogated and its mirrors and ordinances have become void—this is a newly contrived notion of human demons who, inspired by the promptings of their base desires, have manifested these schemes. Verily do the evil ones whisper to their friends that they may cast their vain imaginings into the hearts of the servants and prevent people from the divine path and the infinite holy fountainhead of grace. Such servants have always existed among the servants of God, and through such nonsense have people been tested—"that He may try you, which of you is best in conduct." In all ages have such calumnies been uttered against God and His loved ones, and will continue to be uttered.

This is among the ways that have operated among the servants, and you will find no change or alteration in His ways—so that it may become clear who follows God's Cause and who turns back on his heels. Through such matters is the brilliant morn of guidance distinguished from the dark night of error. Thus do We impart unto you from the mysteries of the Cause, that thereby may be strengthened the hearts of those who are guided by God's light and who are among the firm ones in their love for God. The one God is witness—and sufficient is He as witness—that if until today such an atheistic liar had appeared in creation, or if anyone's knowledge had ever recorded such—say: O wretched fool!

For the satisfaction of your own self and the ungodly souls, you have committed a deed that has no likeness, equal or peer in all existence. At this moment my tongue, my heart, my inner heart, my spirit, my body, my frame, my marrow, my bones, and my skin all testify that there is no God but Him, and that ʿAli before Muhammad is the Manifestation of His Essence, the Dawning-place of His signs, and the Revealer of His words. To this do the dwellers of the most exalted Paradise bear witness, and beyond them doth the Essence of the Unseen testify with His tongue, and we are all prostrate before His face. All that hath

been revealed from Him is truth wherein there is no doubt, and we all, should He desire, act according to His command.

Say: Hold thy tongue, O thou who hast calumniated God and His loved ones! Say not that which God hath not permitted thee, and be not of those who slander the Manifestations of the Cause and are not guided by God's signs. Say: Great indeed are your utterances in what you have falsely claimed with your tongue. Thus hath Satan made your deeds seem fair to you, and still you do not understand. Say: If you are in doubt concerning God's Cause, then bring forth a proof from Him, or an evidence from His presence, or a testimony from Him. Nay, by the Lord of the heavens and earth, they shall never be able to utter a single letter, nor shall they be capable thereof.

These are they who, when God's verses are recited unto them, cast them behind their backs and mock at them, while they soar in the atmosphere of their own desires. Say: The kingdom shall pass away and naught of you shall remain, and then shall you be brought before the fire. Then shall you find for yourselves neither intimate friend nor helper, and God shall question you concerning your deeds in this vain life, while you shall be tormented in the abyss of His wrath throughout God's eternity. Say: Have you seen this servant or gained knowledge of his cause? How then do you attribute to him that which you know not? By God, the heavens have wept at your injustice, O vile one, and the garments of the people of the Kingdom have been rent asunder by your deed, O accursed one!

The garments of the people of the Kingdom are rent asunder by thy deed, O accursed one, and the pillars of existence have been shaken by thine act, O wretched one! Yet thou walkest upon the shoulders of the earth as though thou hadst committed no wrong, and thou laughest at what thy hands have wrought, while the spirits of Paradise have descended to the dust and recline upon the clay. Woe unto thee, O thou that hast turned aside from the Command of God! Thou rejoicest in thy deed while the temples of the spirits are clothed in garments of blood.

Glorified art Thou, O my God and my Beloved! Thou seest my condition and hearest my sighing and my cry, and beholdest my poverty and my need, and witnessest how the oppressors among Thy servants have encompassed this servant of Thine, to such extent that they lift not their hands from my head. Therefore, O my God, raise me up unto Thee, then cause me to dwell in the precincts of Thy great mercy, near unto Thy Name, the Most Exalted, the Most High, that thereby the hearts of Thy wretched servants might find rest. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the All-Compelling, the Self-Subsisting.

Then the Herald called out from the midst of the heavens:

> "O servant! We have heard thy cry and have numbered thy poverty and thy need, thy humiliation and thy tribulation. Fear not, neither be thou grieved. We shall sanctify thee from those who have disbelieved and attributed partners unto God."

Thus have We sent down unto thee a symbol from Our Command, lest they should discover it who prostrate not themselves before the face of God.

Thou knowest, O my God, that I have claimed naught save pure servitude, and have called the servants to naught save Thy Supreme Self in the Manifestation of Thy Most Exalted Self and the Light of Thy Most Glorious Beauty. For this reason did hatred appear in the hearts of those who disbelieved in Thy mighty signs, to such extent that they slew me with the swords of their vain imaginings. Therefore, O my God, seize them with Thy severe grip and Thy conquering sovereignty, and leave not a single one of them upon the earth, that Thy lands might be purified and Thy realms sanctified. Verily, Thou art He Who doeth what He pleaseth through Thy wondrous Command, and Thou art the Mighty, the Beloved.

These are the beliefs of this servant that have been mentioned. Until now I have soared only in the atmosphere of pure servitude, and have been commanded to naught but the plain of poverty, evanescence, submission and contentment. Hereafter the Command is in His hand and we have nothing save after His leave. He is verily the Mighty, the Exalted, the Beautiful. Let him who wishes accept, and him who wishes turn away. Verily my Lord is independent of you, of your selves, your deeds and actions. He is sanctified above all who are in the worlds.

Finally, O servants who claim divine love, why do you remain in the wilderness of heedlessness and walk the paths of fancy, error, self and desire? Know the value of these days while the holy, eternal fragrances waft from the morning breeze and the soul-refreshing zephyr comes from the paradise of the Beloved. Come somewhat to your senses and purify and sanctify the illumined heart from the dark dust of baseless suspicions, that perchance you may attain to the effulgences of the Sun of Oneness and the outpourings of the Beauty of the Divine Identity.

The ocean of divine bounty is not always surging, nor do the clouds of infinite mercy always pour down their rain. The divine lamp is not forever kindled in the niche of eternal holiness. The time will come when the Bird of Eternity returns to Its original nest, the Eternal Beauty retires to the pavilion of heavenly invisibility, and the nightingales of the spiritual rose-gardens repair to their true, glorious nests. Then will the gates of the rose-garden be shut, and you will be deprived of both the beauty of the rose and the song of the nightingale. While time remains, strive with all your soul and recognize the value of this blessing.

After all, the divine loved ones must manifest heavenly signs and befit eternal qualities. Don the robe of sanctity and detach your eyes, hearts and souls from all else, that you may behold another world and step upon the pleasant plain of the spirit. By God, if you hear the melody of this Bird with the ear of the soul, you will become detached from the world and all that is therein, and will set your hearts on naught but the Truth.

Counsel has exceeded its bounds. Now it remains to be seen what the yearning ones of the divine court and those attracted to the holy, spiritual melodies will perceive and what portion they will receive. All this is through God's grace and mercy upon you, O people of the Bayan, if you desire to walk the paths of truth and rejoice in the paradise of nearness.

O people of the Bayan, refine the eye of your hearts and illumine your breasts that you may distinguish truth from falsehood and not follow the suspicions of the people of hypocrisy—those heedless souls who have taken it upon themselves to prevent people through various schemes from approaching the shore of

the sea of oneness, while outwardly clothing themselves in the garment of faith. By Him Who holds my soul in His hand, if one becomes somewhat detached from outward conditions, one will distinguish truth from falsehood as light from darkness, and will perceive the fragrance of truth from all directions. That is, if the sweet fragrance of truth wafts in the East, the detached seeker in the West will surely perceive it. Thus do We mention unto you some of the mysteries of love, if you would inhale the holy fragrances from this Garment and turn with the wings of detachment toward the Egypt of certitude.

And furthermore, regarding your mention of Ezekiel in your scroll of deeds, say: How presumptuous are your words, how low your station, how limited your bounds! For Ezekiel would run through the streets of Egypt, crying at the top of his voice: "Will ye slay a man because he saith, my Lord is God, when he hath already come to you with clear proofs?" How can anyone be compared to that Essence of being? The very dust of His sandal is sanctified above the hearts of all others. In the end, he sacrificed his heart and soul, and with his face stained with blood, he returned to the Kingdom of immortality and the most exalted Pavilion. And as for the verse which saith, "And a believing man of Pharaoh's family, who concealed his faith," the meaning of concealing his faith was the mysteries of divine wisdom and the pearls of eternal knowledge which have ever been preserved in the treasuries of divine power and will forever be kept in the storehouses of His might.

These have never been and will never be revealed except to those who are worthy. Otherwise, he never denied his faith in Moses. Rather, his tongue, his expression, and his very soul all testified to his love for Moses, and in Pharaoh's court he openly confessed, as is well known. But a veil of divine power was cast over Pharaoh's heart, preventing him from comprehending his words, even as today veils of fire have been cast over your hearts, and deafness from heedlessness upon your ears, and coverings of rancor upon your eyes, such that ye understand not what ye say and know not what ye do.

Say: O servant, fear God and attribute not to anyone that of which thou hast no knowledge. Hearken unto what God hath revealed to thee in the Bayan, for it is the finest utterance and the truest word. What comparison is there between Ezekiel and the people of this age? Pass beyond time and its people until thou enterest the paradise of eternity and perceivest the station and worth of the Temples of antiquity. The non-existent can never attain unto the eternal, and nothingness ever flees from everlasting life. By God! If thou wert to become aware of but a drop of Ezekiel's love, thou wouldst comprehend his rank and station, and such a fire of his love would be kindled within thee that thou wouldst forsake the world and all therein, be freed from the darkness of vain imaginings, and attain unto the fountain of eternal life.

Consider now the beginning of his cause and the dawn of his faith, when Moses, coming from the Sinai wilderness of divine love to the Egypt of eternal servitude, guided all people to the divine Tree of fire and the radiance of the celestial Hand. When Ezekiel heard mention of his true homeland and caught a fragrance from the holy spiritual breeze, immediately such a fire of the love of God was kindled in his illumined breast that no power of concealment, tranquility, patience, or composure remained in him. With the utmost zeal and devotion, he strove to manifest and prove the fire of the Divine Essence in the neither eastern nor western Tree. Although he was Pharaoh's cousin and held the highest esteem with that accursed one, such that the keys to all treasuries were in his grasp, nevertheless he did not withdraw from the truth for a moment nor seek to be heedless for an instant.

And now observe how these people, were they to encounter the fire itself, would manifest hatred in place of love and would strive with all their might to extinguish it, pouring upon it such floods of doubt and ice of delusion that no trace of it would remain, unless the Hand of Divine Power were to protect it and deliver it from those who seek to quench it. Judge thou fairly: can such people be attributed to Him, or is mention of such as these befitting in His holy presence? Nay, by God, were ye to judge fairly in the Cause of God and were ye to be nourished by the fruits of the eternal Paradise.

Section 3: "O unjust scribe! Would that thou hadst devoted…"

Say: O unjust scribe! Would that thou hadst devoted thyself as much to thine own concerns, expending thy time in purifying and sanctifying thine own soul and spirit, rather than wasting thy years on calumnies, failing to perceive that all mysteries are as clear as day in the sight of God. Hearken thou unto the counsel of this servant, pass beyond these realms and enter the realms of holy detachment. Make fairness thy guiding lamp lest thou remain in darkness, make trust in God thy garment lest thou be left naked of His grace, make remembrance of the Beloved thy companion lest thou be deprived of His bounty. Die to self and desire that thou mayest find eternal life through His love and enter the immortal Kingdom.

What a pity that one who claims to love God should not, in a single day, detach his heart from all that is created, and should not, at any moment, turn towards the Sovereign of existence and the King of the worshipped ones. By God, no tyranny is greater than this, no heedlessness more profound. Thou art free to choose. We have completed Our utterance unto thee and perfected Our favor upon thee, so choose for thyself what thou desirest. Verily, God is independent of Me and of thee and of all who are in the worlds.

Say: O man, fear God Who created and fashioned thee, and confound not truth with falsehood, nor light with darkness, nor guidance with error. Fear God, O concourse of the earth, and transgress not your station. And concerning the Messengers of God, speak not except of that which God hath permitted you, even as He commanded you not to liken them to any being, nor to ascribe to them any peer or likeness. These are among the bounds set by God, and none transgress His bounds save those in whose hearts is a disease and who are among those that derive not light from the splendors of Beauty.

First, know that the account of Dhul-Kifl is not as you have seen in previous books or heard from your forefathers. Second, how can this matter be proven when measured against certain established principles which you and your like have transgressed in the Mirror of God, having displaced them from their proper station and placed them elsewhere without the leave and permission of the Sovereign of the Cause? For according to what has been mentioned, they have argued for the unity of the Mirror and attributed it to their own selves. Yet how is it they have written that Dhul-Kifl was guardian to seventy prophets? The Mirror, which is the dawning-place of the Prophetic Sun, must not exceed oneness, so how could there be seventy prophets—who are the suns in the heaven of mercy—existing in one age and time? Thus doth the flow of your pen belie all that your tongues utter, and thus doth God reveal what is in your hearts and make manifest what lies within breasts, if ye but knew.

Yea, unless ye follow the example of the false divines and affirm the existence of lesser and greater prophets, as is written in books and believed and confessed by the ignorant. Say: O people, seek even

outward knowledge from the fountainhead of knowledge. Draw from pure, delicate, sweet, and flowing springs, not from rejected, turbid, brackish, and salty ones that are treasuries of rancor, vessels of envy, and ships of hatred.

And furthermore in his letter he had composed boastful verses, ostensibly addressing Mustafa but in reality God knows their intention. Say: He knows what you proclaim openly and what you whisper in secret, your movements and your dwelling places, and all is recorded in a clear tablet before Him. Nothing escapes His knowledge and no matter eludes His grasp. He knows all that you plot today against the Cause of God. I swear by God that those possessed of understanding are ashamed to mention the boastful expressions written in that scroll. For example, he had rhymed vulgar terms like "son of Zal" and "old woman's quilt" and "falcon" and "sparrow"—such coarse and impure words that have always been rejected by God and the people of wisdom and ever shall be.

Say: Have you not heard what the Dove warbled at the apex of immortality around the crimson sea in His first counsel to His loved ones and initial teaching to His chosen ones? He said—and His word is the truth—"The wayfarer on the white path and the crimson pillar shall never reach the station of his homeland except through detachment from all that is in the hands of men." Despite the fact that that Essence of being and Manifestation of the Desired One commanded that hearts be sanctified from vain allusions and rejected suppositions, ears be cleansed from hearing malicious fabricated melodies, and eyes be purified from beholding transient words, still you gathered whatever crude and unworthy words existed in the world and displayed your learning, sending fabrications to the divine rose garden and dispatching mortal darkness to the holy immortal realm.

Hear from this servant, by God, that I have no complaint about all this hatred and rancor manifested by you. But how long will you cling to dark veils and consider following the self and passion obligatory? Soar from the dust of negation to the throne of affirmation, journey from "We belong to God" and return.

In truth, if the fire of rancor was not ablaze and the banner of hatred not raised in your breast, and if your purpose was truly to inquire about Mustafa and others with no other thoughts or intentions, you could have asked two simple questions about whether what so-and-so said was true or false, so that an answer could be given and truth distinguished from falsehood. Not that you should fill so many pages with fabricated words. By God, those pages were wronged, for you made the place of the Supreme Pen's affirmation a manifestation of the pen of hatred. And We know that all this was not from you but from what Satan whispered in your soul and breast. Therefore, sanctify yourself and purify your heart from all else but Him and trust in God your Lord. Say "God" with your whole being, then leave those from whom you detect the odor of rancor to be drowned in the sea of fire.

And I swear by God that if anyone from the people of the Bayan mentions abrogation of the Book, may God break the mouth of the speaker and slanderer. By Him Who holds my soul and being in His hand, one letter of the Bayan is more beloved to me than all who are in the heavens and earth. Woe unto you, O people of hatred! How do you slander the loved ones of God? Do ye not witness how We have sacrificed Our spirit and Our body in confronting the enemies, and at every moment We await the meeting with God, that perchance We may follow the example of those who offer up their souls and are martyred in His presence? Do ye not behold how We stand in the midst of the enemies, with life and heart in hand,

ready for whatever may come to pass? Can he who openly confronteth the enemies, who sacrificeth at every moment his spirit and all he possesseth, who proclaimeth the Cause of God before the peoples of the world and concealeth not His Cause, be compared with him who remaineth seated in his house? Can ye not perceive?

O thou who walkest in the paths of fancy and error, who wanderest in the wilderness of ignorance and blindness! Wert thou to be fair in the Cause of God, the mere blinking of thine eye would cause thee to rend thy garments, to run naked upon the ground, to cast ashes upon thy face, to eat dust, to find no rest in any place, neither to eat nor drink, nor to find repose, to groan in thy heart and cry out with thy tongue, to weep in secret and shed tears openly, to burn in thy liver, and not to be content with thyself until God hath forgiven thee for what hath flowed from thy pen, O thou who art proud before God and His signs and His proof and His testimony!

By God! Were such to be thy state, the fire itself would flee from the flame of thy self, O thou donkey, and the fire would seek refuge from the fire of thy being, O thou accursed one! May God protect us and all who are in the Bayan from thy evil and from whatsoever thou hast concealed in thy heart and thy secret thoughts.

Finally, for what crime and what transgression hath this enmity appeared and these calumnies flowed from thy pen? Hearken unto the counsel of this compassionate counsellor, and return from the salt marsh of self to the shore of the ocean of the All-Subsisting, and from the fire of transient ignorance to the light of eternal knowledge. Though the counsel of the wise profiteth not the deniers and hath no effect upon those who turn away, even as fragrance profiteth not those with colds, nor a shining mirror the blind,

> “and thou canst not make those to hear who are in the graves.”

And furthermore, it was written that the accusations which Mustafa and others attributed to the letter Jim are four. First, why does he call people toward the Primal Point—may the spirit of all creation be sacrificed for Him? Now judge fairly—would any swine utter such words, or would such blasphemy and misbelief ever issue from anyone’s tongue? No, by God! These words are naught but an attempt to create complete sedition and, under the guise of faith, to stir up discord. Say: Do ye scheme against God’s Cause? The hand of God is above your hands, and verily He is more severe in His scheming and mightier in His punishment. Another accusation is that the honored letter Jim sent the “Garden of Holiness” to the Most Holy Court. In any case, he mentioned such things which never existed, while many poems sent by the chosen ones and the righteous were all accepted without any objection.

The One God is witness that in this kingdom naught was mentioned save their praise, even though fragrances wafted from their hearts that were unworthy of them. Nevertheless, this was hidden with Him from Whom nothing is concealed, and naught was manifested toward them except loving words and friendly tidings, until everyone who came from that direction related such things about them that, by God, no lover could bear to hear.

And if this writer of the scroll would be fair and enter the straight path of truth and sincerity, love and faithfulness, he would tell what he himself said and heard from them with his own ears, and would turn

from the left of fancy to the right of certainty, and would judge fairly what was said and with whom lies the truth. By God, the lover is as distinct from the hater as the sun from its shadow and light from darkness, and nothing becomes doubtful to anyone unless they wish to make it doubtful to themselves. Their statements became well-known in this land. By God, after these sayings became known and these deeds appeared, some of the companions, without the permission and consent of these servants, made certain statements—and God bears witness to this and suffices as witness. And afterwards all the companions were forbidden and became quiet and silent. God is Most Great! No one intended to migrate to this land except that they brought from them such words and messages that burned the hearts of the Concourse on High and the beloved ones. I remained without spirit, heart, and life, and the survival of a soul was among my greatest perplexities.

Say: O thou who art heedless of God's remembrance and burner of His loved ones' hearts! We are content with thy judgment in this matter, so ask those who migrated from there to this land, that thou mayest know that I speak no falsehood, and know that we have held fast to the handle of truth, and that thou mayest witness what God hath witnessed upon the Throne of Eternity, that perchance thou mayest be numbered among the doers of good, written by the Pen of the Spirit upon the Tablets of Holiness. Say: Ask thyself of the migrating souls, both those whose names were mentioned at the beginning of the Tablets and other servants, that it may become clear to thee what was said and what accusations were made against the land of God and His servants. Say: Is not this multitude of enemies sufficient, and are not these numerous hunters of the gazelles of the vale of faithfulness enough, that you too have arisen to inflict harm upon these Doves of eternity? O Lord! Pour forth patience upon me and grant me victory over the wrongdoing people! Make not haste, for divine decrees are in motion and descent, and soon you shall find rest.

I swear by God that I have desired naught from the Truth except transformation, that this earth might be changed, so that this servant might be sanctified from all questioning, answering, and meeting. Verily He ordains whatsoever He is asked, and He is indeed near, the Answering One.

Section 4: "And further, mention was made of the tribes…"

And further, mention was made of the tribes of Moses and the Pharaonic Egyptians, yet never did he distinguish the living Moses from Pharaoh's Egyptian, nor did he differentiate between the Children of Israel in the lands of justice and the Egyptians in the realms of tyranny. Say: Open thine eyes, soften thy heart, and sharpen thy inner vision that thou mayest recognize those who have believed and migrated in God's path from those who turned away and waxed proud, remaining deprived of the sacred sanctuary. Then know that the tribes are now seated upon the carpet, reclining on crimson cushions, moving by the breezes of the Command in a space that God hath sanctified beyond the comprehension of all created things. They rejoice in the glad-tidings of the Spirit and delight in God's joy, receiving sustenance from the manna that descended from the holy heaven. They have crossed the sea of fire by God's might and entered the sacred Paran and majestic Horeb, and God saved them from those who were drowned in the sea of pride and tyranny. They soar around Paradise and warble melodies that cause all the Concourse on High to swoon. Thus do We impart unto thee from the mysteries that were inscribed by God's Pen in the holy Tablets.

I swear by God that if thou shouldst catch a fragrance from the divine Ridvan, by God thou wouldst find no rest in any place, land, or city. But God hath forbidden this to all who turn away. Yea, the afflicted one is deprived and the fettered one barred. Say: By God, if thou knew what thou hast done, thou wouldst drown thyself in water, or cast thy body into fire, or throw thyself from mountains, and weep throughout God's eternal existence for having made thyself of those who have committed a grievous sin in the earth. Would that this distant and fettered one might be purified for a moment from the desire of self, that he might perceive the signs, proofs, and tokens of the Egyptian. Say: Thus do We mention unto you a remembrance of every matter, that perchance ye may find a way unto God, your Lord, the All-Merciful.

And furthermore, you wrote that they intended to kill the Messenger. Say to him: By God, if divine love dwelleth in the hearts of Abdul-Baqi and Mustafa, they must surely kiss the hand of the killer and bequeath unto him their own possessions, that they may attain the draught of martyrdom and hasten to the holy concourse and the exalted companion.

Say: Hast thou not heard how the Dove warbled upon the twigs of the Tree of Eternity, and how the Spirit sang with celestial melodies in the Most Exalted Paradise? O son of man! Wouldst thou prefer to die in thy bed, or to be martyred in My path upon the dust, becoming the Dawning-place of My love in the highest Paradise? Judge thou fairly, O servant! Let that body perish that seeketh not to welter in blood for the sake of the Beloved, and let that form be no more that shunneth martyrdom in His love. Say: Hast thou not read that "verily the friends of God, no fear shall be upon them, neither shall they grieve"?

Convey what hath been mentioned unto all the people and impart it to everyone. Regard not this matter lightly, but with all thy might and power aid the Cause and its followers. Be not heedless for a moment, for the devils are engaged with utmost determination and power in deception and machination. It was also mentioned that they had written questions and answers so as to cast doubt in people's hearts. Though it is not known who the questioner and respondent are, yet God hath reckoned the questioner and respondent as one soul, and He knoweth what is in the breasts, if ye but knew. Thus have We related unto thee stories of the Cause that thou mayest be of those who comprehend through the allusions of words.

Say: O heedless one! It is as though thou wert mounted upon the steed of self, having let slip its reins from thy grasp, such that thou knowest not in what land thou walkest or runnest. Thus befitteth the wrongdoers the punishment of a grievous day. By God, thou art the barren one, for thou hast deprived thyself of God's mercy and of the grace which was observed dawning from the Dayspring of the Spirit at the break of light. And likewise are those who walk in thy footsteps and follow what Satan whispereth in their breasts, and who have taken the Samiri as their protector instead of God, and were gathered in the land of rancor and hatred.

Say: O disputer, O opposer, and those who follow thee! By what proof have ye turned away from Him Who called you to naught but God, and risen against Him with the swords of your tongues and arrows of your idle fancies, after God had forbidden you from this in the Book which no falsehood can approach and which was sealed with God's seal in the treasuries of infallibility? By God, were the breezes of love to waft over your hearts, ye would sever your heads with your own hands in recompense for what ye have wrought in God's religion, and ye were written in the holy tablets as among the deniers.

Say: O despairing striver, O deprived opponent! For what sin didst thou draw forth the sword of thy vain imaginings from the scabbard of thy desire, when thou hadst not seen Me, nor associated with Me, nor had thy letter reached Me, nor Mine thee, nor had I heard thy name, nor hadst thou reckoned what I was upon? By God, all this stemmed from naught but thine evil nature, O thou who associateth partners with God, who turneth away from His beauty, and who disputeth His signs!

By the Lord of the heavens and earth, thou hast committed that which none before thee hath ever committed, and thou hast perpretrated a sin which none before thee hath wrought, nor hath it occurred to any soul. We beseech God to requite thee for what thou hast done and intended, and thus thou art among those who have never inhaled the fragrances of detachment from the realm of divine unity, and have never entered the city which, by God's power, was spread behind the pavilion of glory.

Furthermore, even assuming—God forbid—that Mustafa uttered such words from his tongue of ignorance, how was it proven that it came from this servant? By God, the All-Protecting, the Self-Subsisting! If such nonsense were to issue from anyone's lips—and the investigation of this matter did not require such lengthy elaboration, for it could have been determined with but two words. I praise God that while all were occupied in their homes with the desires of self and preservation of wealth and station, we, these servants, in a foreign land and despite the intensity of the enemies, gathered all that had been revealed from God. All was written in the blessed hand, bound, and some were sent to all regions. We preserved it with such hardship that none save God is aware or hath comprehended. One nobility of this land is that it became the site of this supreme honor and greatest station. Yet despite this, instead of rendering assistance or aid, ye have made and continue to make these accusations.

By God! I do not complain of you, for it behooveth you to do as ye have done and attribute what ye have attributed, even as did those before you who warred against God in His Cause, disputed with His chosen ones, contended with His loved ones, argued with His favored ones, denied the grace of those who believed in God, and strove against His path, even as ye have done with all your power and with all ye were capable of, and ye denied the grace which was showered from the clouds of mercy by God's power. By God! At this moment my heart melteth at what ye have done, the lamp before me weepeth, the pen trembleth in my fingers, and the tablet lamenteth in my hand at what thou hast falsely attributed to the servant, and how thou hast not been ashamed before God Who created thee by His command and brought thee forth from the water that was hidden in thy father's loins.

And at the end of the epistle he had mentioned that "our belief is that you and His Honor Jim are of the same station, and this we believe," and then he mentioned Moses and Khidr, concealing therein an intention. First, he hath spoken falsely and slandered his own self, and his pen and ink have given him the lie. Say: Thus do your own hands and pens testify against you, if ye but perceive. All his purposes, beliefs, love and hatred became evident from his book. Had he been blessed with the fragrance of love for God and His friends, he would never have deemed it permissible to make such false accusations against His servant. In this scroll he mentioned not one word of truth, nor any expression indicating kindliness. All was but a manifestation of love for His Honor Jim and hatred for God and His friends. Thus have We reckoned all that was from him, and his own hands, his ink, and the Pen which God chastised with his

finger for what it had improperly written in the kingdom, all bear witness to this, and thus does this Pen testify in this Tablet that it may serve as a warning unto all peoples.

Secondly, by God besides Whom there is none other God, this servant hath borne naught but servitude, and hereafter the Command is in the hand of God, the Protector, the Self-Subsisting. It would be difficult for anyone to accompany this servant in this station. Nevertheless, good God! In every letter sent to this king from those filled with rancor and hatred, mention is made of proof, saying that so-and-so spoke thus and when we asked for proof, he was unable to produce it. After all, from whom do they seek proof, and for what matter do they demand evidence? If they seek proof of servitude, it hath filled the horizons, and if they seek aught else, I have it not.

Say: O ye who turn aside! Even if ye were to soar with the wings of idle fancy from this moment until the Day that hath no end, ye would never reach the atmosphere of this heaven. Therefore, O ye who are filled with rancor, perish in your wrath and in the fire of your own selves. God is well aware of what ye conceal today in your hearts. Say: Have ye forgotten what God counseled you in the Book and in all the Tablets, that should ye find a fire in the Divine Lote-Tree, ye should not extinguish it with the water of your rancor, nor touch it with your idle fancies? Fear God, O people of the Bayan, then be not disdainful of His worship. Ye have cast the counsel of God behind your backs and have not answered the call of God, and ye are of those who believed and then turned away, then increased in their wretchedness while thinking they had attained the countenance of guidance. Nay, rather they are those who have turned away from the beauty of God.

Say: The example of what ye write and send to various regions is like unto those who wrote papers and hung them upon the House to refute the Truth by their words. Woe unto them and unto you for what they did and what ye do today. Say: God upholdeth the truth by His words and nullifieth falsehood by His command, and He rendereth void the deeds of those who have perpetrated calumny and sin, and He cutteth off the last traces of those who have risen against His servant without proof or evidence. Such hath been His way aforetime, if ye would observe in the horizons of the Cause. Say: O thou who turneth away! Hear My words and transgress not thy bounds.

Descend from the ladder of self and passion, then ascend the ladder of equity and contentment, that perchance God may forgive thee and cause thee to enter the shore of His love and grant thee the fruits of detachment and make thee among those who rejoice at the glad tidings of holiness. We bear witness at the end of the Book that He Whom God shall make manifest is the Truth, there is no doubt in Him, and God shall manifest Him at the time of Mustaghath, and then ye shall turn away from Him. By God! Were ye to be in this garment, ye would not believe in Him nor in those whom He would send unto you from His presence, for ye would object to Him and dispute with Him concerning what ye possess, and ye would argue based on what Satan hath cast into your hearts, while He is sanctified above all that. He calleth unto you with the tongue of the unseen:

> “Verily, there is no God but Me. O people of the Bayan, return ye unto Me!”

By God, I then wept at these words to such an extent that none can reckon save God, the Protector, the Self-Subsisting. It is as though I perceived His sorrow and all that would befall Him through your evil

surmises. The curse of God be upon those who have wronged and continue to wrong without any proof from God or any beloved Book.

I swear by God that this servant glories in the dust trodden by the blessed feet of that Most Great Luminary, and every tract of earth is beloved unto this servant, for it may become the place whereon that blessed Being walks. The very air hath become the object of this servant's desire, for He doth breathe it, and likewise all the waters of the earth, for He doth drink thereof. I yearn for all existence to become the focus of that Sovereign of the unseen and the seen. How excellent are the words:

> "My ultimate goal is the ground touched by Her feet, and the throne of Glory is but earth whereon She walks."

Yet I know not why such meaningless utterances have flowed from the tongues and mouths of these brutish common folk. Say: Hath God given you permission for this, or do ye forge lies against God? In any case, I have resigned all matters unto Him. Verily, we are God's and to Him shall we return.

BH00002: Kitab-i-Iqan (The Book of Certitude)

Part One

In the name of our Lord, the Exalted, the Most High.

Section 1: "No man shall attain the shores..."

No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayan.

The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly—their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favor, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

Consider the past. How many, both high and low, have, at all times, yearningly awaited the advent of the Manifestations of God in the sanctified persons of His chosen Ones. How often have they expected His coming, how frequently have they prayed that the breeze of divine mercy might blow, and the promised Beauty step forth from behind the veil of concealment, and be made manifest to all the world. And

whensoever the portals of grace did open, and the clouds of divine bounty did rain upon mankind, and the light of the Unseen did shine above the horizon of celestial might, they all denied Him, and turned away from His face—the face of God Himself. Refer ye, to verify this truth, to that which hath been recorded in every sacred Book.

Ponder for a moment, and reflect upon that which hath been the cause of such denial on the part of those who have searched with such earnestness and longing. Their attack hath been more fierce than tongue or pen can describe. Not one single Manifestation of Holiness hath appeared but He was afflicted by the denials, the repudiation, and the vehement opposition of the people around Him. Thus it hath been revealed: "O the misery of men! No Messenger cometh unto them but they laugh Him to scorn." Again He saith: "Each nation hath plotted darkly against their Messenger to lay violent hold on Him, and disputed with vain words to invalidate the truth."

In like manner, those words that have streamed forth from the source of power and descended from the heaven of glory are innumerable and beyond the ordinary comprehension of man. To them that are possessed of true understanding and insight the Surah of Hud surely sufficeth. Ponder a while those holy words in your heart, and, with utter detachment, strive to grasp their meaning. Examine the wondrous behavior of the Prophets, and recall the defamations and denials uttered by the children of negation and falsehood, perchance you may cause the bird of the human heart to wing its flight away from the abodes of heedlessness and doubt unto the nest of faith and certainty, and drink deep from the pure waters of ancient wisdom, and partake of the fruit of the tree of divine knowledge. Such is the share of the pure in heart of the bread that hath descended from the realms of eternity and holiness.

Shouldst thou acquaint thyself with the indignities heaped upon the Prophets of God, and apprehend the true causes of the objections voiced by their oppressors, thou wilt surely appreciate the significance of their position. Moreover, the more closely thou observest the denials of those who have opposed the Manifestations of the divine attributes, the firmer will be thy faith in the Cause of God. Accordingly, a brief mention will be made in this Tablet of divers accounts relative to the Prophets of God, that they may demonstrate the truth that throughout all ages and centuries the Manifestations of power and glory have been subjected to such heinous cruelties that no pen dare describe them. Perchance this may enable a few to cease to be perturbed by the clamor and protestations of the divines and the foolish of this age, and cause them to strengthen their confidence and certainty.

Among the Prophets was Noah. For nine hundred and fifty years He prayerfully exhorted His people and summoned them to the haven of security and peace. None, however, heeded His call. Each day they inflicted on His blessed person such pain and suffering that no one believed He could survive. How frequently they denied Him, how malevolently they hinted their suspicion against Him! Thus it hath been revealed: "And as often as a company of His people passed by Him, they derided Him. To them He said: 'Though ye scoff at us now, we will scoff at you hereafter even as ye scoff at us. In the end ye shall know.'" Long afterward, He several times promised victory to His companions and fixed the hour thereof. But when the hour struck, the divine promise was not fulfilled. This caused a few among the small number of His followers to turn away from Him, and to this testify the records of the best-known books. These you must certainly have perused; if not, undoubtedly you will. Finally, as stated in books and

traditions, there remained with Him only forty or seventy-two of His followers. At last from the depth of His being He cried aloud: “Lord! Leave not upon the land a single dweller from among the unbelievers.”

And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance? Moreover, what could have caused the nonfulfillment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you, that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed:

> “Do men think when they say ‘We believe’ they shall be let alone and not be put to proof?”

And after Noah the light of the countenance of Hud shone forth above the horizon of creation. For well-nigh seven hundred years, according to the sayings of men, He exhorted the people to turn their faces and draw nearer unto the Ridvan of the divine presence. What showers of afflictions rained upon Him, until at last His adjurations bore the fruit of increased rebelliousness, and His assiduous endeavors resulted in the willful blindness of His people. “And their unbelief shall only increase for the unbelievers their own perdition.”

And after Him there appeared from the Ridvan of the Eternal, the Invisible, the holy person of Salih, Who again summoned the people to the river of everlasting life. For over a hundred years He admonished them to hold fast unto the commandments of God and eschew that which is forbidden. His admonitions, however, yielded no fruit, and His pleading proved of no avail. Several times He retired and lived in seclusion. All this, although that eternal Beauty was summoning the people to no other than the city of God. Even as it is revealed: “And unto the tribe of Thamud We sent their brother Salih. O my people,’ said He, Worship God, ye have none other God beside Him….’ They made reply: ‘O Salih, our hopes were fixed on thee until now; forbiddest thou us to worship that which our fathers worshipped? Truly we misdoubt that whereunto thou callest us as suspicious.”’ All this proved fruitless, until at last there went up a great cry, and all fell into utter perdition.

Later, the beauty of the countenance of the Friend of God appeared from behind the veil, and another standard of divine guidance was hoisted. He invited the people of the earth to the light of righteousness. The more passionately He exhorted them, the fiercer waxed the envy and waywardness of the people, except those who wholly detached themselves from all save God, and ascended on the wings of certainty to the station which God hath exalted beyond the comprehension of men. It is well known what a host of enemies besieged Him, until at last the fires of envy and rebellion were kindled against Him. And after the episode of the fire came to pass, He, the lamp of God amongst men, was, as recorded in all books and chronicles, expelled from His city.

And when His day was ended, there came the turn of Moses. Armed with the rod of celestial dominion, adorned with the white hand of divine knowledge, and proceeding from the Paran of the love of God, and

wielding the serpent of power and everlasting majesty, He shone forth from the Sinai of light upon the world. He summoned all the peoples and kindreds of the earth to the kingdom of eternity, and invited them to partake of the fruit of the tree of faithfulness. Surely you are aware of the fierce opposition of Pharaoh and his people, and of the stones of idle fancy which the hands of infidels cast upon that blessed Tree. So much so that Pharaoh and his people finally arose and exerted their utmost endeavor to extinguish with the waters of falsehood and denial the fire of that sacred Tree, oblivious of the truth that no earthly water can quench the flame of divine wisdom, nor mortal blasts extinguish the lamp of everlasting dominion.

Nay, rather, such water cannot but intensify the burning of the flame, and such blasts cannot but ensure the preservation of the lamp, were ye to observe with the eye of discernment, and walk in the way of God's holy will and pleasure. How well hath a believer of the kindred of Pharaoh, whose story is recounted by the All-Glorious in His Book revealed unto His beloved One, observed: "And a man of the family of Pharaoh who was a believer and concealed his faith said: 'Will ye slay a man because he saith my Lord is God, when He hath already come to you with signs from your Lord? If he be a liar, on him will be his lie, but if he be a man of truth, part of what he threateneth will fall upon you.

In truth God guideth not him who is a transgressor, a liar."' Finally, so great was their iniquity that this selfsame believer was put to a shameful death. "The curse of God be upon the people of tyranny."

And now, ponder upon these things. What could have caused such contention and conflict? Why is it that the advent of every true Manifestation of God hath been accompanied by such strife and tumult, by such tyranny and upheaval? This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all sacred books bear witness. Why then is it that despite the expectation of men in their quest of the Manifestations of Holiness, and in spite of the signs recorded in the sacred books, such acts of violence, of oppression and cruelty, should have been perpetrated in every age and cycle against all the Prophets and chosen Ones of God? Even as He hath revealed:

> "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others."

Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One!

Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been

withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory.

But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire.

For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: “O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?” And also He saith: “O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?” Again, He saith: “Say, O people of the Book! Why repel believers from the way of God?” It is evident that by the “people of the Book,” who have repelled their fellowmen from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were ye to observe with the eye of God.

With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt

of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith:

> "None knoweth the meaning thereof except God and them that are well-grounded in knowledge."

And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountainhead of knowledge.

And when the days of Moses were ended, and the light of Jesus, shining forth from the dayspring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamored that He Whose advent the Bible had foretold must needs promulgate and fulfill the laws of Moses, whereas this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day—the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived!

Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.

Section 2: "In unfolding these mysteries, We have, in Our…"

In unfolding these mysteries, We have, in Our former Tablets which were addressed to a friend in the melodious language of Hijaz, cited a few of the verses revealed unto the Prophets of old. And now, responding to your request, We again shall cite, in these pages, those same verses, uttered this time in the wondrous accents of ʿIraq, that haply the sore athirst in the wilds of remoteness may attain unto the ocean of the divine presence, and they that languish in the wastes of separation be led unto the home of eternal reunion. Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance dawn forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help, that haply there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridvan of the All-Glorious.

To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially

enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfill all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

Every discerning observer will recognize that in the Dispensation of the Qur'an both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muhammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth.

And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.

Afterwards, the companions and disciples of Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.

This wronged One will cite but one of these instances, thus conferring upon mankind, for the sake of God, such bounties as are yet concealed within the treasury of the hidden and sacred Tree, that haply mortal men may not remain deprived of their share of the immortal fruit, and attain to a dewdrop of the waters of everlasting life which, from Baghdad, the "Abode of Peace," are being vouchsafed unto all mankind. We ask for neither meed nor reward. "We nourish your souls for the sake of God; we seek from you neither recompense nor thanks." This is the food that conferreth everlasting life upon the pure in heart and the illumined in spirit. This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven." This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven: yielding its fruit in all seasons."

O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favors of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal

draft, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Ridvan cannot forever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest.

Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Ridvan of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them:

> "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet."

Rendered into the Persian tongue, the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.

Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muhammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muhammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the retreats of its ancient sovereignty.

Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchers of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.

Beside this passage, there is yet another verse in the Gospel wherein He saith:

> "Heaven and earth shall pass away: but My words shall not pass away."

Thus it is that the adherents of Jesus maintained that the law of the Gospel shall never be annulled, and that whensoever the promised Beauty is made manifest and all the signs are revealed, He must needs reaffirm and establish the law proclaimed in the Gospel, so that there may remain in the world no faith but His faith. This is their fundamental belief. And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muhammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books—words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntaha, the ultimate Purpose—they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom.

This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.

As to the words—"Immediately after the oppression of those days"—they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding—the essential and highest purpose in creation—will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness. Such a condition as this is witnessed in this day when the reins of every community have fallen into the grasp of foolish leaders, who lead after their own whims and desire.

On their tongue the mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their hearts, and this although the fingers of divine power have unlocked the portals of the knowledge of God, and the light of divine knowledge and heavenly grace hath illumined and inspired the essence of all

created things, in such wise that in each and every thing a door of knowledge hath been opened, and within every atom traces of the sun have been made manifest. And yet, in spite of all these manifold revelations of divine knowledge, which have encompassed the world, they still vainly imagine the door of knowledge to be closed, and the showers of mercy to be stilled.

Clinging unto idle fancy, they have strayed far from the ʿUrvatu'l-Vuthqa of divine knowledge. Their hearts seem not to be inclined to knowledge and the door thereof, neither think they of its manifestations, inasmuch as in idle fancy they have found the door that leadeth unto earthly riches, whereas in the manifestation of the Revealer of knowledge they find naught but the call to self-sacrifice. They therefore naturally hold fast unto the former, and flee from the latter. Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error.

In leadership they have recognized the ultimate object of their endeavor, and account pride and haughtiness as the highest attainments of their heart's desire. They have placed their sordid machinations above the divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their petty pursuits, fearful lest the least discredit undermine their authority or blemish the display of their magnificence. Were the eye to be anointed and illumined with the collyrium of the knowledge of God, it would surely discover that a number of voracious beasts have gathered and preyed upon the carrion of the souls of men.

What "oppression" is greater than that which hath been recounted? What "oppression" is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and darkness shall envelop mankind. As the traditions referred to are well known, and as the purpose of this servant is to be brief, He will refrain from quoting the text of these traditions.

Were this "oppression" (which literally meaneth pressure) to be interpreted that the earth is to become contracted, or were men's idle fancy to conceive similar calamities to befall mankind, it is clear and manifest that no such happenings can ever come to pass. They will assuredly protest that this prerequisite of divine revelation hath not been made manifest. Such hath been and still is their contention. Whereas, by "oppression" is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Daystar of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with "oppression" and hardship, knowing not whither to turn for guidance. Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.

Section 3: “And now, concerning His words—“The sun…”

And now, concerning His words—“The sun shall be darkened, and the moon shall not give light, and the stars shall fall from heaven.” By the terms “sun” and “moon,” mentioned in the writings of the Prophets of God, is not meant solely the sun and moon of the visible universe. Nay rather, manifold are the meanings they have intended for these terms. In every instance they have attached to them a particular significance. Thus, by the “sun” in one sense is meant those Suns of Truth Who rise from the dayspring of ancient glory, and fill the world with a liberal effusion of grace from on high. These Suns of Truth are the universal Manifestations of God in the worlds of His attributes and names.

Even as the visible sun that assisteth, as decreed by God, the true One, the Adored, in the development of all earthly things, such as the trees, the fruits, and colors thereof, the minerals of the earth, and all that may be witnessed in the world of creation, so do the divine Luminaries, by their loving care and educative influence, cause the trees of divine unity, the fruits of His oneness, the leaves of detachment, the blossoms of knowledge and certitude, and the myrtles of wisdom and utterance, to exist and be made manifest. Thus it is that through the rise of these Luminaries of God the world is made new, the waters of everlasting life stream forth, the billows of loving-kindness surge, the clouds of grace are gathered, and the breeze of bounty bloweth upon all created things.

It is the warmth that these Luminaries of God generate, and the undying fires they kindle, which cause the light of the love of God to burn fiercely in the heart of humanity. It is through the abundant grace of these Symbols of Detachment that the Spirit of life everlasting is breathed into the bodies of the dead. Assuredly the visible sun is but a sign of the splendor of that Daystar of Truth, that Sun Which can never have a peer, a likeness, or rival. Through Him all things live, move, and have their being. Through His grace they are made manifest, and unto Him they all return. From Him all things have sprung, and unto the treasuries of His revelation they all have repaired. From Him all created things did proceed, and to the depositories of His law they did revert.

That these divine Luminaries seem to be confined at times to specific designations and attributes, as you have observed and are now observing, is due solely to the imperfect and limited comprehension of certain minds. Otherwise, they have been at all times, and will through eternity continue to be, exalted above every praising name, and sanctified from every descriptive attribute. The quintessence of every name can hope for no access unto their court of holiness, and the highest and purest of all attributes can never approach their kingdom of glory. Immeasurably high are the Prophets of God exalted above the comprehension of men, who can never know them except by their own Selves. Far be it from His glory that His chosen Ones should be magnified by any other than their own persons. Glorified are they above the praise of men; exalted are they above human understanding!

The term “suns” hath many a time been applied in the writings of the “immaculate Souls” unto the Prophets of God, those luminous Emblems of Detachment. Among those writings are the following words recorded in the “Prayer of Nudbih”: “Whither are gone the resplendent Suns? Whereunto have departed those shining Moons and sparkling Stars?” Thus, it hath become evident that the terms “sun,” “moon,” and “stars” primarily signify the Prophets of God, the saints, and their companions, those Luminaries, the light of Whose knowledge hath shed illumination upon the worlds of the visible and the invisible.

In another sense, by these terms is intended the divines of the former Dispensation, who live in the days of the subsequent Revelations, and who hold the reins of religion in their grasp. If these divines be illumined by the light of the latter Revelation, they will be acceptable unto God, and will shine with a light everlasting. Otherwise, they will be declared as darkened, even though to outward seeming they be leaders of men, inasmuch as belief and unbelief, guidance and error, felicity and misery, light and darkness, are all dependent upon the sanction of Him Who is the Daystar of Truth. Whosoever among the divines of every age receiveth, in the Day of Reckoning, the testimony of faith from the Source of true knowledge, he verily becometh the recipient of learning, of divine favor, and of the light of true understanding. Otherwise, he is branded as guilty of folly, denial, blasphemy, and oppression.

It is evident and manifest unto every discerning observer that even as the light of the star fadeth before the effulgent splendor of the sun, so doth the luminary of earthly knowledge, of wisdom, and understanding vanish into nothingness when brought face to face with the resplendent glories of the Sun of Truth, the Daystar of divine enlightenment.

That the term “sun” hath been applied to the leaders of religion is due to their lofty position, their fame, and renown. Such are the universally recognized divines of every age, who speak with authority, and whose fame is securely established. If they be in the likeness of the Sun of Truth, they will surely be accounted as the most exalted of all luminaries; otherwise, they are to be recognized as the focal centers of hellish fire. Even as He saith: “Verily, the sun and the moon are both condemned to the torment of infernal fire.” You are no doubt familiar with the interpretation of the term “sun” and “moon” mentioned in this verse; no need therefore to refer unto it. And whosoever is of the element of this “sun” and “moon,” that is, followeth the example of these leaders in setting his face towards falsehood and in turning away from the truth, he undoubtedly cometh out of infernal gloom and returneth thereunto.

And now, O seeker, it behooveth us firmly to cling unto the ʿUrvatu’l-Vuthqa, that perchance we may leave behind the darksome night of error, and embrace the dawning light of divine guidance. Shall we not flee from the face of denial, and seek the sheltering shadow of certitude? Shall we not free ourselves from the horror of satanic gloom, and hasten towards the rising light of the heavenly Beauty? In such wise, we bestow upon you the fruit of the Tree of divine knowledge, that ye may gladly and joyously abide in the Ridvan of divine wisdom.

In another sense, by the terms “sun,” “moon,” and “stars” are meant such laws and teachings as have been established and proclaimed in every Dispensation, such as the laws of prayer and fasting. These have, according to the law of the Qur’an, been regarded, when the beauty of the Prophet Muhammad had passed beyond the veil, as the most fundamental and binding laws of His dispensation. To this testify the texts of the traditions and chronicles, which, on account of their being widely known, need not be referred to here. Nay rather, in every Dispensation the law concerning prayer hath been emphasized and universally enforced. To this testify the recorded traditions ascribed to the lights that have emanated from the Daystar of Truth, the essence of the Prophet Muhammad.

The traditions established the fact that in all Dispensations the law of prayer hath constituted a fundamental element of the Revelation of all the Prophets of God—a law the form and the manner of which hath been adapted to the varying requirements of every age. Inasmuch as every subsequent

Revelation hath abolished the manners, habits, and teachings that have been clearly, specifically, and firmly established by the former Dispensation, these have accordingly been symbolically expressed in terms of “sun” and “moon.” “That He might prove you, which of you excel in deeds.”

Moreover, in the traditions the terms “sun” and “moon” have been applied to prayer and fasting, even as it is said: “Fasting is illumination, prayer is light.” One day, a well-known divine came to visit Us. While We were conversing with him, he referred to the above-quoted tradition. He said: “Inasmuch as fasting causeth the heat of the body to increase, it hath therefore been likened unto the light of the sun; and as the prayer of the night-season refresheth man, it hath been compared unto the radiance of the moon.” Thereupon We realized that that poor man had not been favored with a single drop of the ocean of true understanding, and had strayed far from the Burning Bush of divine wisdom.

We then politely observed to him saying: “The interpretation your honor hath given to this tradition is the one current amongst the people. Could it not be interpreted differently?” He asked Us: “What could it be?” We made reply: “Muhammad, the Seal of the Prophets, and the most distinguished of God’s chosen Ones, hath likened the Dispensation of the Qur’an unto heaven, by reason of its loftiness, its paramount influence, its majesty, and the fact that it comprehendeth all religions. And as the sun and moon constitute the brightest and most prominent luminaries in the heavens, similarly in the heaven of the religion of God two shining orbs have been ordained—fasting and prayer. ʿIslam is heaven; fasting is its sun, prayer, its moon.”’

This is the purpose underlying the symbolic words of the Manifestations of God. Consequently, the application of the terms “sun” and “moon” to the things already mentioned hath been demonstrated and justified by the text of the sacred verses and the recorded traditions. Hence, it is clear and manifest that by the words “the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven” is intended the waywardness of the divines, and the annulment of laws firmly established by divine Revelation, all of which, in symbolic language, have been foreshadowed by the Manifestation of God. None except the righteous shall partake of this cup, none but the godly can share therein. “The righteous shall drink of a cup tempered at the camphor fountain.”

It is unquestionable that in every succeeding Revelation the “sun” and “moon” of the teachings, laws, commandments, and prohibitions which have been established in the preceding Dispensation, and which have overshadowed the people of that age, become darkened, that is, are exhausted, and cease to exert their influence. Consider now, had the people of the Gospel recognized the meaning of the symbolic terms “sun” and “moon,” had they sought, unlike the froward and perverse, enlightenment from Him Who is the Revealer of divine knowledge, they would have surely comprehended the purpose of these terms, and would not have become afflicted and oppressed by the darkness of their selfish desires. Yea, but since they have failed to acquire true knowledge from its very Source, they have perished in the perilous vale of waywardness and misbelief. They still have not awakened to perceive that all the signs foretold have been made manifest, that the promised Sun hath risen above the horizon of divine Revelation, and that the “sun” and “moon” of the teachings, the laws, and learning of a former Dispensation have darkened and set.

And now, with fixed gaze and steady wings enter thou the way of certitude and truth. “Say: It is God; then leave them to entertain themselves with their cavilings.” Thus, wilt thou be accounted of those companions of whom He saith: “They that say ‘Our Lord is God,’ and continue steadfast in His way, upon them, verily, shall the angels descend.” Then shalt thou witness all these mysteries with thine own eyes.

O my brother! Take thou the step of the spirit, so that, swift as the twinkling of an eye, thou mayest flash through the wilds of remoteness and bereavement, attain the Ridvan of everlasting reunion, and in one breath commune with the heavenly Spirits. For with human feet thou canst never hope to traverse these immeasurable distances, nor attain thy goal. Peace be upon him whom the light of truth guideth unto all truth, and who, in the name of God, standeth in the path of His Cause, upon the shore of true understanding.

This is the meaning of the sacred verse: “But nay! I swear by the Lord of the Easts and the Wests,” inasmuch as the “Suns” referred to have each their own particular rising and setting place. And as the commentators of the Qur’an have failed to grasp the symbolic meaning of these “Suns,” they therefore were at pains to interpret the above-quoted verse. Some of them maintained that owing to the fact that the sun each day rises from a different point, the terms “easts” and “wests” have been mentioned in the plural. Others have written that by this verse the four seasons of the year are intended, inasmuch as the dawning and setting points of the sun vary with the change of the seasons. Such is the depth of their understanding! Nonetheless, they persist in imputing error and folly to those Gems of knowledge, those irreproachable and purest Symbols of wisdom.

In like manner, strive thou to comprehend from these lucid, these powerful, conclusive, and unequivocal statements the meaning of the “cleaving of the heaven”—one of the signs that must needs herald the coming of the last Hour, the Day of Resurrection. As He hath said: “When the heaven shall be cloven asunder.” By “heaven” is meant the heaven of divine Revelation, which is elevated with every Manifestation, and rent asunder with every subsequent one. By “cloven asunder” is meant that the former Dispensation is superseded and annulled. I swear by God! That this heaven being cloven asunder is, to the discerning, an act mightier than the cleaving of the skies! Ponder a while. That a divine Revelation which for years hath been securely established; beneath whose shadow all who have embraced it have been reared and nurtured; by the light of whose law generations of men have been disciplined; the excellency of whose word men have heard recounted by their fathers; in such wise that human eye hath beheld naught but the pervading influence of its grace, and mortal ear hath heard naught but the resounding majesty of its command—what act is mightier than that such a Revelation should, by the power of God, be “cloven asunder” and be abolished at the appearance of one soul? Reflect, is this a mightier act than that which these abject and foolish men have imagined the “cleaving of the heaven” to mean?

Moreover, consider the hardships and the bitterness of the lives of those Revealers of the divine Beauty. Reflect, how single-handed and alone they faced the world and all its peoples, and promulgated the Law of God! No matter how severe the persecutions inflicted upon those holy, those precious, and tender Souls, they still remained, in the plenitude of their power, patient, and, despite their ascendancy, they suffered and endured.

In like manner, endeavor to comprehend the meaning of the "changing of the earth." Know thou, that upon whatever hearts the bountiful showers of mercy, raining from the "heaven" of divine Revelation, have fallen, the earth of those hearts hath verily been changed into the earth of divine knowledge and wisdom. What myrtles of unity hath the soil of their hearts produced! What blossoms of true knowledge and wisdom hath their illumined bosoms yielded! Were the earth of their hearts to remain unchanged, how could such souls who have not been taught one letter, have seen no teacher, and entered no school, utter such words and display such knowledge as none can apprehend? Methinks they have been molded from the clay of infinite knowledge, and kneaded with the water of divine wisdom. Therefore, hath it been said: "Knowledge is a light which God casteth into the heart of whomsoever He willeth." It is this kind of knowledge which is and hath ever been praiseworthy, and not the limited knowledge that hath sprung forth from veiled and obscured minds. This limited knowledge they even stealthily borrow one from the other, and vainly pride themselves therein!

Would that the hearts of men could be cleansed from these manmade limitations and obscure thoughts imposed upon them! haply they may be illumined by the light of the Sun of true knowledge, and comprehend the mysteries of divine wisdom. Consider now, were the parched and barren soil of these hearts to remain unchanged, how could they ever become the recipients of the revelation of the mysteries of God, and the revealers of the divine Essence? Thus hath He said:

> "On the day when the earth shall be changed into another earth."

The breeze of the bounty of the King of creation hath caused even the physical earth to be changed, were ye to ponder in your hearts the mysteries of divine Revelation.

And now, comprehend the meaning of this verse: "The whole earth shall on the Resurrection Day be but His handful, and in His right hand shall the heavens be folded together. Praise be to Him! and high be He uplifted above the partners they join with him!" And now, be fair in thy judgment. Were this verse to have the meaning which men suppose it to have, of what profit, one may ask, could it be to man? Moreover, it is evident and manifest that no such hand as could be seen by human eye could accomplish such deeds, or could possibly be ascribed to the exalted Essence of the one true God. Nay, to acknowledge such a thing is naught but sheer blasphemy, an utter perversion of the truth.

And should it be supposed that by this verse are meant the Manifestations of God, Who will be called upon, on the Day of Judgment, to perform such deeds, this too seemeth far from the truth, and is surely of no profit. On the contrary, by the term "earth" is meant the earth of understanding and knowledge, and by "heavens" the heavens of divine Revelation. Reflect thou, how, in one hand, He hath, by His mighty grasp, turned the earth of knowledge and understanding, previously unfolded, into a mere handful, and, on the other, spread out a new and highly exalted earth in the hearts of men, thus causing the freshest and loveliest blossoms, and the mightiest and loftiest trees to spring forth from the illumined bosom of man.

Section 4: "In like manner, reflect how the elevated heavens…"

In like manner, reflect how the elevated heavens of the Dispensations of the past have, in the right hand of power, been folded together, how the heavens of divine Revelation have been raised by the command of God, and been adorned by the sun, the moon, and stars of His wondrous commandments. Such are the mysteries of the Word of God, which have been unveiled and made manifest, that haply thou mayest apprehend the morning light of divine guidance, mayest quench, by the power of reliance and renunciation, the lamp of idle fancy, of vain imaginings, of hesitation, and doubt, and mayest kindle, in the inmost chamber of thine heart, the newborn light of divine knowledge and certitude.

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 illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.

And likewise, reflect upon the revealed verse concerning the "Qiblih." When Muhammad, the Sun of Prophethood, had fled from the dayspring of Batha unto Yathrib, He continued to turn His face, while praying, unto Jerusalem, the holy city, until the time when the Jews began to utter unseemly words against Him—words which if mentioned would ill befit these pages and would weary the reader. Muhammad strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of Gabriel, saying: "We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a Qiblih which shall please Thee." On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed Rak'ats, the Voice of Gabriel was heard again: "Turn Thou Thy face towards the sacred Mosque.", In the midst of that same prayer, Muhammad suddenly turned His face away from Jerusalem and faced the Ka'bih.

Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the Qiblih unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.

None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and Muhammad, ever altered the law of the Qiblih. These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: "The East and West are God's: therefore whichever way ye turn, there is the face of God."

Notwithstanding the truth of these facts, why should the Qiblih have been changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver, and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach amongst the people: "We did not appoint that which Thou wouldst have to be the Qiblih, but that We might know him who followeth the Apostle from him who turneth on his heels." "Affrighted asses fleeing from a lion."

Wert thou to ponder, but for a while, these utterances in thy heart, thou wouldst surely find the portals of understanding unlocked before thy face, and wouldst behold all knowledge and the mysteries thereof unveiled before thine eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, forever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.

Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of Imran, one of the exalted Prophets and Author of a divinely revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked the help of Moses against his opponent.

Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: "O Moses! of a truth, the chiefs take counsel to slay Thee" reached His ears, He went forth from the city, and sojourned in Midian in the service of Shoeb. While returning, Moses entered the holy vale, situate in the wilderness of Sinai, and there beheld the vision of the King of glory from the "Tree that belongeth neither to the East nor to the West."

There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight, and delivering them, through the Salsabil of renunciation, from the bewilderment of remoteness, cause them to enter the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saying: "Art thou not he that committed murder, and became an infidel?" Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: "What a deed is that which Thou hast done!

Thou art one of the ungrateful. He said: I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles."'

And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants, and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing bewilderment and aversion among the people?

Likewise, reflect upon the state and condition of Mary. So deep was the perplexity of that most beauteous countenance, so grievous her case, that she bitterly regretted she had ever been born. To this beareth witness the text of the sacred verse wherein it is mentioned that after Mary had given birth to Jesus, she bemoaned her plight and cried out: "O would that I had died ere this, and been a thing forgotten, forgotten quite!" I swear by God! Such lamenting consumeth the heart and shaketh the being. Such consternation of soul, such despondency, could have been caused by no other than the censure of the enemy and the cavilings of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost? Therefore did Mary, that veiled and immortal Countenance, take up her Child and return unto her home. No sooner had the eyes of the people fallen upon her than they raised their voice saying: "O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother."

And now, meditate upon this most great convulsion, this grievous test. Notwithstanding all these things, God conferred upon that essence of the Spirit, Who was known amongst the people as fatherless, the glory of Prophethood, and made Him His testimony unto all that are in heaven and on earth.

Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.

And now, take heed, O brother! If such things be revealed in this Dispensation, and such incidents come to pass, at the present time, what would the people do? I swear by Him Who is the true Educator of mankind and the Revealer of the Word of God that the people would instantly and unquestionably pronounce Him an infidel and would sentence Him to death. How far are they from hearkening unto the voice that declareth: Lo! a Jesus hath appeared out of the breath of the Holy Ghost, and a Moses summoned to a divinely appointed task! Were a myriad voices to be raised, no ear would listen if We said

that upon a fatherless Child hath been conferred the mission of Prophethood, or that a murderer hath brought from the flame of the Burning Bush the message of "Verily, verily, I am God!"

If the eye of justice be opened, it will readily recognize, in the light of that which hath been mentioned, that He, Who is the Cause and ultimate Purpose of all these things, is made manifest in this day. Though similar events have not occurred in this Dispensation, yet the people still cling to such vain imaginings as are cherished by the reprobate. How grievous the charges brought against Him! How severe the persecutions inflicted upon Him—charges and persecutions the like of which men have neither seen nor heard!

Great God! When the stream of utterance reached this stage, We beheld, and lo! the sweet savors of God were being wafted from the dayspring of Revelation, and the morning breeze was blowing out of the Sheba of the Eternal. Its tidings rejoiced anew the heart, and imparted immeasurable gladness to the soul. It made all things new, and brought unnumbered and inestimable gifts from the unknowable Friend. The robe of human praise can never hope to match Its noble stature, and Its shining figure the mantle of utterance can never fit. Without word It unfoldeth the inner mysteries, and without speech It revealeth the secrets of the divine sayings. It teacheth lamentation and moaning to the nightingales warbling upon the bough of remoteness and bereavement, instructeth them in the art of love's ways, and showeth them the secret of heart-surrender.

To the flowers of the Ridvan of heavenly reunion It revealeth the endearments of the impassioned lover, and unveileth the charm of the fair. Upon the anemones of the garden of love It bestoweth the mysteries of truth, and within the breasts of lovers It entrusteth the symbols of the innermost subtleties. At this hour, so liberal is the outpouring of Its grace that the holy Spirit itself is envious! It hath imparted to the drop the waves of the sea, and endowed the mote with the splendor of the sun. So great are the overflowings of Its bounty that the foulest beetle hath sought the perfume of the musk, and the bat the light of the sun. It hath quickened the dead with the breath of life, and caused them to speed out of the sepulchers of their mortal bodies. It hath established the ignorant upon the seats of learning, and elevated the oppressor to the throne of justice.

The universe is pregnant with these manifold bounties, awaiting the hour when the effects of Its unseen gifts will be made manifest in this world, when the languishing and sore athirst will attain the living Kawthar of their Well-Beloved, and the erring wanderer, lost in the wilds of remoteness and nothingness, will enter the tabernacle of life, and attain reunion with his heart's desire. In the soil of whose heart will these holy seeds germinate? From the garden of whose soul will the blossoms of the invisible realities spring forth? Verily, I say, so fierce is the blaze of the Bush of love, burning in the Sinai of the heart, that the streaming waters of holy utterance can never quench its flame.

Oceans can never allay this Leviathan's burning thirst, and this Phoenix of the undying fire can abide nowhere save in the glow of the countenance of the Well-Beloved. Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding, that the breath of the infidel may extinguish not its flame nor dim its brightness. Thus have We illuminated the heavens of utterance with the splendors of the Sun of divine wisdom and

understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.

And now, concerning His words: "And then shall appear the sign of the Son of man in heaven." By these words it is meant that when the sun of the heavenly teachings hath been eclipsed, the stars of the divinely established laws have fallen, and the moon of true knowledge—the educator of mankind—hath been obscured; when the standards of guidance and felicity have been reversed, and the morn of truth and righteousness hath sunk in night, then shall the sign of the Son of man appear in heaven. By "heaven" is meant the visible heaven, inasmuch as when the hour draweth nigh on which the Daystar of the heaven of justice shall be made manifest, and the Ark of divine guidance shall sail upon the sea of glory, a star will appear in the heaven, heralding unto its people the advent of that most great light. In like manner, in the invisible heaven a star shall be made manifest who, unto the peoples of the earth, shall act as a harbinger of the break of that true and exalted Morn. These twofold signs, in the visible and the invisible heaven, have announced the Revelation of each of the Prophets of God, as is commonly believed.

Among the Prophets was Abraham, the Friend of God. Ere He manifested Himself, Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald who announced throughout the land the coming of Abraham.

After Him came Moses, He Who held converse with God. The soothsayers of His time warned Pharaoh in these terms:

> "A star hath risen in the heaven, and lo! it foreshadoweth the conception of a Child Who holdeth your fate and the fate of your people in His hand."

In like manner, there appeared a sage who, in the darkness of the night, brought tidings of joy unto the people of Israel, imparting consolation to their souls, and assurance to their hearts. To this testify the records of the sacred books. Were the details to be mentioned, this epistle would swell into a book. Moreover, it is not Our wish to relate the stories of the days that are past. God is Our witness that what We even now mention is due solely to Our tender affection for thee, that haply the poor of the earth may attain the shores of the sea of wealth, the ignorant be led unto the ocean of divine knowledge, and they that thirst for understanding partake of the Salsabil of divine wisdom. Otherwise, this servant regardeth the consideration of such records a grave mistake and a grievous transgression.

Section 5: "In like manner, when the hour…"

In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven—the heaven of divine knowledge and understanding—it was Yahya, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God

announceth Yahya to thee, who shall bear witness unto the Word from God, and a great one and chaste." By the term "Word" is meant Jesus, Whose coming Yahya foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." By John is meant Yahya.

Likewise, ere the beauty of Muhammad was unveiled, the signs of the visible heaven were made manifest. As to the signs of the invisible heaven, there appeared four men who successively announced unto the people the joyful tidings of the rise of that divine Luminary. Ruz-bih, later named Salman, was honored by being in their service. As the end of one of these approached, he would send Ruz-bih unto the other, until the fourth who, feeling his death to be nigh, addressed Ruz-bih saying:

> "O Ruz-bih! when thou hast taken up my body and buried it, go to Hijaz for there the Daystar of Muhammad will arise. Happy art thou, for thou shalt behold His face!"

And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth Ahmad and Kazim, those twin resplendent lights—may God sanctify their resting-place!

From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance. The sign of the invisible heaven must needs be revealed in the person of that perfect man who, before each Manifestation appeareth, educateth, and prepareth the souls of men for the advent of the divine Luminary, the Light of the unity of God amongst men.

And now, with reference to His words: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." These words signify that in those days men will lament the loss of the Sun of the divine beauty, of the Moon of knowledge, and of the Stars of divine wisdom. Thereupon, they will behold the countenance of the promised One, the adored Beauty, descending from heaven and riding upon the clouds. By this is meant that the divine Beauty will be made manifest from the heaven of the will of God, and will appear in the form of the human temple. The term "heaven" denoteth loftiness and exaltation, inasmuch as it is the seat of the revelation of those Manifestations of Holiness, the Daysprings of ancient glory.

These ancient Beings, though delivered from the womb of their mother, have in reality descended from the heaven of the will of God. Though they be dwelling on this earth, yet their true habitations are the retreats of glory in the realms above. Whilst walking amongst mortals, they soar in the heaven of the divine presence. Without feet they tread the path of the spirit, and without wings they rise unto the exalted heights of divine unity. With every fleeting breath they cover the immensity of space, and at every moment traverse the kingdoms of the visible and the invisible. Upon their thrones is written: "Nothing whatsoever keepeth Him from being occupied with any other thing"; and on their seats is inscribed: "Verily, His ways differ every day."

They are sent forth through the transcendent power of the Ancient of Days, and are raised up by the exalted will of God, the most mighty King. This is what is meant by the words: “coming in the clouds of heaven.”

In the utterances of the divine Luminaries the term “heaven” hath been applied to many and divers things; such as the “heaven of Command,” the “heaven of Will,” the “heaven of the divine Purpose,” the “heaven of divine Knowledge,” the “heaven of Certitude,” the “heaven of Utterance,” the “heaven of Revelation,” the “heaven of Concealment,” and the like. In every instance, He hath given the term “heaven” a special meaning, the significance of which is revealed to none save those that have been initiated into the divine mysteries, and have drunk from the chalice of immortal life. For example, He saith: “The heaven hath sustenance for you, and it containeth that which you are promised”; whereas it is the earth that yieldeth such sustenance. Likewise, it hath been said: “The names come down from heaven”; whereas they proceed out of the mouth of men. Wert thou to cleanse the mirror of thy heart from the dust of malice, thou wouldst apprehend the meaning of the symbolic terms revealed by the all-embracing Word of God made manifest in every Dispensation, and wouldst discover the mysteries of divine knowledge. Not, however, until thou consumest with the flame of utter detachment those veils of idle learning that are current amongst men, canst thou behold the resplendent morn of true knowledge.

Know verily that Knowledge is of two kinds: Divine and Satanic. The one welleth out from the fountain of divine inspiration; the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself; the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: “Fear ye God; God will teach you”; the other is but a confirmation of the truth: “Knowledge is the most grievous veil between man and his Creator.” The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vainglory and conceit. From the sayings of those Masters of holy utterance, Who have expounded the meaning of true knowledge, the odor of these dark teachings, which have obscured the world, can in no wise be detected. The tree of such teachings can yield no result except iniquity and rebellion, and beareth no fruit but hatred and envy. Its fruit is deadly poison; its shadow a consuming fire. How well hath it been said: “Cling unto the robe of the Desire of thy heart, and put thou away all shame; bid the worldly wise be gone, however great their name.”

The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge. Thus hath it been said:

> “He that treadeth the snow-white Path, and followeth in the footsteps of the Crimson Pillar, shall never attain unto his abode unless his hands are empty of those worldly things cherished by men.”

This is the prime requisite of whosoever treadeth this path. Ponder thereon, that, with eyes unveiled, thou mayest perceive the truth of these words.

We have digressed from the purpose of Our argument, although whatsoever is mentioned serveth only to confirm Our purpose. By God! however great Our desire to be brief, yet We feel We cannot restrain Our

pen. Notwithstanding all that We have mentioned, how innumerable are the pearls which have remained unpierced in the shell of Our heart! How many the huris of inner meaning that are as yet concealed within the chambers of divine wisdom! None hath yet approached them;—huris, "whom no man nor spirit hath touched before." Notwithstanding all that hath been said, it seemeth as if not one letter of Our purpose hath been uttered, nor a single sign divulged concerning Our object. When will a faithful seeker be found who will don the garb of pilgrimage, attain the Ka'bih of the heart's desire, and, without ear or tongue, discover the mysteries of divine utterance?

By these luminous, these conclusive, and lucid statements, the meaning of "heaven" in the aforementioned verse hath thus been made clear and evident. And now regarding His words, that the Son of man shall "come in the clouds of heaven." By the term "clouds" is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others." These "clouds" signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as "clouds."

These are the "clouds" that cause the heavens of the knowledge and understanding of all that dwell on earth to be cloven asunder. Even as He hath revealed: "On that day shall the heaven be cloven by the clouds." Even as the clouds prevent the eyes of men from beholding the sun, so do these things hinder the souls of men from recognizing the light of the divine Luminary. To this beareth witness that which hath proceeded out of the mouth of the unbelievers as revealed in the sacred Book: "And they have said: 'What manner of apostle is this? He eateth food, and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe."' Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world.

As these holy Persons were subject to such needs and wants, the people were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity. How, they wondered, could such a person be sent down from God, assert His ascendancy over all the peoples and kindreds of the earth, and claim Himself to be the goal of all creation—even as He hath said: "But for Thee, I would not have created all that are in heaven and on earth"—and yet be subject to such trivial things? You must undoubtedly have been informed of the tribulations, the poverty, the ills, and the degradation that have befallen every Prophet of God and His companions. You must have heard how the heads of their followers were sent as presents unto different cities, how grievously they were hindered from that whereunto they were commanded. Each and every one of them fell a prey to the hands of the enemies of His Cause, and had to suffer whatsoever they decreed.

It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the divine Luminary which shineth forth from the

dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked—they would of a certainty be veiled and hindered from acknowledging His truth.

Such things are as "clouds" that veil the eyes of those whose inner being hath not tasted the Salsabil of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

It behooveth us, therefore, to make the utmost endeavor, that, by God's invisible assistance, these dark veils, these clouds of Heaven-sent trials, may not hinder us from beholding the beauty of His shining Countenance, and that we may recognize Him only by His own Self. And should we ask for a testimony of His truth, we should content ourselves with one, and only one, that thereby we may attain unto Him Who is the Fountainhead of infinite grace, and in Whose presence all the world's abundance fadeth into nothingness, that we may cease to cavil at Him every day and to cleave unto our own idle fancy.

Gracious God! Notwithstanding the warning which, in marvelously symbolic language and subtle allusions, hath been uttered in days past, and which was intended to awaken the peoples of the world and to prevent them from being deprived of their share of the billowing ocean of God's grace, yet such things as have already been witnessed have come to pass! Reference to these things hath also been made in the Qur'an, as witnessed by this verse:

> "What can such expect but that God should come down to them overshadowed with clouds?"

A number of the divines, who hold firmly to the letter of the Word of God, have come to regard this verse as one of the signs of that expected resurrection which is born of their idle fancy. This, notwithstanding the fact that similar references have been made in most of the heavenly Books, and have been recorded in all the passages connected with the signs of the coming Manifestation.

Likewise, He saith: "On the day when the heaven shall give out a palpable smoke, which shall enshroud mankind: this will be an afflictive torment." The All-Glorious hath decreed these very things that are contrary to the desires of wicked men to be the touchstone and standard whereby He proveth His servants, that the just may be known from the wicked, and the faithful distinguished from the infidel. The symbolic term "smoke" denotes grave dissensions, the abrogation and demolition of recognized standards, and the utter destruction of their narrow-minded exponents. What smoke more dense and overpowering than the one which hath now enshrouded all the peoples of the world, which hath become a torment unto them, and from which they hopelessly fail to deliver themselves, however much they strive?

So fierce is this fire of self burning within them, that at every moment they seem to be afflicted with fresh torments. The more they are told that this wondrous Cause of God, this Revelation from the Most High, hath been made manifest to all mankind, and is waxing greater and stronger every day, the fiercer groweth the blaze of the fire in their hearts. The more they observe the indomitable strength, the sublime renunciation, the unwavering constancy of God's holy companions, who, by the aid of God, are growing nobler and more glorious every day, the deeper the dismay which ravageth their souls. In these days, praise be to God, the power of His Word hath obtained such ascendancy over men, that they dare breathe no word.

Were they to encounter one of the companions of God who, if he could, would, freely and joyously, offer up ten thousand lives as a sacrifice for his Beloved, so great would be their fear, that they forthwith would profess their faith in Him, whilst privily they would vilify and execrate His name! Even as He hath revealed: "And when they meet you, they say, We believe'; but when they are apart, they bite their fingers' ends at you, out of wrath. Say: Die in your wrath!' God truly knoweth the very recesses of your breasts."

Ere long, thine eyes will behold the standards of divine power unfurled throughout all regions, and the signs of His triumphant might and sovereignty manifest in every land. As most of the divines have failed to apprehend the meaning of these verses, and have not grasped the significance of the Day of Resurrection, they therefore have foolishly interpreted these verses according to their idle and faulty conception. The one true God is My witness! Little perception is required to enable them to gather from the symbolic language of these two verses all that We have purposed to propound, and thus to attain, through the grace of the All-Merciful, the resplendent morn of certitude. Such are the strains of celestial melody which the immortal Bird of Heaven, warbling upon the Sadrih of Baha, poureth out upon thee, that, by the permission of God, thou mayest tread the path of divine knowledge and wisdom.

Section 6: "And now, concerning His words: "And He shall…"

And now, concerning His words: "And He shall send His angels…." By "angels" is meant those who, reinforced by the power of the spirit, have consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim. That holy man, Sadiq, in his eulogy of the Cherubim, saith: "There stand a company of our fellow-Shi'ihs behind the Throne." Divers and manifold are the interpretations of the words "behind the Throne." In one sense, they indicate that no true Shi'ihs exist. Even as he hath said in another passage: "A true believer is likened unto the philosopher's stone." Addressing subsequently his listener, he saith: "Hast thou ever seen the philosopher's stone?" Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the nonexistence of a true believer. Such is the testimony of Sadiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established.

And now, inasmuch as these holy beings have sanctified themselves from every human limitation, have become endowed with the attributes of the spiritual, and have been adorned with the noble traits of the blessed, they therefore have been designated as "angels." Such is the meaning of these verses, every

word of which hath been expounded by the aid of the most lucid texts, the most convincing arguments, and the best established evidences.

As the adherents of Jesus have never understood the hidden meaning of these words, and as the signs which they and the leaders of their Faith have expected have failed to appear, they therefore refused to acknowledge, even until now, the truth of those Manifestations of Holiness that have since the days of Jesus been made manifest. They have thus deprived themselves of the outpourings of God's holy grace, and of the wonders of His divine utterance. Such is their low estate in this, the Day of Resurrection! They have even failed to perceive that were the signs of the Manifestation of God in every age to appear in the visible realm in accordance with the text of established traditions, none could possibly deny or turn away, nor would the blessed be distinguished from the miserable, and the transgressor from the God-fearing.

Judge fairly: Were the prophecies recorded in the Gospel to be literally fulfilled; were Jesus, Son of Mary, accompanied by angels, to descend from the visible heaven upon the clouds; who would dare to disbelieve, who would dare to reject the truth, and wax disdainful? Nay, such consternation would immediately seize all the dwellers of the earth that no soul would feel able to utter a word, much less to reject or accept the truth. It was owing to their misunderstanding of these truths that many a Christian divine hath objected to Muhammad, and voiced his protest in such words: "If Thou art in truth the promised Prophet, why then art Thou not accompanied by those angels our sacred Books foretold, and which must needs descend with the promised Beauty to assist Him in His Revelation and act as warners unto His people?" Even as the All-Glorious hath recorded their statement: "Why hath not an angel been sent down to Him, so that he should have been a warner with Him?"

Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: "Wherefore hath not this or that sign appeared?" Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God.

And yet they bear witness to this well-known tradition: "Verily Our Word is abstruse, bewilderingly abstruse." In another instance, it is said: "Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested." These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross.

Great God! Notwithstanding their acceptance of the truth of this tradition, these divines who are still doubtful of, and dispute about, the theological obscurities of their faith, yet claim to be the exponents of

the subtleties of the law of God, and the expounders of the essential mysteries of His holy Word. They confidently assert that such traditions as indicate the advent of the expected Qa'im have not yet been fulfilled, whilst they themselves have failed to inhale the fragrance of the meaning of these traditions, and are still oblivious of the fact that all the signs foretold have come to pass, that the way of God's holy Cause hath been revealed, and the concourse of the faithful, swift as lightning, are, even now, passing upon that way, whilst these foolish divines wait expecting to witness the signs foretold. Say, O ye foolish ones! Wait ye even as those before you are waiting!

Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muhammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: "Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels," knowing not what answer to give, they will reply: "These Books have been corrupted and are not, and never have been, of God." Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. A similar verse hath been also revealed in the Qur'an, were ye of them that comprehend. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text.

Yea, in the writings and utterances of the Mirrors reflecting the sun of the Muhammadan Dispensation mention hath been made of "Modification by the exalted beings" and "alteration by the disdainful." Such passages, however, refer only to particular cases. Among them is the story of Ibn-i-Suriya. When the people of Khaybar asked the focal center of the Muhammadan Revelation concerning the penalty of adultery committed between a married man and a married woman, Muhammad answered and said: "The law of God is death by stoning." Whereupon they protested saying: "No such law hath been revealed in the Pentateuch." Muhammad answered and said: "Whom do ye regard among your rabbis as being a recognized authority and having a sure knowledge of the truth?"

They agreed upon Ibn-i-Suriya. Thereupon Muhammad summoned him and said: "I adjure thee by God Who clove the sea for you, caused manna to descend upon you, and the cloud to overshadow you, Who delivered you from Pharaoh and his people, and exalted you above all human beings, to tell us what Moses hath decreed concerning adultery between a married man and a married woman." He made reply: "O Muhammad! death by stoning is the law." Muhammad observed: "Why is it then that this law is annulled and hath ceased to operate among the Jews?" He answered and said: "When Nebuchadnezzar delivered Jerusalem to the flames, and put the Jews to death, only a few survived. The divines of that age, considering the extremely limited number of the Jews, and the multitude of the Amalekites, took counsel together, and came to the conclusion that were they to enforce the law of the Pentateuch, every survivor who hath been delivered from the hand of Nebuchadnezzar would have to be put to death according to the verdict of the Book. Owing to such considerations, they totally repealed the penalty of death." Meanwhile Gabriel inspired Muhammad's illumined heart with these words: "They pervert the text of the Word of God."

This is one of the instances that have been referred to. Verily by "perverting" the text is not meant that which these foolish and abject souls have fancied, even as some maintain that Jewish and Christian divines have effaced from the Book such verses as extol and magnify the countenance of Muhammad,

and instead thereof have inserted the contrary. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God's holy Book in accordance with their idle imaginings and vain desires.

And as the Jews, in the time of Muhammad, interpreted those verses of the Pentateuch that referred to His Manifestation after their own fancy, and refused to be satisfied with His holy utterance, the charge of "perverting" the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur'an have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.

In yet another instance, He saith:

> "A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so."

This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not that the actual words have been effaced. To the truth of this testify they that are sound of mind.

Again in another instance, He saith:

> "Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price."

This verse was revealed with reference to the divines and leaders of the Jewish Faith. These divines, in order to please the rich, acquire worldly emoluments, and give vent to their envy and misbelief, wrote a number of treatises, refuting the claims of Muhammad, supporting their arguments with such evidences as it would be improper to mention, and claimed that these arguments were derived from the text of the Pentateuch.

The same may be witnessed today. Consider how abundant are the denunciations written by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the utterances of men of discernment!

Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted, were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny. Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the malevolent opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such

things. Moreover, most of the verses that indicate “corruption” of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Qur’anic Revelation.

We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Daystar of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling to from the setting of the daystar of Jesus until the rise of the sun of the Muhammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!

Dear friend! Now when the light of God’s everlasting Morn is breaking; when the radiance of His holy words: “God is the light of the heavens and of the earth” is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: “God hath willed to perfect His light”; and the Hand of omnipotence, bearing His testimony: “In His grasp He holdeth the kingdom of all things,” is being outstretched unto all the peoples and kindreds of the earth; it behooveth us to gird up the loins of endeavor, that haply, by the grace and bounty of God, we may enter the celestial City: “Verily, we are God’s,” and abide within the exalted habitation: “And unto Him we do return.” It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to demonstrate His reality, nor any evidence to bear witness unto His testimony.

O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. “God was alone; there was none else besides Him.” So lofty is this station that no testimony can bear it witness, neither evidence do justice to its truth. Wert thou to explore the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue forever to be, known through Himself. And if thou dwellest in the land of testimony, content thyself with that which He, Himself, hath revealed: “Is it not enough for them that We have sent down unto Thee the Book?” This is the testimony which He, Himself, hath ordained; greater proof than this there is none, nor ever will be: “This proof is His Word; His own Self, the testimony of His truth.”

And now, We beseech the people of the Bayan, all the learned, the sages, the divines, and witnesses amongst them, not to forget the wishes and admonitions revealed in their Book. Let them, at all times, fix their gaze upon the essentials of His Cause, lest when He, Who is the Quintessence of truth, the inmost Reality of all things, the Source of all light, is made manifest, they cling unto certain passages of the Book, and inflict upon Him that which was inflicted in the Dispensation of the Qur’an. For, verily, powerful is He, the King of divine might, to extinguish with one letter of His wondrous words, the breath of life in the

whole of the Bayan and the people thereof, and with one letter bestow upon them a new and everlasting life, and cause them to arise and speed out of the sepulchers of their vain and selfish desires.

Take heed, and be watchful; and remember that all things have their consummation in belief in Him, in attainment unto His day, and in the realization of His divine presence. “There is no piety in turning your faces toward the east or toward the west, but he is pious who believeth in God and the Last Day.” Give ear, O people of the Bayan, unto the truth whereunto We have admonished you, that haply ye may seek the shelter of the shadow extended, in the Day of God, upon all mankind.

Part Two

Section 1: “Verily He Who is the Daystar of Truth…”

Verily He Who is the Daystar of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that is in heaven and on earth, though no man be found on earth to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the gems of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.

The significance and essential purpose underlying these words is to reveal and demonstrate unto the pure in heart and the sanctified in spirit that they Who are the Luminaries of truth and the Mirrors reflecting the light of divine Unity, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: “Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth.”

To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. “No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving.” No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.

Gracious God! How could there be conceived any existing relationship or possible connection between His Word and they that are created of it? The verse: “God would have you beware of Himself” unmistakably beareth witness to the reality of Our argument, and the words: “God was alone; there was none else besides Him” are a sure testimony of its truth. All the Prophets of God and their chosen Ones,

all the divines, the sages, and the wise of every generation, unanimously recognize their inability to attain unto the comprehension of that Quintessence of all truth, and confess their incapacity to grasp Him, Who is the inmost Reality of all things.

The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: "His grace hath transcended all things; My grace hath encompassed them all" hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Daysprings of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose.

From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. Even as He hath said: "There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee." This is the significance of the tradition: "I am He, Himself, and He is I, myself."

The traditions and sayings that bear direct reference to Our theme are divers and manifold; We have refrained from quoting them for the sake of brevity. Nay, whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction.

For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." Again He saith: "And also in your own selves: will ye not then behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: "He hath known God who hath known himself."

I swear by God, O esteemed and honored friend! Shouldst thou ponder these words in thine heart, thou wilt of a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face.

From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath

encompassed all things, visible and invisible. Thus hath He revealed: “Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee.” Likewise, hath the eternal King spoken: “No thing have I perceived, except that I perceived God within it, God before it, or God after it.” Also in the tradition of Kumayl it is written: “Behold, a light hath shone forth out of the Morn of eternity, and lo! its waves have penetrated the inmost reality of all men.”

Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations live by the operation of their Will, and move and have their being through the outpourings of their grace. “But for Thee, I would have not created the heavens.” Nay, all in their holy presence fade into utter nothingness, and are a thing forgotten. Human tongue can never befittingly sing their praise, and human speech can never unfold their mystery. These Tabernacles of holiness, these primal Mirrors which reflect the light of unfading glory, are but expressions of Him Who is the Invisible of the Invisibles. By the revelation of these gems of divine virtue all the names and attributes of God, such as knowledge and power, sovereignty and dominion, mercy and wisdom, glory, bounty and grace, are made manifest.

These attributes of God are not and have never been vouchsafed specially unto certain Prophets, and withheld from others. Nay, all the Prophets of God, His well-favored, His holy, and chosen Messengers, are, without exception, the bearers of His names, and the embodiments of His attributes. They only differ in the intensity of their revelation, and the comparative potency of their light. Even as He hath revealed: “Some of the Apostles We have caused to excel the others.” It hath therefore become manifest and evident that within the tabernacles of these Prophets and chosen Ones of God the light of His infinite names and exalted attributes hath been reflected, even though the light of some of these attributes may or may not be outwardly revealed from these luminous Temples to the eyes of men.

That a certain attribute of God hath not been outwardly manifested by these Essences of Detachment doth in no wise imply that they Who are the Daysprings of God’s attributes and the Treasuries of His holy names did not actually possess it. Therefore, these illuminated Souls, these beauteous Countenances have, each and every one of them, been endowed with all the attributes of God, such as sovereignty, dominion, and the like, even though to outward seeming they be shorn of all earthly majesty. To every discerning eye this is evident and manifest; it requireth neither proof nor evidence.

Yea, inasmuch as the peoples of the world have failed to seek from the luminous and crystal Springs of divine knowledge the inner meaning of God’s holy words, they therefore have languished, stricken and sore athirst, in the vale of idle fancy and waywardness. They have strayed far from the fresh and thirst-subduing waters, and gathered round the salt that burneth bitterly. Concerning them, the Dove of Eternity hath spoken:

> “And if they see the path of righteousness, they will not take it for their path; but if they see the path of error, for their path will they take it. This, because they treated Our signs as lies, and were heedless of them.”

To this testifieth that which hath been witnessed in this wondrous and exalted Dispensation. Myriads of holy verses have descended from the heaven of might and grace, yet no one hath turned thereunto, nor ceased to cling to those words of men, not one letter of which they that have spoken them comprehend. For this reason the people have doubted incontestable truths, such as these, and caused themselves to be deprived of the Ridvan of divine knowledge, and the eternal meads of celestial wisdom.

And now, to resume Our argument concerning the question: Why is it that the sovereignty of the Qa'im, affirmed in the text of recorded traditions, and handed down by the shining stars of the Muhammadan Dispensation, hath not in the least been made manifest? Nay, the contrary hath come to pass. Have not His disciples and companions been afflicted of men? Are they not still the victims of the fierce opposition of their enemies? Are they not today leading the life of abased and impotent mortals? Yea, the sovereignty attributed to the Qa'im and spoken of in the scriptures is a reality, the truth of which none can doubt. This sovereignty, however, is not the sovereignty which the minds of men have falsely imagined.

Moreover, the Prophets of old, each and every one, whenever announcing to the people of their day the advent of the coming Revelation, have invariably and specifically referred to that sovereignty with which the promised Manifestation must needs be invested. This is attested by the records of the scriptures of the past. This sovereignty hath not been solely and exclusively attributed to the Qa'im. Nay rather, the attribute of sovereignty and all other names and attributes of God have been and will ever be vouchsafed unto all the Manifestations of God, before and after Him, inasmuch as these Manifestations, as it hath already been explained, are the Embodiments of the attributes of God, the Invisible, and the Revealers of the divine mysteries.

Furthermore, by sovereignty is meant the all-encompassing, all-pervading power which is inherently exercised by the Qa'im whether or not He appear to the world clothed in the majesty of earthly dominion. This is solely dependent upon the will and pleasure of the Qa'im Himself. You will readily recognize that the terms sovereignty, wealth, life, death, judgment and resurrection, spoken of by the scriptures of old, are not what this generation hath conceived and vainly imagined. Nay, by sovereignty is meant that sovereignty which in every dispensation resideth within, and is exercised by, the person of the Manifestation, the Daystar of Truth. That sovereignty is the spiritual ascendancy which He exerciseth to the fullest degree over all that is in heaven and on earth, and which in due time revealeth itself to the world in direct proportion to its capacity and spiritual receptiveness, even as the sovereignty of Muhammad, the Messenger of God, is today apparent and manifest amongst the people.

You are well aware of what befell His Faith in the early days of His dispensation. What woeful sufferings did the hand of the infidel and erring, the divines of that age and their associates, inflict upon that spiritual Essence, that most pure and holy Being! How abundant the thorns and briars which they have strewn over His path! It is evident that wretched generation, in their wicked and satanic fancy, regarded every injury to that immortal Being as a means to the attainment of an abiding felicity; inasmuch as the recognized divines of that age, such as Abdu'llah-i-Ubayy, Abu-Amir, the hermit, Ka'b-Ibn-i-Ashraf, and Nadr-Ibn-i-Harith, all treated Him as an impostor, and pronounced Him a lunatic and a calumniator. Such

sore accusations they brought against Him that in recounting them God forbiddeth the ink to flow, Our pen to move, or the page to bear them.

These malicious imputations provoked the people to arise and torment Him. And how fierce that torment if the divines of the age be its chief instigators, if they denounce Him to their followers, cast Him out from their midst, and declare Him a miscreant! Hath not the same befallen this Servant, and been witnessed by all?

For this reason did Muhammad cry out:

> "No Prophet of God hath suffered such harm as I have suffered."

And in the Qur'an are recorded all the calumnies and reproaches uttered against Him, as well as all the afflictions which He suffered. Refer ye thereunto, that haply ye may be informed of that which hath befallen His Revelation. So grievous was His plight, that for a time all ceased to hold intercourse with Him and His companions. Whoever associated with Him fell a victim to the relentless cruelty of His enemies.

We shall cite in this connection only one verse of that Book. Shouldst thou observe it with a discerning eye, thou wilt, all the remaining days of thy life, lament and bewail the injury of Muhammad, that wronged and oppressed Messenger of God. That verse was revealed at a time when Muhammad languished weary and sorrowful beneath the weight of the opposition of the people, and of their unceasing torture. In the midst of His agony, the Voice of Gabriel, calling from the Sadratu'l-Muntaha, was heard saying:

> "But if their opposition be grievous to Thee—if Thou canst, seek out an opening into the earth or a ladder into heaven."

The implication of this utterance is that His case had no remedy, that they would not withhold their hands from Him unless He should hide Himself beneath the depths of the earth, or take His flight unto heaven.

Consider, how great is the change today! Behold, how many are the Sovereigns who bow the knee before His name! How numerous the nations and kingdoms who have sought the shelter of His shadow, who bear allegiance to His Faith, and pride themselves therein! From the pulpit-top there ascendeth today the words of praise which, in utter lowliness, glorify His blessed name; and from the heights of minarets there resoundeth the call that summoneth the concourse of His people to adore Him. Even those Kings of the earth who have refused to embrace His Faith and to put off the garment of unbelief, nonetheless confess and acknowledge the greatness and overpowering majesty of that Daystar of loving-kindness. Such is His earthly sovereignty, the evidences of which thou dost on every side behold. This sovereignty must needs be revealed and established either in the lifetime of every Manifestation of God or after His ascension unto His true habitation in the realms above. What thou dost witness today is but a confirmation of this truth. That spiritual ascendancy, however, which is primarily intended, resideth within, and revolveth around Them from eternity even unto eternity. It can never for a moment be divorced from Them. Its dominion hath encompassed all that is in heaven and on earth.

The following is an evidence of the sovereignty exercised by Muhammad, the Daystar of Truth. Hast thou not heard how with one single verse He hath sundered light from darkness, the righteous from the ungodly, and the believing from the infidel? All the signs and allusions concerning the Day of Judgment, which thou hast heard, such as the raising of the dead, the Day of Reckoning, the Last Judgment, and others have been made manifest through the revelation of that verse. These revealed words were a blessing to the righteous who on hearing them exclaimed: "O God our Lord, we have heard, and obeyed." They were a curse to the people of iniquity who, on hearing them, affirmed: "We have heard and rebelled."

Those words, sharp as the sword of God, have separated the faithful from the infidel, and severed father from son. Thou hast surely witnessed how they that have confessed their faith in Him and they that rejected Him have warred against each other, and sought one another's property. How many fathers have turned away from their sons; how many lovers have shunned their beloved! So mercilessly trenchant was this wondrous sword of God that it cleft asunder every relationship! On the other hand, consider the welding power of His Word. Observe, how those in whose midst the Satan of self had for years sown the seeds of malice and hate became so fused and blended through their allegiance to this wondrous and transcendent Revelation that it seemed as if they had sprung from the same loins.

Such is the binding force of the Word of God, which uniteth the hearts of them that have renounced all else but Him, who have believed in His signs, and quaffed from the Hand of glory the Kawthar of God's holy grace. Furthermore, how numerous are those peoples of divers beliefs, of conflicting creeds, and opposing temperaments, who, through the reviving fragrance of the Divine springtime, breathing from the Ridvan of God, have been arrayed with the new robe of divine Unity, and have drunk from the cup of His singleness!

Section 2: "This is the significance of the well-known words…"

This is the significance of the well-known words: "The wolf and the lamb shall feed together." Behold the ignorance and folly of those who, like the nations of old, are still expecting to witness the time when these beasts will feed together in one pasture! Such is their low estate. Methinks, never have their lips touched the cup of understanding, neither have their feet trodden the path of justice. Besides, of what profit would it be to the world were such a thing to take place? How well hath He spoken concerning them: "Hearts have they, with which they understand not, and eyes have they with which they see not!"

Consider how with this one verse which hath descended from the heaven of the Will of God, the world and all that is therein have been brought to a reckoning with Him. Whosoever acknowledged His truth and turned unto Him, his good works outweighed his misdeeds, and all his sins were remitted and forgiven. Thereby is the truth of these words concerning Him made manifest: "Swift is He in reckoning." Thus God turneth iniquity into righteousness, were ye to explore the realms of divine knowledge, and fathom the mysteries of His wisdom. In like manner, whosoever partook of the cup of love, obtained his portion of the ocean of eternal grace and of the showers of everlasting mercy, and entered into the life of faith—the heavenly and everlasting life. But he that turned away from that cup was condemned to eternal death. By the terms "life" and "death," spoken of in the scriptures, is intended the life of faith and the death of unbelief. The generality of the people, owing to their failure to grasp the meaning of these

words, rejected and despised the person of the Manifestation, deprived themselves of the light of His divine guidance, and refused to follow the example of that immortal Beauty.

When the light of Qur'anic Revelation was kindled within the chamber of Muhammad's holy heart, He passed upon the people the verdict of the Last Day, the verdict of resurrection, of judgment, of life, and of death. Thereupon the standards of revolt were hoisted, and the doors of derision opened. Thus hath He, the Spirit of God, recorded, as spoken by the infidels: "And if thou shouldst say, After death ye shall surely be raised again,' the infidels will certainly exclaim, This is nothing but manifest sorcery."' Again He speaketh: "If ever thou dost marvel, marvelous surely is their saying, 'What! When we have become dust, shall we be restored in a new creation?"' Thus, in another passage, He wrathfully exclaimeth: "Are We wearied out with the first creation? Yet are they in doubt with regard to a new creation!"

As the commentators of the Qur'an and they that follow the letter thereof misapprehended the inner meaning of the words of God and failed to grasp their essential purpose, they sought to demonstrate that, according to the rules of grammar, whenever the term "idha" (meaning "if" or "when") precedeth the past tense, it invariably hath reference to the future. Later, they were sore perplexed in attempting to explain those verses of the Book wherein that term did not actually occur. Even as He hath revealed: "And there was a blast on the trumpet—lo! it is the threatened Day! And every soul is summoned to a reckoning—with him an impeller and a witness." In explaining this and similar verses, they have in some cases argued that the term "idha" is implied.

In other instances, they have idly contended that whereas the Day of Judgment is inevitable, it hath therefore been referred to as an event not of the future but of the past. How vain their sophistry! How grievous their blindness! They refuse to recognize the trumpet-blast which so explicitly in this text was sounded through the revelation of Muhammad. They deprive themselves of the regenerating Spirit of God that breathed into it, and foolishly expect to hear the trumpet-sound of the Seraph of God who is but one of His servants! Hath not the Seraph himself, the angel of the Judgment Day, and his like been ordained by Muhammad's own utterance? Say: What! Will ye give that which is for your good in exchange for that which is evil? Wretched is that which ye have falsely exchanged! Surely ye are a people, evil, in grievous loss.

Nay, by "trumpet" is meant the trumpet-call of Muhammad's Revelation, which was sounded in the heart of the universe, and by "resurrection" is meant His own rise to proclaim the Cause of God. He bade the erring and wayward arise and speed out of the sepulchers of their bodies, arrayed them with the beauteous robe of faith, and quickened them with the breath of a new and wondrous life. Thus at the hour when Muhammad, that divine Beauty, purposed to unveil one of the mysteries hidden in the symbolic terms "resurrection," "judgment," "paradise," and "hell," Gabriel, the Voice of Inspiration, was heard saying: "Erelong will they wag their heads at Thee, and say, When shall this be?' Say: Perchance it is nigh."' The implications of this verse alone suffice the peoples of the world, were they to ponder it in their hearts.

Gracious God! How far have that people strayed from the way of God! Although the Day of Resurrection was ushered in through the Revelation of Muhammad, although His light and tokens had encompassed the earth and all that is therein, yet that people derided Him, gave themselves up to those idols which the

divines of that age, in their vain and idle fancy, had conceived, and deprived themselves of the light of heavenly grace and of the showers of divine mercy. Yea, the abject beetle can never scent the fragrance of holiness, and the bat of darkness can never face the splendor of the sun.

Such things have come to pass in the days of every Manifestation of God. Even as Jesus said: “Ye must be born again.” Again He saith: “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto “life” and “resurrection” and have entered into the “paradise” of the love of God. And whosoever is not of them, is condemned to “death” and “deprivation,” to the “fire” of unbelief, and to the “wrath” of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have tasted not the ethereal cup of true knowledge, and whose hearts have been deprived of the grace of the holy Spirit in their day. Even as it hath been previously recorded: “Hearts have they with which they understand not.”

In another passage of the Gospel it is written: “And it came to pass that on a certain day the father of one of the disciples of Jesus had died.” That disciple reporting the death of his father unto Jesus, asked for leave to go and bury him. Whereupon, Jesus, that Essence of Detachment, answered and said: “Let the dead bury their dead.”

In like manner, two of the people of Kufih went to Ali, the Commander of the Faithful. One owned a house and wished to sell it; the other was to be the purchaser. They had agreed that this transaction should be effected and the contract be written with the knowledge of Ali. He, the exponent of the law of God, addressing the scribe, said: “Write thou: A dead man hath bought from another dead man a house. That house is bounded by four limits. One extendeth toward the tomb, the other to the vault of the grave, the third to the Sirat, the fourth to either Paradise or hell.”’ Reflect, had these two souls been quickened by the trumpet-call of Ali, had they risen from the grave of error by the power of his love, the judgment of death would certainly not have been pronounced against them.

In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms “life,” “resurrection,” and “judgment.” If one will ponder but for a while this utterance of ʿAli in his heart, one will surely discover all mysteries hidden in the terms “grave,” “tomb,” “sirat,” “paradise” and “hell.” But oh! how strange and pitiful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: “He who is a true believer liveth both in this world and in the world to come.” If by “life” be meant this earthly life, it is evident that death must needs overtake it.

Similarly, the records of all the scriptures bear witness to this lofty truth and this most exalted word. Moreover, this verse of the Qur'an, revealed concerning Hamzih, the "Prince of Martyrs," and Abu-Jahl, is a luminous evidence and sure testimony of the truth of Our saying: "Shall the dead, whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him, whose likeness is in the darkness, whence he will not come forth?" This verse descended from the heaven of the Primal Will at a time when Hamzih had already been invested with the sacred mantle of faith, and Abu-Jahl had waxed relentless in his opposition and unbelief. From the Wellspring of omnipotence and the Source of eternal holiness, there came the judgment that conferred everlasting life upon Hamzih, and condemned Abu-Jahl to eternal damnation.

This was the signal that caused the fires of unbelief to glow with the hottest flame in the heart of the infidels, and provoked them openly to repudiate His truth. They loudly clamored: "When did Hamzih die? When was he risen? At what hour was such a life conferred upon him?" As they understood not the significance of these noble sayings, nor sought enlightenment from the recognized expounders of the Faith, that these might confer a sprinkling of the Kawthar of divine knowledge upon them, therefore such fires of mischief were kindled amongst men.

Thou dost witness today how, notwithstanding the radiant splendor of the Sun of divine knowledge, all the people, whether high or low, have clung to the ways of those abject manifestations of the Prince of Darkness. They continually appeal to them for aid in unraveling the intricacies of their Faith, and, owing to lack of knowledge, they make such replies as can in no wise damage their fame and fortune. It is evident that these souls, vile and miserable as the beetle itself, have had no portion of the musk-laden breeze of eternity, and have never entered the Ridvan of heavenly delight. How, therefore, can they impart unto others the imperishable fragrance of holiness? Such is their way, and such will it remain forever.

Only those will attain to the knowledge of the Word of God that have turned unto Him, and repudiated the manifestations of Satan. Thus God hath reaffirmed the law of the day of His Revelation, and inscribed it with the pen of power upon the mystic Tablet hidden beneath the veil of celestial glory. Wert thou to heed these words, wert thou to ponder their outward and inner meaning in thy heart, thou wouldst seize the significance of all the abstruse problems which, in this day, have become insuperable barriers between men and the knowledge of the Day of Judgment. Then wilt thou have no more questions to perplex thee. We fain would hope that, God willing, thou wilt not return, deprived and still athirst, from the shores of the ocean of divine mercy, nor come back destitute from the imperishable Sanctuary of thy heart's desire. Let it now be seen what thy search and endeavors will achieve.

To resume: Our purpose in setting forth these truths hath been to demonstrate the sovereignty of Him Who is the King of kings. Be fair: Is this sovereignty which, through the utterance of one Word, hath manifested such pervading influence, ascendancy, and awful majesty, is this sovereignty superior, or is the worldly dominion of these kings of the earth who, despite their solicitude for their subjects and their help of the poor, are assured only of an outward and fleeting allegiance, while in the hearts of men they inspire neither affection nor respect? Hath not that sovereignty, through the potency of one word, subdued, quickened, and revitalized the whole world? What! Can the lowly dust compare with Him Who is the Lord of Lords? What tongue dare utter the immensity of difference that lieth between them? Nay,

all comparison falleth short in attaining the hallowed sanctuary of His sovereignty. Were man to reflect, he would surely perceive that even the servant of His threshold ruleth over all created things! This hath already been witnessed, and will in future be made manifest.

This is but one of the meanings of the spiritual sovereignty which We have set forth in accordance with the capacity and receptiveness of the people. For He, the Mover of all beings, that glorified Countenance, is the source of such potencies as neither this wronged One can reveal, nor this unworthy people comprehend. Immensely exalted is He above men's praise of His sovereignty; glorified is He beyond that which they attribute unto Him!

And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth—whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented—such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are more obvious than even the splendor of the noontide sun.

Know, therefore, O questioning seeker, that earthly sovereignty is of no worth, nor will it ever be, in the eyes of God and His chosen Ones. Moreover, if ascendancy and dominion be interpreted to mean earthly supremacy and temporal power, how impossible will it be for thee to explain these verses: "And verily Our host shall conquer." "Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it." "He is the Dominant, above all things." Similarly, most of the Qur'an testifieth to this truth.

Section 3: "Were the idle contention of these foolish…"

Were the idle contention of these foolish and despicable souls to be true, they would have none other alternative than to reject all these holy utterances and heavenly allusions. For no warrior could be found on earth more excellent and nearer to God than Husayn, son of ʿAli, so peerless and incomparable was he. "There was none to equal or to match him in the world." Yet, thou must have heard what befell him. "God's malison on the head of the people of tyranny!"

Were the verse "And verily Our host shall conquer" to be literally interpreted, it is evident that it would in no wise be applicable to the chosen Ones of God and His hosts, inasmuch as Husayn, whose heroism was manifest as the sun, crushed and subjugated, quaffed at last the cup of martyrdom in Karbila, the land of Taff. Similarly, the sacred verse "Fain would they put out God's light with their mouths: But God hath willed to perfect His light, albeit the infidels abhor it." Were it to be literally interpreted it would never correspond with the truth. For in every age the light of God hath, to outward seeming, been quenched by the peoples of the earth, and the Lamps of God extinguished by them.

How then could the ascendancy of the sovereignty of these Lamps be explained? What could the potency of God's will to "perfect His light" signify? As hath already been witnessed, so great was the enmity of the infidels, that none of these divine Luminaries ever found a place for shelter, or tasted of the cup of tranquillity. So heavily were they oppressed, that the least of men inflicted upon these Essences of being whatsoever he listed. These sufferings have been observed and measured by the people. How, therefore, can such people be capable of understanding and expounding these words of God, these verses of everlasting glory?

But the purpose of these verses is not what they have imagined. Nay, the terms "ascendancy," "power," and "authority" imply a totally different station and meaning. For instance, consider the pervading power of those drops of the blood of Husayn which besprinkled the earth. What ascendancy and influence hath the dust itself, through the sacredness and potency of that blood, exercised over the bodies and souls of men! So much so, that he who sought deliverance from his ills, was healed by touching the dust of that holy ground, and whosoever, wishing to protect his property, treasured with absolute faith and understanding, a little of that holy earth within his house, safeguarded all his possessions. These are the outward manifestations of its potency. And were We to recount its hidden virtues they would assuredly say: "He verily hath considered the dust to be the Lord of Lords, and hath utterly forsaken the Faith of God."

Furthermore, call to mind the shameful circumstances that have attended the martyrdom of Husayn. Reflect upon his loneliness, how, to outer seeming, none could be found to aid him, none to take up his body and bury it. And yet, behold how numerous, in this day, are those who from the uttermost corners of the earth don the garb of pilgrimage, seeking the site of his martyrdom, that there they may lay their heads upon the threshold of his shrine! Such is the ascendancy and power of God! Such is the glory of His dominion and majesty!

Think not that because these things have come to pass after Husayn's martyrdom, therefore all this glory hath been of no profit unto him. For that holy soul is immortal, liveth the life of God, and abideth within the retreats of celestial glory upon the Sadrih of heavenly reunion. These Essences of being are the shining Exemplars of sacrifice. They have offered, and will continue to offer up their lives, their substance, their souls, their spirit, their all, in the path of the Well-Beloved. By them, no station, however exalted, could be more dearly cherished. For lovers have no desire but the good-pleasure of their Beloved, and have no aim except reunion with Him.

Should We wish to impart unto thee a glimmer of the mysteries of Husayn's martyrdom, and reveal unto thee the fruits thereof, these pages could never suffice, nor exhaust their meaning. Our hope is that, God willing, the breeze of mercy may blow, and the divine Springtime clothe the tree of being with the robe of a new life; so that we may discover the mysteries of divine Wisdom, and, through His providence, be made independent of the knowledge of all things. We have, as yet, descried none but a handful of souls, destitute of all renown, who have attained unto this station. Let the future disclose what the Judgment of God will ordain, and the Tabernacle of His decree reveal.

In such wise We recount unto thee the wonders of the Cause of God, and pour out into thine ears the strains of heavenly melody, that haply thou mayest attain unto the station of true knowledge, and

partake of the fruit thereof. Therefore, know thou of a certainty that these Luminaries of heavenly majesty, though their dwelling be in the dust, yet their true habitation is the seat of glory in the realms above. Though bereft of all earthly possessions, yet they soar in the realms of immeasurable riches. And whilst sore tried in the grip of the enemy, they are seated on the right hand of power and celestial dominion. Amidst the darkness of their abasement there shineth upon them the light of unfading glory, and upon their helplessness are showered the tokens of an invincible sovereignty.

Thus Jesus, Son of Mary, whilst seated one day and speaking in the strain of the Holy Spirit, uttered words such as these:

> "O people! My food is the grass of the field, wherewith I satisfy my hunger. My bed is the dust, my lamp in the night the light of the moon, and my steed my own feet. Behold, who on earth is richer than I?"

By the righteousness of God! Thousands of treasures circle round this poverty, and a myriad kingdoms of glory yearn for such abasement! Shouldst thou attain to a drop of the ocean of the inner meaning of these words, thou wouldst surely forsake the world and all that is therein, and, as the Phoenix, wouldst consume thyself in the flames of the undying Fire.

In like manner, it is related that on a certain day, one of the companions of Sadiq complained of his poverty before him. Whereupon, Sadiq, that immortal beauty, made reply: "Verily thou art rich, and hast drunk the draft of wealth." That poverty-stricken soul was perplexed at the words uttered by that luminous countenance, and said: "Where are my riches, I who stand in need of a single coin?" Sadiq thereupon observed: "Dost thou not possess our love?" He replied: "Yea, I possess it, O thou scion of the Prophet of God!" And Sadiq asked him saying: "Exchangest thou this love for one thousand dinars?" He answered: "Nay, never will I exchange it, though the world and all that is therein be given me!" Then Sadiq remarked: "How can he who possesses such a treasure be called poor?"

This poverty and these riches, this abasement and glory, this dominion, power, and the like, upon which the eyes and hearts of these vain and foolish souls are set—all these things fade into utter nothingness in that Court! Even as He hath said: "O men! Ye are but paupers in need of God; but God is the Rich, the Self-Sufficing." By "riches" therefore is meant independence of all else but God, and by "poverty" the lack of things that are of God.

Similarly, call thou to mind the day when the Jews, who had surrounded Jesus, Son of Mary, were pressing Him to confess His claim of being the Messiah and Prophet of God, so that they might declare Him an infidel and sentence Him to death. Then they led Him away, He Who was the Daystar of the heaven of divine Revelation, unto Pilate and Caiaphas, who was the leading divine of that age. The chief priests were all assembled in the palace, also a multitude of people who had gathered to witness His sufferings, to deride and injure Him. Though they repeatedly questioned Him, hoping that He would confess His claim, yet Jesus held His peace and spake not. Finally, an accursed of God arose and, approaching Jesus, adjured Him saying: "Didst thou not claim to be the Divine Messiah?

Didst thou not say, 'I am the King of Kings, My word is the Word of God, and I am the breaker of the Sabbath day'?" Thereupon Jesus lifted up His head and said: "Beholdest thou not the Son of Man sitting

on the right hand of power and might?" These were His words, and yet consider how to outward seeming He was devoid of all power except that inner power which was of God and which had encompassed all that is in heaven and on earth. How can I relate all that befell Him after He spoke these words? How shall I describe their heinous behavior towards Him? They at last heaped on His blessed Person such woes that He took His flight unto the fourth Heaven.

It is also recorded in the Gospel according to St. Luke, that on a certain day Jesus passed by a Jew who was sick of the palsy, and lay upon a couch. When the Jew saw Him, he recognized Him, and cried out for His help. Jesus said unto him: "Arise from thy bed; thy sins are forgiven thee." Certain of the Jews, standing by, protested saying: "Who can forgive sins, but God alone?" And immediately He perceived their thoughts, Jesus answering said unto them: "Whether is it easier to say to the sick of the palsy, arise, and take up thy bed, and walk; or to say, thy sins are forgiven thee? that ye may know that the Son of Man hath power on earth to forgive sins." This is the real sovereignty, and such is the power of God's chosen Ones! All these things which We have repeatedly mentioned, and the details which We have cited from divers sources, have no other purpose but to enable thee to grasp the meaning of the allusions in the utterances of the chosen Ones of God, lest certain of these utterances cause thy feet to falter and thy heart to be dismayed.

Thus with steadfast steps we may tread the Path of certitude, that perchance the breeze that bloweth from the meads of the good-pleasure of God may waft upon us the sweet savors of divine acceptance, and cause us, vanishing mortals that we are, to attain unto the Kingdom of everlasting glory. Then wilt thou comprehend the inner meaning of sovereignty and the like, spoken of in the traditions and scriptures. Furthermore, it is already evident and known unto thee that those things to which the Jews and the Christians have clung, and the cavilings which they heaped upon the Beauty of Muhammad, the same have in this day been upheld by the people of the Qur'an, and been witnessed in their denunciations of the "Point of the Bayan"—may the souls of all that dwell within the kingdom of divine Revelations be a sacrifice unto Him! Behold their folly: they utter the selfsame words, uttered by the Jews of old, and know it not! How well and true are His words concerning them: "Leave them to entertain themselves with their cavilings!" "As Thou livest, O Muhammad! they are seized by the frenzy of their vain fancies."

When the Unseen, the Eternal, the divine Essence, caused the Daystar of Muhammad to rise above the horizon of knowledge, among the cavils which the Jewish divines raised against Him was that after Moses no Prophet should be sent of God. Yea, mention hath been made in the scriptures of a Soul Who must needs be made manifest and Who will advance the Faith, and promote the interests of the people, of Moses, so that the Law of the Mosaic Dispensation may encompass the whole earth. Thus hath the King of eternal glory referred in His Book to the words uttered by those wanderers in the vale of remoteness and error: "'The hand of God,' say the Jews, 'is chained up.' Chained up be their own hands! And for that which they have said, they were accursed. Nay, outstretched are both His hands!" "The hand of God is above their hands."

Although the commentators of the Qur'an have related in divers manners the circumstances attending the revelation of this verse, yet thou shouldst endeavor to apprehend the purpose thereof. He saith: How

false is that which the Jews have imagined! How can the hand of Him Who is the King in truth, Who caused the countenance of Moses to be made manifest, and conferred upon Him the robe of Prophethood—how can the hand of such a One be chained and fettered? How can He be conceived as powerless to raise up yet another Messenger after Moses? Behold the absurdity of their saying; how far it hath strayed from the path of knowledge and understanding! Observe how in this day also, all these people have occupied themselves with such foolish absurdities.

For over a thousand years they have been reciting this verse, and unwittingly pronouncing their censure against the Jews, utterly unaware that they themselves, openly and privily, are voicing the sentiments and belief of the Jewish people! Thou art surely aware of their idle contention, that all Revelation is ended, that the portals of Divine mercy are closed, that from the daysprings of eternal holiness no sun shall rise again, that the Ocean of everlasting bounty is forever stilled, and that out of the Tabernacle of ancient glory the Messengers of God have ceased to be made manifest. Such is the measure of the understanding of these small-minded, contemptible people. These people have imagined that the flow of God's all-encompassing grace and plenteous mercies, the cessation of which no mind can contemplate, has been halted.

From every side they have risen and girded up the loins of tyranny, and exerted the utmost endeavor to quench with the bitter waters of their vain fancy the flame of God's Burning Bush, oblivious that the globe of power shall within its own mighty stronghold protect the Lamp of God. The utter destitution into which this people have fallen doth surely suffice them, inasmuch as they have been deprived of the recognition of the essential Purpose and the knowledge of the Mystery and Substance of the Cause of God. For the highest and most excelling grace bestowed upon men is the grace of "attaining unto the Presence of God" and of His recognition, which has been promised unto all people.

This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fullness of His absolute bounty upon His creatures. Of this grace and bounty none of this people hath partaken, neither have they been honored with this most exalted distinction. How numerous are those revealed verses which explicitly bear witness unto this most weighty truth and exalted Theme! And yet they have rejected it, and, after their own desire, misconstrued its meaning. Even as He hath revealed: "As for those who believe not in the signs of God, or that they shall ever meet Him, these of My mercy shall despair, and for them doth a grievous chastisement await." Also He saith: "They who bear in mind that they shall attain unto the Presence of their Lord, and that unto Him shall they return."

Also in another instance He saith: "They who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host!"' In yet another instance He revealeth: "Let him then who hopeth to attain the presence of his Lord work a righteous work." And also He saith: "He ordereth all things. He maketh His signs clear, that ye may have firm faith in attaining the presence of your Lord."

This people have repudiated all these verses, that unmistakably testify to the reality of "attainment unto the Divine Presence." No theme hath been more emphatically asserted in the holy scriptures. Notwithstanding, they have deprived themselves of this lofty and most exalted rank, this supreme and glorious station. Some have contended that by "attainment unto the Divine Presence" is meant the

"Revelation" of God in the Day of Resurrection. Should they assert that the "Revelation" of God signifieth a "Universal Revelation," it is clear and evident that such revelation already existeth in all things. The truth of this We have already established, inasmuch as We have demonstrated that all things are the recipients and revealers of the splendors of that ideal King, and that the signs of the revelation of that Sun, the Source of all splendor, exist and are manifest in the mirrors of beings.

Nay, were man to gaze with the eye of divine and spiritual discernment, he will readily recognize that nothing whatsoever can exist without the revelation of the splendor of God, the ideal King. Consider how all created things eloquently testify to the revelation of that inner Light within them. Behold how within all things the portals of the Ridvan of God are opened, that seekers may attain the cities of understanding and wisdom, and enter the gardens of knowledge and power. Within every garden they will behold the mystic bride of inner meaning enshrined within the chambers of utterance in the utmost grace and fullest adornment. Most of the verses of the Qur'an indicate, and bear witness to, this spiritual theme.

The verse: "Neither is there aught which doth not celebrate His praise" is eloquent testimony thereto; and "We noted all things and wrote them down," a faithful witness thereof. Now, if by "attainment unto the Presence of God" is meant attainment unto the knowledge of such revelation, it is evident that all men have already attained unto the presence of the unchangeable Countenance of that peerless King. Why, then, restrict such revelation to the Day of Resurrection?

Section 4: "And were they to maintain that by "divine…"

And were they to maintain that by "divine Presence" is meant the "Specific Revelation of God," expressed by certain Sufis as the "Most Holy Outpouring," if this be in the Essence Itself, it is evident that it hath been eternally in the divine Knowledge. Assuming the truth of this hypothesis, "attainment unto the divine Presence" is in this sense obviously possible to no one, inasmuch as this revelation is confined to the innermost Essence, unto which no man can attain. "The way is barred, and all seeking rejected." The minds of the favorites of heaven, however high they soar, can never attain this station, how much less the understanding of obscured and limited minds.

And were they to say that by "divine Presence" is meant the "Secondary Revelation of God," interpreted as the "Holy Outpouring," this is admittedly applicable to the world of creation, that is, in the realm of the primal and original manifestation of God. Such revelation is confined to His Prophets and chosen Ones, inasmuch as none mightier than they hath come to exist in the world of being. This truth all recognize, and bear witness thereto. These Prophets and chosen Ones of God are the recipients and revealers of all the unchangeable attributes and names of God. They are the mirrors that truly and faithfully reflect the light of God. Whatsoever is applicable to them is in reality applicable to God, Himself, Who is both the Visible and the Invisible.

The knowledge of Him, Who is the Origin of all things, and attainment unto Him, are impossible save through knowledge of, and attainment unto, these luminous Beings who proceed from the Sun of Truth. By attaining, therefore, to the presence of these holy Luminaries, the "Presence of God" Himself is attained. From their knowledge, the knowledge of God is revealed, and from the light of their countenance, the splendor of the Face of God is made manifest. Through the manifold attributes of these

Essences of Detachment, Who are both the first and the last, the seen and the hidden, it is made evident that He Who is the Sun of Truth is "the First and the Last, the Seen, and the Hidden."

Likewise the other lofty names and exalted attributes of God. Therefore, whosoever, and in whatever Dispensation, hath recognized and attained unto the presence of these glorious, these resplendent and most excellent Luminaries, hath verily attained unto the "Presence of God" Himself, and entered the city of eternal and immortal life. Attainment unto such presence is possible only in the Day of Resurrection, which is the Day of the rise of God Himself through His all-embracing Revelation.

This is the meaning of the "Day of Resurrection," spoken of in all the scriptures, and announced unto all people. Reflect, can a more precious, a mightier, and more glorious day than this be conceived, so that man should willingly forego its grace, and deprive himself of its bounties, which like unto vernal showers are raining from the heaven of mercy upon all mankind? Having thus conclusively demonstrated that no day is greater than this Day, and no revelation more glorious than this Revelation, and having set forth all these weighty and infallible proofs which no understanding mind can question, and no man of learning overlook, how can man possibly, through the idle contention of the people of doubt and fancy, deprive himself of such a bountiful grace? Have they not heard the well-known tradition: "When the Qa'im riseth, that day is the Day of Resurrection"? In like manner, the Imams, those unquenchable lights of divine guidance, have interpreted the verse: "What can such expect but that God should come down to them overshadowed with clouds,"—a sign which they have unquestionably regarded as one of the features of the Day of Resurrection—as referring to the Qa'im and His manifestation.

Strive, therefore, O my brother, to grasp the meaning of "Resurrection," and cleanse thine ears from the idle sayings of these rejected people. Shouldst thou step into the realm of complete detachment, thou wilt readily testify that no day is mightier than this Day, and that no resurrection more awful than this Resurrection can ever be conceived. One righteous work performed in this Day, equaleth all the virtuous acts which for myriads of centuries men have practiced—nay, We ask forgiveness of God for such a comparison! For verily the reward which such a deed deserveth is immensely beyond and above the estimate of men. Inasmuch as these undiscerning and wretched souls have failed to apprehend the true meaning of "Resurrection" and of the "attainment unto the divine Presence," they therefore have remained utterly deprived of the grace thereof.

Although the sole and fundamental purpose of all learning, and the toil and labor thereof, is attainment unto, and the recognition of, this station, yet they are all immersed in the pursuit of their material studies. They deny themselves every moment of leisure, and utterly ignore Him, Who is the Essence of all learning, and the one Object of their quest! Methinks, their lips have never touched the cup of divine Knowledge, nor do they seem to have attained even a dewdrop of the showers of heavenly grace.

Consider, how can he that faileth in the day of God's Revelation to attain unto the grace of the "Divine Presence" and to recognize His Manifestation, be justly called learned, though he may have spent aeons in the pursuit of knowledge, and acquired all the limited and material learning of men? It is surely evident that he can in no wise be regarded as possessed of true knowledge. Whereas, the most unlettered of all men, if he be honored with this supreme distinction, he verily is accounted as one of those divinely

learned men whose knowledge is of God; for such a man hath attained the acme of knowledge, and hath reached the furthermost summit of learning.

This station is also one of the signs of the Day of Revelation; even as it is said: “The abased amongst you, He shall exalt; and they that are exalted, He shall abase.” And likewise, He hath revealed in the Qur’an: “And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs.” It hath been witnessed in this day how many of the divines, owing to their rejection of the Truth, have fallen into, and abide within, the uttermost depths of ignorance, and whose names have been effaced from the scroll of the glorious and learned. And how many of the ignorant who, by reason of their acceptance of the Faith, have soared aloft and attained the high summit of knowledge, and whose names have been inscribed by the Pen of Power upon the Tablet of divine Knowledge.

Thus, “What He pleaseth will God abrogate or confirm: for with Him is the Source of Revelation.” Therefore, it hath been said: “To seek evidence, when the Proof hath been established is but an unseemly act, and to be busied with the pursuit of knowledge when the Object of all learning hath been attained is truly blameworthy.” Say: O people of the earth! Behold this flamelike Youth that speedeth across the limitless profound of the Spirit, heralding unto you the tidings: “Lo: the Lamp of God is shining,” and summoning you to heed His Cause which, though hidden beneath the veils of ancient splendor, shineth in the land of ʿIraq above the dayspring of eternal holiness.

O my friend, were the bird of thy mind to explore the heavens of the Revelation of the Qur’an, were it to contemplate the realm of divine knowledge unfolded therein, thou wouldst assuredly find unnumbered doors of knowledge set open before thee. Thou wouldst certainly recognize that all these things which have in this day hindered this people from attaining the shores of the ocean of eternal grace, the same things in the Muhammadan Dispensation prevented the people of that age from recognizing that divine Luminary, and from testifying to His truth. Thou wilt also apprehend the mysteries of “return” and “revelation,” and wilt securely abide within the loftiest chambers of certitude and assurance.

And it came to pass that on a certain day a number of the opponents of that peerless Beauty, those that had strayed far from God’s imperishable Sanctuary, scornfully spoke these words unto Muhammad: “Verily, God hath entered into a covenant with us that we are not to credit an apostle until he present us a sacrifice which fire out of heaven shall devour.” The purport of this verse is that God hath covenanted with them that they should not believe in any messenger unless he work the miracle of Abel and Cain, that is, offer a sacrifice, and the fire from heaven consume it; even as they had heard it recounted in the story of Abel, which story is recorded in the scriptures.

To this, Muhammad, answering, said: “Already have Apostles before me come to you with sure testimonies, and with that of which ye speak. Wherefore slew ye them? Tell me, if ye are men of truth.” And now, be fair; How could those people living in the days of Muhammad have existed, thousands of years before, in the age of Adam or other Prophets? Why should Muhammad, that Essence of truthfulness, have charged the people of His day with the murder of Abel or other Prophets? Thou hast none other alternative except to regard Muhammad as an impostor or a fool—which God forbid!—or to

maintain that those people of wickedness were the selfsame people who in every age opposed and caviled at the Prophets and Messengers of God, till they finally caused them all to suffer martyrdom.

Ponder this in thine heart, that the sweet gales of divine knowledge, blowing from the meads of mercy, may waft upon thee the fragrance of the Beloved's utterance, and cause thy soul to attain the Ridvan of understanding. As the wayward of every age have failed to fathom the deeper import of these weighty and pregnant utterances, and imagined the answer of the Prophets of God to be irrelevant to the questions they asked them, they therefore have attributed ignorance and folly to those Essences of knowledge and understanding.

Likewise, Muhammad, in another verse, uttereth His protest against the people of that age. He saith: "Although they had before prayed for victory over those who believed not, yet when there came unto them He of Whom they had knowledge, they disbelieved in Him. The curse of God on the infidels!" Reflect how this verse also implieth that the people living in the days of Muhammad were the same people who in the days of the Prophets of old contended and fought in order to promote the Faith, and teach the Cause, of God. And yet, how could the generations living at the time of Jesus and Moses, and those who lived in the days of Muhammad, be regarded as being actually one and the same people? Moreover, those whom they had formerly known were Moses, the Revealer of the Pentateuch, and Jesus, the Author of the Gospel. Notwithstanding, why did Muhammad say: "When He of Whom they had knowledge came unto them"—that is Jesus or Moses—"they disbelieved in Him"? Was not Muhammad to outward seeming called by a different name? Did He not come forth out of a different city? Did He not speak a different language, and reveal a different Law? How then can the truth of this verse be established, and its meaning be made clear?

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. What sayest thou? If thou sayest that Muhammad was the "return" of the Prophets of old, as is witnessed by this verse, His Companions must likewise be the "return" of the bygone Companions, even as the "return" of the former people is clearly attested by the text of the above-mentioned verses. And if thou deniest this, thou hast surely repudiated the truth of the Qur'an, the surest testimony of God unto men. In like manner, endeavor to grasp the significance of "return," "revelation," and "resurrection," as witnessed in the days of the Manifestations of the divine Essence, that thou mayest behold with thine own eyes the "return" of the holy souls into sanctified and illumined bodies, and mayest wash away the dust of ignorance, and cleanse the darkened self with the waters of mercy flowing from the Source of divine Knowledge; that perchance thou mayest, through the power of God and the light of divine guidance, distinguish the Morn of everlasting splendor from the darksome night of error.

Furthermore, it is evident to thee that the Bearers of the trust of God are made manifest unto the peoples of the earth as the Exponents of a new Cause and the Bearers of a new Message. Inasmuch as these Birds of the Celestial Throne are all sent down from the heaven of the Will of God, and as they all arise to proclaim His irresistible Faith, they therefore are regarded as one soul and the same person. For they all drink from the one Cup of the love of God, and all partake of the fruit of the same Tree of

Oneness. These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential unity.

In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: “No distinction do We make between any of His Messengers!” For they one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and honored with the mantle of glory. Thus hath Muhammad, the Point of the Qur’an, revealed: “I am all the Prophets.” Likewise, He saith: “I am the first Adam, Noah, Moses, and Jesus.” Similar statements have been made by ʿAli. Sayings such as this, which indicate the essential unity of those Exponents of Oneness, have also emanated from the Channels of God’s immortal utterance, and the Treasuries of the gems of divine knowledge, and have been recorded in the scriptures.

These Countenances are the recipients of the Divine Command, and the daysprings of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: “Our Cause is but one.” Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imams of the Muhammadan Faith, those lamps of certitude, have said: “Muhammad is our first, Muhammad our last, Muhammad our all.”

It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the unity of those Essences of being, those Luminaries of infinite and immeasurable splendor. Wherefore, should one of these Manifestations of Holiness proclaim saying: “I am the return of all the Prophets,” He verily speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established.

Inasmuch as the return of the Prophets of God, as attested by verses and traditions, hath been conclusively demonstrated, the return of their chosen ones also is therefore definitely proven. This return is too manifest in itself to require any evidence or proof. For instance, consider that among the Prophets was Noah. When He was invested with the robe of Prophethood, and was moved by the Spirit of God to arise and proclaim His Cause, whoever believed in Him and acknowledged His Faith was endowed with the grace of a new life. Of him it could be truly said that he was reborn and revived, inasmuch as previous to his belief in God and his acceptance of His Manifestation, he had set his affections on the things of the world, such as attachment to earthly goods, to wife, children, food, drink, and the like, so much so that in the daytime and in the night-season his one concern had been to amass riches and procure for himself the means of enjoyment and pleasure.

Aside from these things, before his partaking of the reviving waters of faith, he had been so wedded to the traditions of his forefathers, and so passionately devoted to the observance of their customs and laws, that he would have preferred to suffer death rather than violate one letter of those superstitious forms and manners current amongst his people. Even as the people have cried: “Verily we found our fathers with a faith, and verily, in their footsteps we follow.”

Section 5: “These same people, though wrapt in all these…”

These same people, though wrapt in all these veils of limitation, and despite the restraint of such observances, as soon as they drank the immortal draft of faith, from the cup of certitude, at the hand of the Manifestation of the All-Glorious, were so transformed that they would renounce for His sake their kindred, their substance, their lives, their beliefs, yea, all else save God! So overpowering was their yearning for God, so uplifting their transports of ecstatic delight, that the world and all that is therein faded before their eyes into nothingness. Have not this people exemplified the mysteries of “rebirth” and “return”? Hath it not been witnessed that these same people, ere they were endued with the new and wondrous grace of God, sought through innumerable devices to ensure the protection of their lives against destruction?

Would not a thorn fill them with terror, and the sight of a fox put them to flight? But once having been honored with God’s supreme distinction, and having been vouchsafed His bountiful grace, they would, if they were able, have freely offered up ten thousand lives in His path! Nay, their blessed souls, contemptuous of the cage of their bodies, would yearn for deliverance. A single warrior of that host would face and fight a multitude! And yet, how could they, but for the transformation wrought in their lives, be capable of manifesting such deeds which are contrary to the ways of men and incompatible with their worldly desires?

It is evident that nothing short of this mystic transformation could cause such spirit and behavior, so utterly unlike their previous habits and manners, to be made manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmuteth the souls of men!

For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state.

Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touchstone is at hand to assay it and distinguish it from copper?

Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless. It behooveth thee to exert thine utmost to attain unto this Elixir which, in one fleeting breath, causeth the west of ignorance to reach the east of knowledge, illuminateth the darkness of night with the resplendence of the morn, guideth the wanderer in the wilderness of doubt to the wellspring of the Divine Presence and Fount of certitude, and conferreth upon mortal souls the honor of acceptance into the Ridvan of immortality. Now, could this gold be thought to be copper, these people could likewise be thought to be the same as before they were endowed with faith.

O brother, behold how the inner mysteries of “rebirth,” of “return,” and of “resurrection” have each, through these all-sufficing, these unanswerable, and conclusive utterances, been unveiled and unraveled before thine eyes. God grant that through His gracious and invisible assistance, thou mayest divest thy body and soul of the old garment, and array thyself with the new and imperishable attire.

Therefore, those who in every subsequent Dispensation preceded the rest of mankind in embracing the Faith of God, who quaffed the clear waters of knowledge at the hand of the divine Beauty, and attained the loftiest summits of faith and certitude, these can be regarded, in name, in reality, in deeds, in words, and in rank, as the “return” of those who in a former Dispensation had achieved similar distinctions. For whatsoever the people of a former Dispensation have manifested, the same hath been shown by the people of this latter generation. Consider the rose: whether it blossometh in the East or in the West, it is nonetheless a rose. For what mattereth in this respect is not the outward shape and form of the rose, but rather the smell and fragrance which it doth impart.

Purge thy sight, therefore, from all earthly limitations, that thou mayest behold them all as the bearers of one Name, the exponents of one Cause, the manifestations of one Self, and the revealers of one Truth, and that thou mayest apprehend the mystic “return” of the Words of God as unfolded by these utterances. Reflect for a while upon the behavior of the companions of the Muhammadan Dispensation. Consider how, through the reviving breath of Muhammad, they were cleansed from the defilements of earthly vanities, were delivered from selfish desires, and were detached from all else but Him. Behold how they preceded all the peoples of the earth in attaining unto His holy Presence—the Presence of God Himself—how they renounced the world and all that is therein, and sacrificed freely and joyously their lives at the feet of that Manifestation of the All-Glorious.

And now, observe the “return” of the selfsame determination, the selfsame constancy and renunciation, manifested by the companions of the Point of the Bayan. Thou hast witnessed how these companions have, through the wonders of the grace of the Lord of Lords, hoisted the standards of sublime renunciation upon the inaccessible heights of glory. These Lights have proceeded from but one Source, and these fruits are the fruits of one Tree. Thou canst discern neither difference nor distinction among them. All this is by the grace of God! On whom He will, He bestoweth His grace. Please God, that we avoid the land of denial, and advance into the ocean of acceptance, so that we may perceive, with an eye purged from all conflicting elements, the worlds of unity and diversity, of variation and oneness, of limitation and detachment, and wing our flight unto the highest and innermost sanctuary of the inner meaning of the Word of God.

From these statements therefore it hath been made evident and manifest that should a Soul in the “End that knoweth no end” be made manifest, and arise to proclaim and uphold a Cause which in “the Beginning that hath no beginning” another Soul had proclaimed and upheld, it can be truly declared of Him Who is the Last and of Him Who was the First that they are one and the same, inasmuch as both are the Exponents of one and the same Cause. For this reason, hath the Point of the Bayan—may the life of all else but Him be His sacrifice!—likened the Manifestations of God unto the sun which, though it rise from the “Beginning that hath no beginning” until the “End that knoweth no end,” is nonetheless the same sun. Now, wert thou to say that this sun is the former sun, thou speakest the truth; and if thou

sayest that this sun is the "return" of that sun, thou also speakest the truth. Likewise, from this statement it is made evident that the term "last" is applicable to the "first," and the term "first" applicable to the "last"; inasmuch as both the "first" and the "last" have risen to proclaim one and the same Faith.

Notwithstanding the obviousness of this theme, in the eyes of those that have quaffed the wine of knowledge and certitude, yet how many are those who, through failure to understand its meaning, have allowed the term "Seal of the Prophets" to obscure their understanding, and deprive them of the grace of all His manifold bounties! Hath not Muhammad, Himself, declared: "I am all the Prophets"? Hath He not said as We have already mentioned: "I am Adam, Noah, Moses, and Jesus"? Why should Muhammad, that immortal Beauty, Who hath said: "I am the first Adam" be incapable of saying also: "I am the last Adam"? For even as He regarded Himself to be the "First of the Prophets"—that is Adam—in like manner, the "Seal of the Prophets" is also applicable unto that Divine Beauty. It is admittedly obvious that being the "First of the Prophets," He likewise is their "Seal."

The mystery of this theme hath, in this Dispensation, been a sore test unto all mankind. Behold, how many are those who, clinging unto these words, have disbelieved Him Who is their true Revealer. What, We ask, could this people presume the terms "first" and "last"—when referring to God—glorified be His Name!—to mean? If they maintain that these terms bear reference to this material universe, how could it be possible, when the visible order of things is still manifestly existing? Nay, in this instance, by "first" is meant no other than the "last" and by "last" no other than the "first."

Even as in the "Beginning that hath no beginnings" the term "last" is truly applicable unto Him who is the Educator of the visible and of the invisible, in like manner, are the terms "first" and "last" applicable unto His Manifestations. They are at the same time the Exponents of both the "first" and the "last." Whilst established upon the seat of the "first," they occupy the throne of the "last." Were a discerning eye to be found, it will readily perceive that the exponents of the "first" and the "last," of the "manifest" and the "hidden," of the "beginning" and the "seal" are none other than these holy Beings, these Essences of Detachment, these divine Souls. And wert thou to soar in the holy realm of "God was alone, there was none else besides Him," thou wilt find in that Court all these names utterly non-existent and completely forgotten. Then will thine eyes no longer be obscured by these veils, these terms, and allusions. How ethereal and lofty is this station, unto which even Gabriel, unshepherded, can never attain, and the Bird of Heaven, unassisted, can never reach!

And, now, strive thou to comprehend the meaning of this saying of ʿAli, the Commander of the Faithful: "Piercing the veils of glory, unaided." Among these "veils of glory" are the divines and doctors living in the days of the Manifestation of God, who, because of their want of discernment and their love and eagerness for leadership, have failed to submit to the Cause of God, nay, have even refused to incline their ears unto the divine Melody. "They have thrust their fingers into their ears." And the people also, utterly ignoring God and taking them for their masters, have placed themselves unreservedly under the authority of these pompous and hypocritical leaders, for they have no sight, no hearing, no heart, of their own to distinguish truth from falsehood.

Notwithstanding the divinely inspired admonitions of all the Prophets, the Saints, and Chosen ones of God, enjoining the people to see with their own eyes and hear with their own ears, they have disdainfully

rejected their counsels and have blindly followed, and will continue to follow, the leaders of their Faith. Should a poor and obscure person, destitute of the attire of men of learning, address them saying: "Follow ye, O people! the Messengers of God," they would, greatly surprised at such a statement, reply: "What! Meanest thou that all these divines, all these exponents of learning, with all their authority, their pomp and pageantry, have erred, and failed to distinguish truth from falsehood? Dost thou, and people like thyself, pretend to have comprehended that which they have not understood?" If numbers and excellence of apparel be regarded as the criterions of learning and truth, the peoples of a bygone age, whom those of today have never surpassed in numbers, magnificence and power, should certainly be accounted a superior and worthier people.

It is clear and evident that whenever the Manifestations of Holiness were revealed, the divines of their day have hindered the people from attaining unto the way of truth. To this testify the records of all the scriptures and heavenly books. Not one Prophet of God was made manifest Who did not fall a victim to the relentless hate, to the denunciation, denial, and execration of the clerics of His day! Woe unto them for the iniquities their hands have formerly wrought! Woe unto them for that which they are now doing! What veils of glory more grievous than these embodiments of error! By the righteousness of God! to pierce such veils is the mightiest of all acts, and to rend them asunder the most meritorious of all deeds! May God assist us and assist you, O concourse of the Spirit! that perchance ye may in the time of His Manifestation be graciously aided to perform such deeds, and may in His days attain unto the Presence of God.

Furthermore, among the "veils of glory" are such terms as the "Seal of the Prophets" and the like, the removal of which is a supreme achievement in the sight of these baseborn and erring souls. All, by reason of these mysterious sayings, these grievous "veils of glory," have been hindered from beholding the light of truth. Have they not heard the melody of that bird of Heaven, uttering this mystery: "A thousand Fatimihs I have espoused, all of whom were the daughters of Muhammad, Son of Abdu'llah, the Seal of the Prophets"'? Behold, how many are the mysteries that lie as yet unraveled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasuries!

Shouldst thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the "Beginning that hath no beginning"; and the Manifestations of His Beauty no beginning hath beheld, and they will continue to the "End that knoweth no end." Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.

Likewise, strive thou to comprehend the meaning of the melody of that eternal beauty, Husayn, son of ʿAli, who, addressing Salman, spoke words such as these: "I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years, and to each one of these I declared the Successorship conferred upon my father." He then recounteth certain details, until he saith: "I have fought one thousand battles in the path of God, the least and most insignificant of which was like the

battle of Khaybar, in which battle my father fought and contended against the infidels." Endeavor now to apprehend from these two traditions the mysteries of "end," "return," and "creation without beginning or end."

O my beloved! Immeasurably exalted is the celestial Melody above the strivings of human ear to hear or mind to grasp its mystery! How can the helpless ant step into the court of the All-Glorious? And yet, feeble souls, through lack of understanding, reject these abstruse utterances, and question the truth of such traditions. Nay, none can comprehend them save those that are possessed of an understanding heart. Say, He is that End for Whom no end in all the universe can be imagined, and for Whom no beginning in the world of creation can be conceived. Behold, O concourse of the earth, the splendors of the End, revealed in the Manifestations of the Beginning!

How strange! These people with one hand cling to those verses of the Qur'an and those traditions of the people of certitude which they have found to accord with their inclinations and interests, and with the other reject those which are contrary to their selfish desires. "Believe ye then part of the Book, and deny part?" How could ye judge that which ye understand not? Even as the Lord of being hath in His unerring Book, after speaking of the "Seal" in His exalted utterance: "Muhammad is the Apostle of God and the Seal of the Prophets," hath revealed unto all people the promise of "attainment unto the divine Presence." To this attainment to the presence of the immortal King testify the verses of the Book, some of which We have already mentioned. The one true God is My witness! Nothing more exalted or more explicit than "attainment unto the divine Presence" hath been revealed in the Qur'an. Well is it with him that hath attained thereunto, in the day wherein most of the people, even as ye witness, have turned away therefrom.

Section 6: "And yet, through the mystery of the former…"

And yet, through the mystery of the former verse, they have turned away from the grace promised by the latter, despite the fact that "attainment unto the divine Presence" in the "Day of Resurrection" is explicitly stated in the Book. It hath been demonstrated and definitely established, through clear evidences, that by "Resurrection" is meant the rise of the Manifestation of God to proclaim His Cause, and by "attainment unto the divine Presence" is meant attainment unto the presence of His Beauty in the person of His Manifestation. For verily, "No vision taketh in Him, but He taketh in all vision." Notwithstanding all these indubitable facts and lucid statements, they have foolishly clung to the term "seal," and remained utterly deprived of the recognition of Him Who is the Revealer of both the Seal and the Beginning, in the day of His presence.

"If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them." But apart from all these things, had this people attained unto a drop of the crystal streams flowing from the words: "God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth," they would not have raised any unseemly cavils, such as these, against the focal Center of His Revelation. The Cause of God, all deeds and words, are held within the grasp of His power. "All things lie imprisoned within the hollow of His mighty Hand; all things are easy and possible unto Him." He accomplisheth whatsoever He willeth, and doeth all that He desireth.

“Whoso sayeth why’ or wherefore’ hath spoken blasphemy!” Were these people to shake off the slumber of negligence and realize that which their hands have wrought, they would surely perish, and would of their own accord cast themselves into fire—their end and real abode. Have they not heard that which He hath revealed: “He shall not be asked of His doings”? In the light of these utterances, how can man be so bold as to question Him, and busy himself with idle sayings?

Gracious God! So great is the folly and perversity of the people, that they have turned their face toward their own thoughts and desires, and have turned their back upon the knowledge and will of God—hallowed and glorified be His name!

Be fair: Were these people to acknowledge the truth of these luminous words and holy allusions, and recognize God as “Him that doeth whatsoever He pleaseth,” how could they continue to cleave unto these glaring absurdities? Nay, with all their soul, they would accept and submit to whatsoever He saith. I swear by God! But for the divine Decree, and the inscrutable dispensations of Providence, the earth itself would have utterly destroyed all this people! “He will, however, respite them until the appointed time of a known day.”

Twelve hundred and eighty years have passed since the dawn of the Muhammadan Dispensation, and with every break of day, these blind and ignoble people have recited their Qur’an, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, 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.

And it came to pass that on a certain day a needy man came to visit this Soul, craving for the ocean of His knowledge. While conversing with him, mention was made concerning the signs of the Day of Judgment, Resurrection, Revival, and Reckoning. He urged Us to explain how, in this wondrous Dispensation, the peoples of the world were brought to a reckoning, when none were made aware of it. Thereupon, We imparted unto him, according to the measure of his capacity and understanding, certain truths of Science and ancient Wisdom. We then asked him saying: “Hast thou not read the Qur’an, and art thou not aware of this blessed verse: On that day shall neither man nor spirit be asked of his sin’? Dost thou not realize that by asking’ is not meant asking by tongue or speech, even as the verse itself doth indicate and prove? For afterward it is said: ‘By their countenance shall the sinners be known, and they shall be seized by their forelocks and their feet.”’

Thus the peoples of the world are judged by their countenance. By it, their misbelief, their faith, and their iniquity are all made manifest. Even as it is evident in this day how the people of error are, by their countenance, known and distinguished from the followers of divine Guidance. Were these people, wholly for the sake of God and with no desire but His good-pleasure, to ponder the verses of the Book in their heart, they would of a certainty find whatsoever they seek. In its verses would they find revealed and manifest all the things, be they great or small, that have come to pass in this Dispensation. They would even recognize in them references unto the departure of the Manifestations of the names and attributes

of God from out their native land; to the opposition and disdainful arrogance of government and people; and to the dwelling and establishment of the Universal Manifestation in an appointed and specially designated land. No man, however, can comprehend this except he who is possessed of an understanding heart.

We seal Our theme with that which was formerly revealed unto Muhammad that the seal thereof may shed the fragrance of that holy musk which leadeth men unto the Ridvan of unfading splendor. He said, and His Word is the truth: “And God calleth to the Abode of Peace; and He guideth whom He will into the right way.” “For them is an Abode of Peace with their Lord! and He shall be their Protector because of their works.” This He hath revealed that His grace may encompass the world. Praise be to God, the Lord of all being!

We have variously and repeatedly set forth the meaning of every theme, that perchance every soul, whether high or low, may obtain, according to his measure and capacity, his share and portion thereof. Should he be unable to comprehend a certain argument, he may, thus, by referring unto another, attain his purpose. “That all sorts of men may know where to quench their thirst.”

By God! This Bird of Heaven, now dwelling upon the dust, can, besides these melodies, utter a myriad songs, and is able, apart from these utterances, to unfold innumerable mysteries. Every single note of its unpronounced utterances is immeasurably exalted above all that hath already been revealed, and immensely glorified beyond that which hath streamed from this Pen. Let the future disclose the hour when the Brides of inner meaning will, as decreed by the Will of God, hasten forth, unveiled, out of their mystic mansions, and manifest themselves in the ancient realm of being. Nothing whatsoever is possible without His permission; no power can endure save through His power, and there is none other God but He. His is the world of creation, and His the Cause of God. All proclaim His Revelation, and all unfold the mysteries of His Spirit.

We have already in the foregoing pages assigned two stations unto each of the Luminaries arising from the Daysprings of eternal holiness. One of these stations, the station of essential unity, We have already explained. “No distinction do We make between any of them.” The other is the station of distinction, and pertaineth to the world of creation and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfills a definite Mission, and is entrusted with a particular Revelation. Even as He saith: “Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit.”

It is because of this difference in their station and mission that the words and utterances flowing from these Wellsprings of divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of divine wisdom, all their utterances are in reality but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they therefore feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same.

It hath ever been evident that all these divergences of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been and are applicable to those Essences of being, inasmuch as they all abide on the throne of divine Revelation, and are established upon the seat of divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the divine Being.

Viewed in the light of their second station—the station of distinction, differentiation, temporal limitations, characteristics and standards—they manifest absolute servitude, utter destitution and complete self-effacement. Even as He saith:

> "I am the servant of God. I am but a man like you."

From these incontrovertible and fully demonstrated statements strive thou to apprehend the meaning of the questions thou hast asked, that thou mayest become steadfast in the Faith of God, and not be dismayed by the divergences in the utterances of His Prophets and Chosen Ones.

Were any of the all-embracing Manifestations of God to declare: "I am God!" He, verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His name and His attributes, are made manifest in the world. Thus, He hath revealed: "Those shafts were God's, not Thine!" And also He saith: "In truth, they who plighted fealty unto thee, really plighted that fealty unto God." And were any of them to voice the utterance: "I am the Messenger of God," He also speaketh the truth, the indubitable truth. Even as He saith: "Muhammad is not the father of any man among you, but He is the Messenger of God."

Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim: "I am the Seal of the Prophets," they verily utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and "Hidden"—all of which pertain to Him Who is the innermost Spirit of Spirits and eternal Essence of Essences. And were they to say: "We are the servants of God," this also is a manifest and indisputable fact. For they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain.

Thus in moments in which these Essences of being were deeply immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of divine mysteries, they claimed their utterance to be the Voice of divinity, the Call of God Himself. Were the eye of discernment to be opened, it would recognize that in this very state, they have considered themselves utterly effaced and nonexistent in the face of Him Who is the All-Pervading, the Incorruptible. Methinks they have regarded themselves as utter nothingness, and deemed their mention in that Court an act of blasphemy. For the slightest whispering of self, within such a Court, is an evidence of self-assertion and independent existence. In the eyes of them that have attained unto that Court, such a suggestion is itself a grievous transgression.

How much more grievous would it be, were aught else to be mentioned in that Presence, were man's heart, his tongue, his mind, or his soul, to be busied with anyone but the Well-Beloved, were his eyes to behold any countenance other than His beauty, were his ear to be inclined to any melody but His voice, and were his feet to tread any way but His way.

In this day the breeze of God is wafted, and His Spirit hath pervaded all things. Such is the outpouring of His grace that the pen is stilled and the tongue is speechless.

By virtue of this station, they have claimed for themselves the Voice of Divinity and the like, whilst by virtue of their station of Messengership, they have declared themselves the Messengers of God. In every instance they have voiced an utterance that would conform to the requirements of the occasion, and have ascribed all these declarations to Themselves, declarations ranging from the realm of divine Revelation to the realm of creation, and from the domain of Divinity even unto the domain of earthly existence. Thus it is that whatsoever be their utterance, whether it pertain to the realm of Divinity, Lordship, Prophethood, Messengership, Guardianship, Apostleship or Servitude, all is true, beyond the shadow of a doubt. Therefore, these sayings which We have quoted in support of Our argument must be attentively considered, that the divergent utterances of the Manifestations of the Unseen and Daysprings of Holiness may cease to agitate the soul and perplex the mind.

Those words uttered by the Luminaries of Truth must needs be pondered, and should their significance be not grasped, enlightenment should be sought from the Trustees of the depositories of Knowledge, that these may expound their meaning, and unravel their mystery. For it behooveth no man to interpret the holy words according to his own imperfect understanding, nor, having found them to be contrary to his inclination and desires, to reject and repudiate their truth. For such, today, is the manner of the divines and doctors of the age, who occupy the seats of knowledge and learning, and who have named ignorance knowledge, and called oppression justice. Were these to ask the Light of Truth concerning those images which their idle fancy hath carved, and were they to find His answer inconsistent with their own conceptions and their own understanding of the Book, they would assuredly denounce Him Who is the Mine and Wellhead of all Knowledge as the very negation of understanding. Such things have happened in every age.

For instance, when Muhammad, the Lord of being, was questioned concerning the new moons, He, as bidden by God, made reply: "They are periods appointed unto men." Thereupon, they that heard Him denounced Him as an ignorant man.

Likewise, in the verse concerning the "Spirit," He saith: "And they will ask Thee of the Spirit. Say, 'the Spirit proceedeth at My Lord's command."' As soon as Muhammad's answer was given, they all clamorously protested, saying: "Lo! an ignorant man who knoweth not what the Spirit is, calleth Himself the Revealer of divine Knowledge!" And now behold the divines of the age who, because of their being honored by His name, and finding that their fathers have acknowledged His Revelation, have blindly submitted to His truth. Observe, were this people today to receive such answers in reply to such questionings, they would unhesitatingly reject and denounce them—nay, they would again utter the selfsame cavils, even as they have uttered them in this day.

All this, notwithstanding the fact that these Essences of being are immensely exalted above such fanciful images, and are immeasurably glorified beyond all these vain sayings and above the comprehension of every understanding heart. Their so-called learning, when compared with that Knowledge, is utter falsehood, and all their understanding naught but blatant error. Nay, whatsoever proceedeth from these Mines of divine Wisdom and these Treasuries of eternal knowledge is truth, and naught else but the truth. The saying: "Knowledge is one point, which the foolish have multiplied" is a proof of Our argument, and the tradition: "Knowledge is a light which God sheddeth into the heart of whomsoever He willeth" a confirmation of Our statement.

Inasmuch as they have not apprehended the meaning of Knowledge, and have called by that name those images fashioned by their own fancy and which have sprung from the embodiments of ignorance, they therefore have inflicted upon the Source of Knowledge that which thou hast heard and witnessed.

Section 7: "For instance, a certain man, reputed for his…"

For instance, a certain man, reputed for his learning and attainments, and accounting himself as one of the preeminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available, until one day a certain man informed Us that one of his compositions, entitled Irshadu'l-ʿAvam, could be found in this city.

From this title We perceived the odor of conceit and vainglory, inasmuch as he hath imagined himself a learned man and regarded the rest of the people ignorant. His worth was in fact made known by the very title he had chosen for his book. It became evident that its author was following the path of self and desire, and was lost in the wilderness of ignorance and folly. Methinks he had forgotten the well-known tradition which sayeth: "Knowledge is all that is knowable; and might and power, all creation." Notwithstanding, We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the "Mi'raj" of Muhammad, of whom was spoken: "But for Thee, I would not have created the spheres."

We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'raj." We gathered from his statements that unless a man be deeply versed in them all, he can never attain to a proper understanding of this transcendent and exalted theme. Among the specified sciences were the science of metaphysical abstractions, of alchemy, and natural magic. Such vain and discarded learnings, this man hath regarded as the prerequisites of the understanding of the sacred and abiding mysteries of divine Knowledge.

Gracious God! Such is the measure of his understanding. And yet, behold what cavils and calumnies he hath heaped upon those Embodiments of God's infinite knowledge! How well and true is the saying: "Flingest thou thy calumnies unto the face of Them Whom the one true God hath made the Trustees of the treasures of His seventh sphere?" Not one understanding heart or mind, not one among the wise and

learned, hath taken notice of these preposterous statements. And yet, how clear and evident it is to every discerning heart that this so-called learning is and hath ever been rejected by Him Who is the one true God. How can the knowledge of these sciences, which are so contemptible in the eyes of the truly learned, be regarded as essential to the apprehension of the mysteries of the "Mi'raj," whilst the Lord of the "Mi'raj" Himself was never burdened with a single letter of these limited and obscure learnings, and never defiled His radiant heart with any of these fanciful illusions?

How truly hath he said: "All human attainment moveth upon a lame ass, whilst Truth, riding upon the wind, darteth across space." By the righteousness of God! Whoso desireth to fathom the mystery of this "Mi'raj," and craveth a drop from this ocean, if the mirror of his heart be already obscured by the dust of these learnings, he must needs cleanse and purify it ere the light of this mystery can be reflected therein.

In this day, they that are submerged beneath the ocean of ancient Knowledge, and dwell within the ark of divine wisdom, forbid the people such idle pursuits. Their shining breasts are, praise be to God, sanctified from every trace of such learning, and are exalted above such grievous veils. We have consumed this densest of all veils with the fire of the love of the Beloved—the veil referred to in the saying: "The most grievous of all veils is the veil of knowledge." Upon its ashes, We have reared the tabernacle of divine knowledge. We have, praise be to God, burned the "veils of glory" with the fire of the beauty of the Best-Beloved. We have driven from the human heart all else but Him Who is the Desire of the world, and glory therein. We cleave to no knowledge but His Knowledge, and set our hearts on naught save the effulgent glories of His light.

We were surprised exceedingly when We observed that his one purpose was to make the people realize that all these learnings were possessed by him. And yet, I swear by God that not one breath, blowing from the meads of divine knowledge, hath ever been wafted upon his soul, nor hath he ever unraveled a single mystery of ancient wisdom. Nay, were the meaning of Knowledge ever to be expounded unto him, dismay would fill his heart, and his whole being would shake to its foundation. Notwithstanding his base and senseless statements, behold to what heights of extravagance his claims have reached!

Gracious God! How great is Our amazement at the way the people have gathered around him, and have borne allegiance to his person! Content with transient dust, these people have turned their face unto it, and cast behind their backs Him Who is the Lord of Lords. Satisfied with the croaking of the crow and enamored with the visage of the raven, they have renounced the melody of the nightingale and the charm of the rose. What unspeakable fallacies the perusal of this pretentious book hath revealed! They are too unworthy for any pen to describe, and too base for one moment's attention. Should a touchstone be found, however, it would instantly distinguish truth from falsehood, light from darkness, and sun from shadow.

Among the sciences which this pretender hath professed is that of alchemy. We cherish the hope that either a king or a man of preeminent power may call upon him to translate this science from the realm of fancy to the domain of fact and from the plane of mere pretension to that of actual achievement. Would that this unlearned and humble Servant, who never laid any pretension to such things, nor even regarded them as the criterion of true knowledge, might undertake the same task, that thereby the truth might be known and distinguished from falsehood. But of what avail! All this generation could offer Us were

wounds from its darts, and the only cup it proffered to Our lips was the cup of its venom. On Our neck We still bear the scar of chains, and upon Our body are imprinted the evidences of an unyielding cruelty.

And as to this man's attainments, his ignorance, understanding and belief, behold what the Book which embraceth all things hath revealed; "Verily, the tree of Zaqqum shall be the food of the Athim." And then follow certain verses, until He saith: "Taste this, for thou forsooth art the mighty Karim!" Consider how clearly and explicitly he hath been described in God's incorruptible Book! This man, moreover, feigning humility, hath in his own book referred to himself as the "athim servant": "Athim" in the Book of God, mighty among the common herd, "Karim" in name!

Ponder the blessed verse, so that the meaning of the words "There is neither a thing green nor sere but it is noted in the unerring Book" may be imprinted upon the tablet of thy heart. Notwithstanding, a multitude bear him allegiance. They have rejected the Moses of knowledge and justice, and clung to the Samiri of ignorance. They have turned away their eyes from the Daystar of truth which shineth in the divine and everlasting heaven, and have utterly ignored its splendor.

O my brother! A divine Mine only can yield the gems of divine knowledge, and the fragrance of the mystic Flower can be inhaled only in the ideal Garden, and the lilies of ancient wisdom can blossom nowhere except in the city of a stainless heart. "In a rich soil, its plants spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily."

Inasmuch as it hath been clearly shown that only those who are initiated into the divine mysteries can comprehend the melodies uttered by the Bird of Heaven, it is therefore incumbent upon every one to seek enlightenment from the illumined in heart and from the Treasuries of divine mysteries regarding the intricacies of God's Faith and the abstruse allusions in the utterances of the Daysprings of Holiness. Thus will these mysteries be unraveled, not by the aid of acquired learning, but solely through the assistance of God and the outpourings of His grace. "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not."

But, 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 anyone, 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 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 endure a century.

That seeker should also regard 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 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 succor the dispossessed, and never withhold his favor from the destitute.

He should show kindness to animals, how much more unto his fellowman, 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 fulfill. With all his heart should the seeker avoid fellowship with evildoers, 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 draft, 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 hallmark 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. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessing 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 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 favors 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 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, words and ways of men, even as the jeweler 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 splendors which He Who is the King of names and attributes hath destined for that City! The attainment of 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 rosebush 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 savors 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 labor in quest of God will, when once they have renounced all else but Him, 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 readorned.

Section 8: "Wherefore, O my friend, it behooveth us…"

Wherefore, O my friend, it behooveth us to exert the highest endeavor 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 favor 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 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, 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.

For instance, the Qur'an was an impregnable stronghold unto the people of Muhammad. In His days, whosoever entered therein was shielded from the devilish assaults, the menacing darts, the soul-devouring doubts, and blasphemous whisperings of the enemy. Upon him was also bestowed a portion of the everlasting and goodly fruits—the fruits of wisdom from the divine Tree. To him was given to drink the incorruptible waters of the river of knowledge and to taste the wine of the mysteries of divine Unity.

All the things that people required in connection with the Revelation of Muhammad and His laws were to be found revealed and manifest in that Ridvan of resplendent glory. That Book constitutes an abiding testimony to its people after Muhammad, inasmuch as its decrees are indisputable, and its promise unfailing. All have been enjoined to follow the precepts of that Book until "the year sixty"—the year of the advent of God's wondrous Manifestation. That Book is the Book which unfailingly leadeth the seeker unto the Ridvan of the divine Presence, and causeth him that hath forsaken his country and is treading the seeker's path to enter the Tabernacle of everlasting reunion. Its guidance can never err, its testimony no other testimony can excel. All other traditions, all other books and records, are bereft of such distinction, inasmuch as both the traditions and they that have spoken them are confirmed and proven solely by the text of that Book. Moreover, the traditions themselves grievously differ, and their obscurities are manifold.

Muhammad, Himself, as the end of His mission drew nigh, spoke these words:

> "Verily, I leave amongst you My twin weighty testimonies: The Book of God and My Family."

Although many traditions had been revealed by that Source of Prophethood and Mine of divine Guidance, yet He mentioned only that Book, thereby appointing it as the mightiest instrument and surest testimony for the seekers; a guide for the people until the Day of Resurrection.

With unswerving vision, with pure heart, and sanctified spirit, consider attentively what God hath established as the testimony of guidance for His people in His Book, which is recognized as authentic by both the high and lowly. To this testimony we both, as well as all the peoples of the world, must cling, that through its light we may know and distinguish between truth and falsehood, guidance and error.

Inasmuch as Muhammad hath confined His testimonies to His Book and to His Family, and whereas the latter hath passed away, there remaineth His Book only as His one testimony amongst the people.

In the beginning of His Book He saith: “Alif. Lam. Mim. No doubt is there about this Book: It is a guidance unto the God-fearing.” In the disconnected letters of the Qur’an the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured. For lack of space We do not dwell upon them at this moment. Outwardly they signify Muhammad Himself, Whom God addresseth saying: “O Muhammad, there is no doubt nor uncertainty about this Book which hath been sent down from the heaven of divine Unity. In it is guidance unto them that fear God.” Consider, how He hath appointed and decreed this selfsame Book, the Qur’an, as a guidance unto all that are in heaven and on earth.

He, the divine Being, and unknowable Essence, hath, Himself, testified that this Book is, beyond all doubt and uncertainty, the guide of all mankind until the Day of Resurrection. And now, We ask, is it fair for this people to view with doubt and misgiving this most weighty Testimony, the divine origin of which God hath proclaimed, and which He hath pronounced to be the embodiment of truth? Is it fair for them to turn away from the thing which He hath appointed as the supreme Instrument of guidance for attainment unto the loftiest summits of knowledge, and to seek aught else but that Book? How can they allow men’s absurd and foolish sayings to sow the seeds of distrust in their minds?

How can they any longer idly contend that a certain person hath spoken this or that way, or that a certain thing did not come to pass? Had there been anything conceivable besides the Book of God which could prove a more potent instrument and a surer guide to mankind, would He have failed to reveal it in that verse?

It is incumbent upon us not to depart from God’s irresistible injunction and fixed decree, as revealed in the above-mentioned verse. We should acknowledge the holy and wondrous Scriptures, for failing to do this we have failed to acknowledge the truth of this blessed verse. For it is evident that whoso hath failed to acknowledge the truth of the Qur’an hath in reality failed to acknowledge the truth of the preceding Scriptures. This is but the manifest implication of the verse. Were We to expound its inner meanings and unfold its hidden mysteries, eternity would never suffice to exhaust their import, nor would the universe be capable of bearing them! God verily testifieth to the truth of Our saying!

In another passage He likewise saith:

> “And if ye be in doubt as to that which We have sent down to Our Servant, then produce a Surah like it, and summon your witnesses, beside God, if ye are men of truth.”

Behold, how lofty is the station, and how consummate the virtue, of these verses which He hath declared to be His surest testimony, His infallible proof, the evidence of His all-subduing power, and a revelation of the potency of His will. He, the divine King, hath proclaimed the undisputed supremacy of the verses of His Book over all things that testify to His truth. For compared with all other proofs and tokens, the divinely revealed verses shine as the sun, whilst all others are as stars. To the peoples of the world they are the abiding testimony, the incontrovertible proof, the shining light of the ideal King. Their excellence is unrivaled, their virtue nothing can surpass. They are the treasury of the divine pearls and the depository of the divine mysteries. They constitute the indissoluble Bond, the firm Cord, the ʿUrvatu’l-

Vuthqa, the inextinguishable Light. Through them floweth the river of divine knowledge, and gloweth the fire of His ancient and consummate wisdom. This is the fire which, in one and the same moment, kindleth the flame of love in the breasts of the faithful, and induceth the chill of heedlessness in the heart of the enemy.

O friend! It behooveth us not to waive the injunction of God, but rather acquiesce and submit to that which He hath ordained as His divine Testimony. This verse is too weighty and pregnant an utterance for this afflicted Soul to demonstrate and expound. God speaketh the truth and leadeth the way. He, verily, is supreme over all His people; He is the Mighty, the Beneficent.

Likewise, He saith:

> "Such are the verses of God: with truth do We recite them to thee. But in what revelation will they believe, if they reject God and His verses?"

If thou wilt grasp the implication of this verse, thou wilt recognize the truth that no manifestation greater than the Prophets of God hath ever been revealed, and no testimony mightier than the testimony of their revealed verses hath ever appeared upon the earth. Nay, this testimony no other testimony can ever excel, except that which the Lord thy God willeth.

In another passage He saith: "Woe to every lying sinner, who heareth the verses of God recited to him, and then, as though he heard them not, persisteth in proud disdain! Apprise him of a painful punishment." The implications of this verse, alone, suffice all that is in heaven and on earth, were the people to ponder the verses of their Lord. For thou hearest how in this day the people disdainfully ignore the divinely revealed verses, as though they were the meanest of all things. And yet, nothing greater than these verses hath ever appeared, nor will ever be made manifest in the world! Say unto them: "O heedless people! Ye repeat what your fathers, in a bygone age, have said. Whatever fruits they have gathered from the tree of their faithlessness, the same shall ye gather also. Ere long shall ye be gathered unto your fathers, and with them shall ye dwell in hellish fire. An ill abode! the abode of the people of tyranny."

In yet another passage He saith: "And when he becometh acquainted with any of Our verses he turneth them to ridicule. There is a shameful punishment for them!" The people derisively observed saying: "Work thou another miracle, and give us another sign!" One would say: "Make now a part of the heaven to fall down upon us"; and another: "If this be the very truth from before Thee, rain down stones upon us from heaven." Even as the people of Israel, in the time of Moses, bartered away the bread of heaven for the sordid things of the earth, these people, likewise, sought to exchange the divinely revealed verses for their foul, their vile, and idle desires. In like manner, thou beholdest in this day that although spiritual sustenance hath descended from the heaven of divine mercy, and been showered from the clouds of His loving-kindness, and although the seas of life, at the behest of the Lord of all being, are surging within the Ridvan of the heart, yet these people, ravenous as the dogs, have gathered around carrion, and contented themselves with the stagnant waters of a briny lake.

Gracious God! how strange the way of this people! They clamor for guidance, although the standards of Him Who guideth all things are already hoisted. They cleave to the obscure intricacies of knowledge,

when He, Who is the Object of all knowledge, shineth as the sun. They see the sun with their own eyes, and yet question that brilliant Orb as to the proof of its light. They behold the vernal showers descending upon them, and yet seek an evidence of that bounty. The proof of the sun is the light thereof, which shineth and envelopeth all things. The evidence of the shower is the bounty thereof, which reneweth and investeth the world with the mantle of life. Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy. "Marvel not if in the Qur'an the unbeliever perceiveth naught but the trace of letters, for in the sun, the blind findeth naught but heat."

In another passage He saith: "And when Our clear verses are recited to them, their only argument is to say, 'Bring back our fathers, if ye speak the truth!"' Behold, what foolish evidences they sought from these Embodiments of an all-encompassing mercy! They scoffed at the verses, a single letter of which is greater than the creation of heavens and earth, and which quickeneth the dead of the valley of self and desire with the spirit of faith; and clamored saying: "Cause our fathers to speed out of their sepulchers." Such was the perversity and pride of that people. Each one of these verses is unto all the peoples of the world an unfailing testimony and a glorious proof of His truth. Each of them verily sufficeth all mankind, wert thou to meditate upon the verses of God. In the above-mentioned verse itself pearls of mysteries lie hidden. Whatever be the ailment, the remedy it offereth can never fail.

Heed not the idle contention of those who maintain that the Book and verses thereof can never be a testimony unto the common people, inasmuch as they neither grasp their meaning nor appreciate their value. And yet, the unfailing testimony of God to both the East and the West is none other than the Qur'an. Were it beyond the comprehension of men, how could it have been declared as a universal testimony unto all people? If their contention be true, none would therefore be required, nor would it be necessary for them to know God, inasmuch as the knowledge of the divine Being transcendeth the knowledge of His Book, and the common people would not possess the capacity to comprehend it.

Such contention is utterly fallacious and inadmissible. It is actuated solely by arrogance and pride. Its motive is to lead the people astray from the Ridvan of divine good-pleasure and to tighten the reins of their authority over the people. And yet, in the sight of God, these common people are infinitely superior and exalted above their religious leaders who have turned away from the one true God. 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. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge; and the garden of their hearts is adorned, through the showers of divine grace, with the roses of wisdom and the tulips of understanding. Well is it with the sincere in heart for their share of the light of a mighty Day!

And likewise, He saith: "As for those who believe not in the verses of God, or that they shall ever meet Him, these of My mercy shall despair, and these doth a grievous chastisement await." Also, "And they say, 'Shall we then abandon our gods for a crazed poet?"' The implication of this verse is manifest. Behold what they observed after the verses were revealed. They called Him a poet, scoffed at the verses of God, and exclaimed saying: "These words of his are but tales of the Ancients!" By this they meant that those

words which were spoken by the peoples of old Muhammad hath compiled and called them the Word of God.

Likewise, in this day, thou hast heard the people impute similar charges to this Revelation, saying: “He hath compiled these words from the words of old”; or “these words are spurious.” Vain and haughty are their sayings, low their estate and station!

After the denials and denunciations which they uttered, and unto which We have referred, they protested saying: “No independent Prophet, according to our Scriptures, should arise after Moses and Jesus to abolish the Law of divine Revelation. Nay, he that is to be made manifest must needs fulfill the Law.” Thereupon this verse, indicative of all the divine themes, and testifying to the truth that the flow of the grace of the All-Merciful can never cease, was revealed: “And Joseph came to you aforetime with clear tokens, but ye ceased not to doubt of the message with which He came to you, until, when He died, ye said, ‘God will by no means raise up a Messenger after Him.’ Thus God misleadeth him who is the transgressor, the doubter.”

Therefore, understand from this verse and know of a certainty that the people in every age, clinging to a verse of the Book, have uttered such vain and absurd sayings, contending that no Prophet should again be made manifest to the world. Even as the Christian divines who, holding fast to the verse of the Gospel to which We have already referred, have sought to explain that the law of the Gospel shall at no time be annulled, and that no independent Prophet shall again be made manifest, unless He confirmeth the law of the Gospel. Most of the people have become afflicted with the same spiritual disease.

Even as thou dost witness how the people of the Qur’an, like unto the people of old, have allowed the words “Seal of the Prophets” to veil their eyes. And yet, they themselves testify to this verse: “None knoweth the interpretation thereof but God and they that are well-grounded in knowledge.” And when He Who is well-grounded in all knowledge, He Who is the Mother, the Soul, the Secret, and the Essence thereof, revealeth that which is the least contrary to their desire, they bitterly oppose Him and shamelessly deny Him. These thou hast already heard and witnessed. Such deeds and words have been solely instigated by leaders of religion, they that worship no God but their own desire, who bear allegiance to naught but gold, who are wrapt in the densest veils of learning, and who, enmeshed by its obscurities, are lost in the wilds of error. Even as the Lord of being hath explicitly declared: “What thinkest thou? He who hath made a God of his passions, and whom God causeth to err through a knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath cast a veil—who, after his rejection by God, shall guide such a one? Will ye not then be warned?”

Section 9: “Although the outward meaning of “Whom God causeth…”

Although the outward meaning of “Whom God causeth to err through a knowledge” is what hath been revealed, yet to Us it signifieth those divines of the age who have turned away from the Beauty of God, and who, clinging unto their own learning, as fashioned by their own fancies and desires, have denounced God’s divine Message and Revelation. “Say: It is a weighty Message, from which ye turn aside!” Likewise, He saith: “And when Our clear verses are recited to them, they say, This is merely a man who would fain pervert you from your father’s worship.’ And they say, This is none other than a forged falsehood.”’

Give ear unto God's holy Voice, and heed thou His sweet and immortal melody. Behold how He hath solemnly warned them that have repudiated the verses of God, and hath disowned them that have denied His holy words. Consider how far the people have strayed from the Kawthar of the divine Presence, and how grievous hath been the faithlessness and arrogance of the spiritually destitute in the face of that sanctified Beauty. Although that Essence of loving-kindness and bounty caused those evanescent beings to step into the realm of immortality, and guided those destitute souls to the sacred river of wealth, yet some denounced Him as "a calumniator of God, the Lord of all creatures," others accused Him of being "the one that withholdeth the people from the path of faith and true belief," and still others declared Him to be "a lunatic" and the like.

In like manner, thou observest in this day with what vile imputations they have assailed that Gem of Immortality, and what unspeakable transgressions they have heaped upon Him Who is the Source of purity. Although God hath throughout His Book and in His holy and immortal Tablet warned them that deny and repudiate the revealed verses, and hath announced His grace unto them that accept them, yet behold the unnumbered cavils they raised against those verses which have been sent down from the new heaven of God's eternal holiness! This, notwithstanding the fact that no eye hath beheld so great an outpouring of bounty, nor hath any ear heard of such a revelation of loving-kindness. Such bounty and revelation have been made manifest, that the revealed verses seemed as vernal showers raining from the clouds of the mercy of the All-Bountiful.

The Prophets "endowed with constancy," whose loftiness and glory shine as the sun, were each honored with a Book which all have seen, and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number. A score of volumes are now available. How many still remain beyond our reach! How many have been plundered and have fallen into the hands of the enemy, the fate of which none knoweth.

O brother, we should open our eyes, meditate upon His Word, and seek the sheltering shadow of the Manifestations of God, that perchance we may be warned by the unmistakable counsels of the Book, and give heed to the admonitions recorded in the holy Tablets; that we may not cavil at the Revealer of the verses, that we may resign ourselves wholly to His Cause, and embrace wholeheartedly His law, that haply we may enter the court of His mercy, and dwell upon the shore of His grace. He, verily, is merciful and forgiving towards His servants.

And likewise, He saith: "Say, O people of the Book! do ye not disavow us only because we believe in God and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?" How explicitly doth this verse reveal Our purpose, and how clearly doth it demonstrate the truth of the testimony of the verses of God! This verse was revealed at a time when Islam was assailed by the infidels, and its followers were accused of misbelief, when the Companions of Muhammad were denounced as repudiators of God and as followers of a lying sorcerer. In its early days, when Islam was still to outward seeming devoid of authority and power, the friends of the Prophet, who had turned their face toward God, wherever they went, were harassed, persecuted, stoned and vilified.

At such a time this blessed verse was sent down from the heaven of divine Revelation. It revealed an irrefutable evidence, and brought the light of an unfailing guidance. It instructed the companions of Muhammad to declare the following unto the infidels and idolaters: "Ye oppress and persecute us, and yet, what else have we done except that we have believed in God and in the verses sent down unto us through the tongue of Muhammad, and in those which descended upon the Prophets of old?" By this is meant that their only guilt was to have recognized that the new and wondrous verses of God, which had descended upon Muhammad, as well as those which had been revealed unto the Prophets of old, were all of God, and to have acknowledged and embraced their truth. This is the testimony which the divine King hath taught His servants.

In view of this, is it fair for this people to repudiate these newly revealed verses which have encompassed both the East and the West, and to regard themselves as the upholders of true belief? Should they not rather believe in Him Who hath revealed these verses? Considering the testimony which He Himself hath established, how could He fail to account as true believers them that have testified to its truth? Far be it from Him that He should turn away from the gates of His mercy them that have turned unto and embraced the truth of the divine verses, or that He should threaten those that have clung to His sure testimony! He verily establisheth the truth through His verses, and confirmeth His Revelation by His words. He verily is the Powerful, the Help in peril, the Almighty.

And likewise, He saith: "And had We sent down unto Thee a Book written on parchment, and they had touched it with their hands, the infidels would surely have said 'This is naught but palpable sorcery."' Most of the verses of the Qur'an are indicative of this theme. We have, for the sake of brevity, mentioned only these verses. Consider, hath anything else besides the verses been established in the whole Book, as a standard for the recognition of the Manifestations of His Beauty, that the people might cling to, and reject the Manifestations of God? On the contrary, in every instance, He hath threatened with fire those that repudiate and scoff at the verses, as already shown.

Therefore, should a person arise and bring forth a myriad verses, discourses, epistles, and prayers, none of which have been acquired through learning, what conceivable excuse could justify those that reject them, and deprive themselves of the potency of their grace? What answer could they give when once their soul hath ascended and departed from its gloomy temple? Could they seek to justify themselves by saying: "We have clung to a certain tradition, and not having beheld the literal fulfillment thereof, we have therefore raised such cavils against the Embodiments of divine Revelation, and kept remote from the law of God"? Hast thou not heard that among the reasons why certain Prophets have been designated as Prophets "endowed with constancy" was the revelation of a Book unto them?

And yet, how could this people be justified in rejecting the Revealer and Author of so many volumes of verses, and follow the sayings of him who hath foolishly sown the seeds of doubt in the hearts of men, and who, Satan-like, hath risen to lead the people into the paths of perdition and error? How could they allow such things to deprive them of the light of the Sun of divine bounty? Aside from these things, if these people shun and reject such a divine Soul, such holy Breath, to whom, We wonder, could they cling, to whose face besides His Face could they turn? Yea—"All have a quarter of the Heavens to which they

turn." We have shown thee these two ways; walk thou the way thou choosest. This verily is the truth, and after truth there remaineth naught but error.

Amongst the proofs demonstrating the truth of this Revelation is this, that in every age and Dispensation, whenever the invisible Essence was revealed in the person of His Manifestation, certain souls, obscure and detached from all worldly entanglements, would seek illumination from the Sun of Prophethood and Moon of divine guidance, and would attain unto the divine Presence. For this reason, the divines of the age and those possessed of wealth would scorn and scoff at these people. Even as He hath revealed concerning them that erred: "Then said the chiefs of His people who believed not, 'We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment, nor see we any excellence in you above ourselves: nay, we deem you liars."' They caviled at those holy Manifestations, and protested saying: "None hath followed you except the abject amongst us, those who are worthy of no attention." Their aim was to show that no one amongst the learned, the wealthy, and the renowned believed in them. By this and similar proofs they sought to demonstrate the falsity of Him that speaketh naught but the truth.

In this most resplendent Dispensation, however, this most mighty Sovereignty, a number of illumined divines, of men of consummate learning, of doctors of mature wisdom, have attained unto His Court, drunk the cup of His divine Presence, and been invested with the honor of His most excellent favor. They have renounced, for the sake of the Beloved, the world and all that is therein. We will mention the names of some of them, that perchance it may strengthen the fainthearted, and encourage the timorous.

Among them was Mulla Husayn, who became the recipient of the effulgent glory of the Sun of divine Revelation. But for him, God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory. Among them also was Siyyid Yahya, that unique and peerless figure of his age, Mulla Muhammad Aliy-i-Zanjani, Mulla Aliy-i-Bastami, Mulla Sa'id-i-Barfurushi, Mulla Ni'matu'llah-i-Mazindarani, Mulla Yusuf-i-Ardibili, Mulla Mihdiy-i-Khu'i, Siyyid Husayn-i-Turshizi, Mulla Mihdiy-i-Kandi, Mulla Baqir, Mulla Abdu'l-Khaliq-i-Yazdi, Mulla Aliy-i-Baraqani, and others, well-nigh four hundred in number, whose names are all inscribed upon the "Guarded Tablet" of God.

All these were guided by the light of that Sun of divine Revelation, confessed and acknowledged His truth. Such was their faith, that most of them renounced their substance and kindred, and cleaved to the good-pleasure of the All-Glorious. They laid down their lives for their Well-Beloved, and surrendered their all in His path. Their breasts were made targets for the darts of the enemy, and their heads adorned the spears of the infidel. No land remained which did not drink the blood of these embodiments of detachment, and no sword that did not bruise their necks. Their deeds, alone, testify to the truth of their words. Doth not the testimony of these holy souls, who have so gloriously risen to offer up their lives for their Beloved that the whole world marveled at the manner of their sacrifice, suffice the people of this day?

Is it not sufficient witness against the faithlessness of those who for a trifle betrayed their faith, who bartered away immortality for that which perisheth, who gave up the Kawthar of the divine Presence for salty springs, and whose one aim in life is to usurp the property of others? Even as thou dost witness how all of them have busied themselves with the vanities of the world, and have strayed far from Him Who is the Lord, the Most High.

Be fair: Is the testimony of those acceptable and worthy of attention whose deeds agree with their words, whose outward behavior conforms with their inner life? The mind is bewildered at their deeds, and the soul marveleth at their fortitude and bodily endurance. Or is the testimony of these faithless souls who breathe naught but the breath of selfish desire, and who lie imprisoned in the cage of their idle fancies, acceptable? Like the bats of darkness, they lift not their heads from their couch except to pursue the transient things of the world, and find no rest by night except as they labor to advance the aims of their sordid life. Immersed in their selfish schemes, they are oblivious of the divine Decree. In the daytime they strive with all their soul after worldly benefits, and in the night-season their sole occupation is to gratify their carnal desires. By what law or standard could men be justified in cleaving to the denials of such petty-minded souls and in ignoring the faith of them that have renounced, for the sake of the good-pleasure of God, their life and substance, their fame and renown, their reputation and honor?

Were not the happenings of the life of the "Prince of Martyrs" regarded as the greatest of all events, as the supreme evidence of his truth? Did not the people of old declare those happenings to be unprecedented? Did they not maintain that no manifestation of truth hath ever evinced such constancy, such conspicuous glory? And yet, that episode of his life, commencing as it did in the morning, was brought to a close by the middle of the same day, whereas, these holy lights have, for eighteen years, heroically endured the showers of afflictions which, from every side, have rained upon them. With what love, what devotion, what exultation and holy rapture, they sacrificed their lives in the path of the All-Glorious!

To the truth of this all witness. And yet, how can they belittle this Revelation? Hath any age witnessed such momentous happenings? If these companions be not the true strivers after God, who else could be called by this name? Have these companions been seekers after power or glory? Have they ever yearned for riches? Have they cherished any desire except the good-pleasure of God? If these companions, with all their marvelous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? I swear by God! Their very deeds are a sufficient testimony, and an irrefutable proof unto all the peoples of the earth, were men to ponder in their hearts the mysteries of divine Revelation. "And they who act unjustly shall soon know what lot awaiteth them!"

Furthermore, the sign of truth and falsehood is designated and appointed in the Book. By this divinely appointed touchstone, the claims and pretensions of all men must needs be assayed, so that the truthful may be known and distinguished from the imposter. This touchstone is no other than this verse: "Wish for death, if ye are men of truth." Consider these martyrs of unquestionable sincerity, to whose truthfulness testifieth the explicit text of the Book, and all of whom, as thou hast witnessed, have sacrificed their life, their substance, their wives, their children, their all, and ascended unto the loftiest chambers of Paradise. Is it fair to reject the testimony of these detached and exalted beings to the truth of this preeminent and glorious Revelation and to regard as acceptable the denunciations which have been uttered against this resplendent Light by this faithless people, who for gold have forsaken their faith, and who for the sake of leadership have repudiated Him Who is the First Leader of all mankind? This, although their character is now revealed unto all people who have recognized them as those who will in no wise relinquish one jot or one tittle of their temporal authority for the sake of God's holy Faith, how much less their life, their substance, and the like.

Behold how the divine Touchstone hath, according to the explicit text of the Book, separated and distinguished the true from the false. Notwithstanding, they are still oblivious of this truth, and in the sleep of heedlessness, are pursuing the vanities of the world, and are occupied with thoughts of vain and earthly leadership.

> "O Son of Man! Many a day hath passed over thee whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber on thy bed? Lift up thine head from slumber, for the Sun hath risen to the zenith; haply it may shine upon thee with the light of beauty."

Section 10: "Let it be known, however, that none…"

Let it be known, however, that none of these doctors and divines to whom we have referred was invested with the rank and dignity of leadership. For well-known and influential leaders of religion, who occupy the seats of authority and exercise the functions of leadership, can in no wise bear allegiance to the Revealer of truth, except whomsoever thy Lord willeth. But for a few, such things have never come to pass. "And few of My servants are the thankful." Even as in this Dispensation, not one amongst the renowned divines, in the grasp of whose authority were held the reins of the people, hath embraced the Faith. Nay, they have striven against it with such animosity and determination that no ear hath heard and no eye hath seen the like.

The Bab, the Lord, the most exalted—may the life of all be a sacrifice unto Him—hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!" By His references to their opposition He intended to invalidate the objections which the people of the Bayan might raise in the day of the manifestation of "Mustaghath," the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayan a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. "Such is the bounty of God; to whom He will He giveth it."

Another proof and evidence of the truth of this Revelation, which amongst all other proofs shineth as the sun, is the constancy of the eternal Beauty in proclaiming the Faith of God. Though young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He was afraid of no one; He was regardless of consequences. Could such a thing be made manifest except through the power of a divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were any one to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him!

Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to

be linked with the Source of divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We wonder, do they ascribe so great a daring? Do they accuse Him of folly as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

Gracious God! In His Book, which He hath entitled "Qayyumu'l-Asma"'—the first, the greatest and mightiest of all books—He prophesied His own martyrdom. In it is this passage: "O thou Remnant of God! I have sacrificed myself wholly for Thee; I have accepted curses for Thy sake; and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"

Likewise, in His interpretation of the letter "Ha'," He craved martyrdom, saying: "Methinks I heard a Voice calling in my inmost being: 'Do thou sacrifice the thing which Thou lovest most in the path of God, even as Husayn, peace be upon him, hath offered up his life for My sake.' And were I not regardful of this inevitable mystery, by Him Who hath my being between His hands, even if all the kings of the earth were to be leagued together they would be powerless to take from me a single letter, how much less can these servants who are worthy of no attention, and who verily are of the outcast … That all may know the degree of My patience, My resignation, and self-sacrifice in the path of God."

Could the Revealer of such utterance be regarded as walking any way but the way of God, and as having yearned for aught else except His good-pleasure? In this very verse there lieth concealed a breath of detachment, which if it were to be breathed full upon the world, all beings would renounce their lives and sacrifice their souls. Reflect upon the villainous behavior of this generation, and witness their astounding ingratitude. Observe how they have closed their eyes to all this glory, and are abjectly pursuing those foul carcasses from whose bellies ascendeth the cry of the swallowed substance of the faithful. And yet, what unseemly calumnies they have hurled against those Daysprings of Holiness? Thus do We recount unto thee that which the hands of the infidels have wrought, they who, in the Day of Resurrection, have turned their face away from the divine Presence, whom God hath tormented with the fire of their own misbelief, and for whom He hath prepared in the world to come a chastisement which shall devour both their bodies and souls. For these have said: "God is powerless, and His hand of mercy is fettered."

Steadfastness in the Faith is a sure testimony and a glorious evidence of the truth. Even as the "Seal of the Prophets" hath said: "Two verses have made Me old." Both these verses are indicative of constancy in the Cause of God. Even as He saith: "Be thou steadfast as thou hast been bidden."

And now consider how this Sadrih of the Ridvan of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold what steadfastness that Beauty of God hath revealed. The whole world rose to hinder Him, yet it utterly failed. The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervor increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.

And among the evidences of the truth of His manifestation were the ascendancy, the transcendent power, and supremacy which He, the Revealer of being and Manifestation of the Adored, hath, unaided

and alone, revealed throughout the world. No sooner had that eternal Beauty revealed Himself in Shiraz, in the year sixty, and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power, emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, the testimonies of that divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun, and how manifold the emanations of knowledge from that Ocean of divine wisdom which encompassed all beings!

In every city, all the divines and dignitaries rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the Name of God, and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His will, and wedded their soul to His remembrance.

Reflect: Who in this world is able to manifest such transcendent power, such pervading influence? All these stainless hearts and sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead of complaining, they rendered thanks unto God, and amidst the darkness of their anguish they revealed naught but radiant acquiescence to His will. It is evident how relentless was the hate, and how bitter the malice and enmity entertained by all the peoples of the earth towards these companions. The persecution and pain they inflicted on these holy and spiritual beings were regarded by them as means unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture they suffered, and manifold the afflictions they endured, they became the object of universal opprobrium and execration. Methinks patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten only by their deeds.

Do thou ponder these momentous happenings in thy heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory. Then shall the spirit of faith, through the grace of the Merciful, be breathed into thy being, and thou shalt be established and abide upon the seat of certitude. The one God is My witness! Wert thou to ponder a while, thou wilt recognize that, apart from all these established truths and above-mentioned evidences, the repudiation, cursing, and execration, pronounced by the people of the earth, are in themselves the mightiest proof and the surest testimony of the truth of these heroes of the field of resignation and detachment. Whenever thou dost meditate upon the cavils uttered by all the people, be they divines, learned or ignorant, the firmer and the more steadfast wilt thou grow in the Faith. For whatsoever hath come to pass hath been prophesied by them who are the Mines of divine knowledge, and Recipients of God's eternal law.

Although We did not intend to make mention of the traditions of a bygone age, yet, because of Our love for thee, We will cite a few which are applicable to Our argument. We do not feel their necessity, however, inasmuch as the things We have already mentioned suffice the world and all that is therein. In

fact, all the Scriptures and the mysteries thereof are condensed into this brief account. So much so, that were a person to ponder it a while in his heart, he would discover from all that hath been said the mysteries of the Words of God, and would apprehend the meaning of whatever hath been manifested by that ideal King. As the people differ in their understanding and station, We will accordingly make mention of a few traditions, that these may impart constancy to the wavering soul, and tranquillity to the troubled mind. Thereby, will the testimony of God unto the people, both high and low, be complete and perfect.

Among them is the tradition, "And when the Standard of Truth is made manifest, the people of both the East and the West curse it." The wine of renunciation must needs be quaffed, the lofty heights of detachment must needs be attained, and the meditation referred to in the words "One hour's reflection is preferable to seventy years of pious worship" must needs be observed, so that the secret of the wretched behavior of the people might be discovered, those people who, despite the love and yearning for truth which they profess, curse the followers of Truth when once He hath been made manifest. To this truth the above-mentioned tradition beareth witness. It is evident that the reason for such behavior is none other than the annulment of those rules, customs, habits, and ceremonials to which they have been subjected. Otherwise, were the Beauty of the Merciful to comply with those same rules and customs which are current amongst the people, and were He to sanction their observances, such conflict and mischief would in no wise be made manifest in the world. This exalted tradition is attested and substantiated by these words which He hath revealed: "The day when the Summoner shall summon to a stern business."

The divine call of the celestial Herald from beyond the Veil of Glory, summoning mankind to renounce utterly all the things to which they cleave, is repugnant to their desire; and this is the cause of the bitter trials and violent commotions which have occurred. Consider the way of the people. They ignore these well-founded traditions, all of which have been fulfilled, and cling unto those of doubtful validity, and ask why these have not been fulfilled. And yet, those things which to them were inconceivable have been made manifest. The signs and tokens of the Truth shine even as the midday sun, and yet the people are wandering, aimlessly and perplexedly, in the wilderness of ignorance and folly. Notwithstanding all the verses of the Qur'an, and the recognized traditions, which are all indicative of a new Faith, a new Law, and a new Revelation, this generation still waiteth in expectation of beholding the promised One who should uphold the Law of the Muhammadan Dispensation. The Jews and the Christians in like manner uphold the same contention.

Among the utterances that foreshadow a new Law and a new Revelation are the passages in the "Prayer of Nudbih": "Where is He Who is preserved to renew the ordinances and laws? Where is He Who hath the authority to transform the Faith and the followers thereof?" He hath, likewise, revealed in the Ziyarat: "Peace be upon the Truth made new." Abu-ʿAbdi'llah, questioned concerning the character of the Mihdi, answered saying: "He will perform that which Muhammad, the Messenger of God, hath performed, and will demolish whatever hath been before Him even as the Messenger of God hath demolished the ways of those that preceded Him."

Behold, how, notwithstanding these and similar traditions, they idly contend that the laws formerly revealed must in no wise be altered. And yet, is not the object of every Revelation to effect a

transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestation would be apparent. In the "'Avalim," an authoritative and well-known book, it is recorded: "A Youth from Bani-Hashim shall be made manifest, Who will reveal a new Book and promulgate a new law"; then follow these words: "Most of His enemies will be the divines."

In another passage, it is related of Sadiq, son of Muhammad, that he spoke the following: "There shall appear a Youth from Bani-Hashim, Who will bid the people plight fealty unto Him. His Book will be a new Book, unto which He shall summon the people to pledge their faith. Stern is His Revelation unto the Arab. If ye hear about Him, hasten unto Him." How well have they followed the directions of the Imams of the Faith and Lamps of certitude! Although it is clearly stated: "Were ye to hear that a Youth from Bani-Hashim hath appeared, summoning the people unto a new and Divine Book, and to new and Divine laws, hasten unto Him," yet have they all declared that Lord of being an infidel, and pronounced Him a heretic.

They hastened not unto that Hashimite Light, that divine Manifestation, except with drawn swords, and hearts filled with malice. Moreover, observe how explicitly the enmity of the divines hath been mentioned in the books. Notwithstanding all these evident and significant traditions, all these unmistakable and undisputed allusions, the people have rejected the immaculate Essence of knowledge and of holy utterance, and have turned unto the exponents of rebellion and error. Despite these recorded traditions and revealed utterances, they speak only that which is prompted by their own selfish desires. And should the Essence of Truth reveal that which is contrary to their inclinations and desires, they will straightway denounce Him as an infidel, and will protest saying: "This is contrary to the sayings of the Imams of the Faith and of the resplendent lights. No such thing hath been provided by our inviolable Law." Even so in this day such worthless statements have been and are being made by these poor mortals.

And now, consider this other tradition, and observe how all these things have been foretold. In "Arba'in" it is recorded: "Out of Bani-Hashim there shall come forth a Youth Who shall reveal new laws. He shall summon the people unto Him, but none will heed His call. Most of His enemies will be the divines. His bidding they will not obey, but will protest saying: 'This is contrary to that which hath been handed down unto us by the Imams of the Faith."' In this day, all are repeating these very same words, utterly unaware that He is established upon the throne of "He doeth whatsoever He willeth," and abideth upon the seat of "He ordaineth whatsoever He pleaseth."

Section 11: "No understanding can grasp the nature of His…"

No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the "Biharu'l-Anvar," the "'Avalim," and the "Yanbu"' of Sadiq, son of Muhammad, that he spoke these words:"Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters.

But when the Qa'im shall arise, He will cause the remaining twenty and five letters to be made manifest." Consider, He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the "Seal," as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the Qa'im will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed—such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding.

Should it fail to conform to their standards, they straightway reject it. "Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!"

How, We wonder, do they explain the aforementioned tradition, a tradition which, in unmistakable terms, foreshadoweth the revelation of things inscrutable, and the occurrence of new and wondrous events in His day? Such marvelous happenings kindle so great a strife amongst the people, that all the divines and doctors sentence Him and His companions to death, and all the peoples of the earth arise to oppose Him. Even as it hath been recorded in the "Kafi," in the tradition of Jabir, in the "Tablet of Fatimih," concerning the character of the Qa'im: "He shall manifest the perfection of Moses, the splendor of Jesus, and the patience of Job. His chosen ones shall be abased in His day. Their heads shall be offered as presents even as the heads of the Turks and the Daylamites.

They shall be slain and burnt. Fear shall seize them; dismay and alarm shall strike terror into their hearts. The earth shall be dyed with their blood. Their womenfolk shall bewail and lament. These indeed are my friends!" Consider, not a single letter of this tradition hath remained unfulfilled. In most of the places their blessed blood hath been shed; in every city they have been made captives, have been paraded throughout the provinces, and some have been burnt with fire. And yet no one hath paused to reflect that if the promised Qa'im should reveal the law and ordinances of a former Dispensation, why then should such traditions have been recorded, and why should there arise such a degree of strife and conflict that the people should regard the slaying of these companions as an obligation imposed upon them, and deem the persecution of these holy souls as a means of attaining unto the highest favor?

Moreover, observe how these things that have come to pass, and the acts which have been perpetrated, have all been mentioned in former traditions. Even as it hath been recorded in the "Rawdiy-i-Kafi," concerning "Zawra'." In the "Rawdiy-i-Kafi" it is related of Mu'aviyih, son of Vahhab, that Abu-ʿAbdi'llah hath spoken: "Knowest thou Zawra'?" I said: "May my life be a sacrifice unto thee! They say it is Baghdad." "Nay," he answered. And then added: "Hast thou entered the city of Rayy?", to which I made reply: "Yea, I have entered it." Whereupon, he inquired: "Didst thou visit the cattle-market?" "Yea," I answered. He said: "Hast thou seen the black mountain on the right-hand side of the road? The same is Zawra'. There shall eighty men, of the children of certain ones, be slain, all of whom are worthy to be called caliphs." "Who will slay them?" I asked. He made reply: "The children of Persia!"

Such is the condition and fate of His companions which in former days hath been foretold. And now observe how, according to this tradition, Zawra' is no other but the land of Rayy. In that place His companions have been with great suffering put to death, and all these holy beings have suffered martyrdom at the hand of the Persians, as recorded in the tradition. This thou hast heard, and unto it all testify. Wherefore, then, do not these groveling, worm-like men pause to meditate upon these traditions, all of which are manifest as the sun in its noontide glory? For what reason do they refuse to embrace the Truth, and allow certain traditions, the significance of which they have failed to grasp, to withhold them from the recognition of the Revelation of God and His Beauty, and to cause them to dwell in the infernal abyss? Such things are to be attributed to naught but the faithlessness of the divines and doctors of the age. Of these, Sadiq, son of Muhammad, hath said:

> "The religious doctors of that age shall be the most wicked of the divines beneath the shadow of heaven. Out of them hath mischief proceeded, and unto them it shall return."

We entreat the learned men of the Bayan not to follow in such ways, not to inflict, at the time of Mustaghath, upon Him Who is the divine Essence, the heavenly Light, the absolute Eternity, the Beginning and the End of the Manifestations of the Invisible, that which hath been inflicted in this day. We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge. And yet, notwithstanding all these admonitions, We perceive that a one-eyed man, who himself is the chief of the people, is arising with the utmost malevolence against Us. We foresee that in every city people will arise to suppress the Blessed Beauty, that the companions of that Lord of being and ultimate Desire of all men will flee from the face of the oppressor and seek refuge from him in the wilderness, whilst others will resign themselves and, with absolute detachment, will sacrifice their lives in His path.

Methinks We can discern one who is reputed for such devoutness and piety that men deem it an obligation to obey him, and to whose command they consider it necessary to submit, who will arise to assail the very root of the divine Tree, and endeavor to the uttermost of his power to resist and oppose Him. Such is the way of the people!

We fain would hope that the people of the Bayan will be enlightened, will soar in the realm of the spirit and abide therein, will discern the Truth, and recognize with the eye of insight dissembling falsehood. In these days, however, such odors of jealousy are diffused, that—I swear by the Educator of all beings, visible and invisible—from the beginning of the foundation of the world—though it hath no beginning—until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. For a number of people who have never inhaled the fragrance of justice, have raised the standard of sedition, and have leagued themselves against Us. On every side We witness the menace of their spears, and in all directions We recognize the shafts of their arrows.

This, although We have never gloried in any thing, nor did We seek preference over any soul. To everyone We have been a most kindly companion, a most forbearing and affectionate friend. In the company of the poor We have sought their fellowship, and amidst the exalted and learned We have been submissive and resigned. I swear by God, the one true God! grievous as have been the woes and sufferings which the

hand of the enemy and the people of the Book inflicted upon Us, yet all these fade into utter nothingness when compared with that which hath befallen Us at the hand of those who profess to be Our friends.

What more shall We say? The universe, were it to gaze with the eye of justice, would be incapable of bearing the weight of this utterance! In the early days of Our arrival in this land, when We discerned the signs of impending events, We decided, ere they happened, to retire. We betook Ourselves to the wilderness, and there, separated and alone, led for two years a life of complete solitude. From Our eyes there rained tears of anguish, and in Our bleeding heart there surged an ocean of agonizing pain. Many a night We had no food for sustenance, and many a day Our body found no rest. By Him Who hath My being between His hands! notwithstanding these showers of afflictions and unceasing calamities, Our soul was wrapt in blissful joy, and Our whole being evinced an ineffable gladness.

For in Our solitude We were unaware of the harm or benefit, the health or ailment, of any soul. Alone, We communed with Our spirit, oblivious of the world and all that is therein. We knew not, however, that the mesh of divine destiny exceedeth the vastest of mortal conceptions, and the dart of His decree transcendeth the boldest of human designs. None can escape the snares He setteth, and no soul can find release except through submission to His will. By the righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart.

Beyond these, We cherished no other intention, and apart from them, We had no end in view. And yet, each person schemed after his own desire, and pursued his own idle fancy, until the hour when, from the Mystic Source, there came the summons bidding Us return whence We came. Surrendering Our will to His, We submitted to His injunction.

What pen can recount the things We beheld upon Our return! Two years have elapsed during which Our enemies have ceaselessly and assiduously contrived to exterminate Us, whereunto all witness. Nevertheless, none amongst the faithful hath risen to render Us any assistance, nor did anyone feel inclined to help in Our deliverance. Nay, instead of assisting Us, what showers of continuous sorrows their words and deeds have caused to rain upon Our soul! Amidst them all, We stand, life in hand, wholly resigned to His will; that perchance, through God's loving-kindness and His grace, this revealed and manifest Letter may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word. By Him at Whose bidding the Spirit hath spoken, but for this yearning of Our soul, We would not, for one moment, have tarried any longer in this city. "Sufficient Witness is God unto Us." We conclude Our argument with the words: "There is no power nor strength but in God alone." "We are God's, and to Him shall we return."

They that have hearts to understand, they that have quaffed the Wine of love, who have not for one moment gratified their selfish desires, will behold, resplendent as the sun in its noontide glory, those tokens, testimonies, and evidences that attest the truth of this wondrous Revelation, this transcendent and divine Faith. Reflect, how the people have rejected the Beauty of God, and have clung unto their covetous desires. Notwithstanding all these consummate verses, these unmistakable allusions, which have been revealed in the "Most weighty Revelation," the Trust of God amongst men, and despite these

evident traditions, each more manifest than the most explicit utterance, the people have ignored and repudiated their truth, and have held fast to the letter of certain traditions which, according to their understanding, they have found inconsistent with their expectations, and the meaning of which they have failed to grasp. They have thus shattered every hope, and deprived themselves of the pure wine of the All-Glorious, and the clear and incorruptible waters of the immortal Beauty.

Consider, that even the year in which that Quintessence of Light is to be made manifest hath been specifically recorded in the traditions, yet they still remain unmindful, nor do they for one moment cease to pursue their selfish desires. According to the tradition, Mufaddal asked Sadiq saying: "What of the sign of His manifestation, O my master?" He made reply: "In the year sixty, His Cause shall be made manifest, and His Name shall be proclaimed."

How strange! Notwithstanding these explicit and manifest references these people have shunned the Truth. For instance, mention of the sorrows, the imprisonment and afflictions inflicted upon that Essence of divine virtue hath been made in the former traditions. In the "Bihar" it is recorded: "In our Qa'im there shall be four signs from four Prophets, Moses, Jesus, Joseph, and Muhammad. The sign from Moses is fear and expectation; from Jesus, that which was spoken of Him; from Joseph, imprisonment and dissimulation; from Muhammad, the revelation of a Book similar to the Qur'an." Notwithstanding such a conclusive tradition, which in such unmistakable language hath foreshadowed the happenings of the present day, none hath been found to heed its prophecy, and methinks none will do so in the future, except him whom thy Lord willeth. "God indeed shall make whom He will to hearken, but We shall not make those who are in their graves to hearken."

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; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. 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. Thus hath Sadiq, son of Muhammad, spoken: "God verily will test them and sift them." This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants.

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. Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qa'im shall arise, He shall reveal unto men all that which remaineth." He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain."

These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the nonfulfillment of the promises in the traditions, inasmuch as the meaning intended by the Imams of the Faith is not known by this people, as evidenced by the

traditions themselves. The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unraveled, and be made manifest unto them.

We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith. All are dwellers in the land of oblivion, and all are followers of the people of wickedness and rebellion. God will verily do unto them that which they themselves are doing, and will forget them even as they have ignored His Presence in His day. Such is His decree unto those that have denied Him, and such will it be unto them that have rejected His signs.

We conclude Our argument with His words—exalted is He—"And whoso shall withdraw from the remembrance of the Merciful, We will chain a Satan unto him, and he shall be his fast companion." "And whoso turneth away from My remembrance, truly his shall be a life of misery."

Thus hath it been revealed aforetime, were ye to comprehend.

Revealed by the "Ba"' and the "Ha'."

Peace be upon him that inclineth his ear unto the melody of the Mystic Bird calling from the Sadratu'l-Muntaha!

Glorified be our Lord, the Most High!

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BH00746: Shikkar-Shikan Shavand

"Sweet as sugar become all India's parrots,

From this Persian candy that to Bengal goes."

He is the Most Exalted, the Most High, the Most Supreme!

Your letter reached the abode of evanescence and arrived at the treasury of submission and contentment. All that was written was noted, and all that was mentioned was true and correct. However, the lovers in the path of the Beloved and the confidants of the sanctuary of the Desired One fear not calamity and seek not to avoid fate. They are nourished by the ocean of submission and drink from the stream of Tasnim. They would not exchange the good-pleasure of the Friend for both worlds, nor would they trade the decree of the Beloved for the boundless realm. They drink the poison of tribulations as if it were the water of life, and quaff deadly venom as though it were life-giving honey.

In waterless, perilous deserts they surge with the remembrance of the Friend, and in lethal wastelands they are quick to sacrifice their lives. They have withdrawn their hands from life and set forth toward the Beloved. They have shut their eyes to the world and opened them to the Beauty of the Friend. They have no purpose save the Beloved, and seek no perfection save reunion. They soar with the wing of trust and

fly with the pinion of devotion. To them, the bloodthirsty sword is dearer than heavenly silk, and the sharp arrow more acceptable than mother's milk.

"A hundred thousand living hearts are needed on this path,

To sacrifice a hundred souls with every breath."

One should kiss the hand of the assassin and dance joyously towards the path of the Friend. How blessed is this hour and how sweet is this time when the spiritual soul is ready to sacrifice itself and the temple of faithfulness has resolved to ascend the heights of extinction. We have lifted up our necks, eagerly awaiting the unsparing sword of the Beloved, and have made our breasts [radiant], yearning with our very souls for the arrow of destiny. We are weary of name and fame, and from all else but Him we shall not choose flight nor occupy ourselves with dispelling others. Through prayer we seek tribulation that we might soar in the holy atmosphere of the spirit and build our nest in the shade of the tree of divine companionship, that we might attain the ultimate stations of love and drink from the sweet wines of reunion.

Surely we shall not let slip from our grasp this eternal sovereignty, nor shall we let go from our hands this incomparable blessing. And if we should be buried in the dust, we shall raise our heads from the bosom of the Lord of Lords' mercy. These companions cannot be destroyed by tribulation, nor can these journeys be traversed by mere footsteps, nor can this countenance be veiled by the curtain of concealment. Indeed, it is evident that with all these enemies, both within and without, who have raised the standard of opposition and have girded themselves with utmost determination to repel these poor ones, one should certainly, according to the dictates of reason, exercise caution and choose to flee not only from this land but from the face of the earth.

Yet through divine favor and infinite invisible confirmations, we are radiant like the sun and manifest like the moon, seated upon the throne of tranquility and resting upon the carpet of patience. What fear has the spiritual fish of the destruction of the ship, and what concern has the holy spirit for the corruption of the outward body? Nay, the body is a prison for this one, and the ship a cage for that one. The nightingale's song is known to the nightingale, and the familiar strain to those who are familiar.

Consider the days of old and what befell the Seal of the Prophets and the Source of the Chosen Ones, that you might become light as spirit and emerge like breath from the cage of the body. At the height of the encompassment of enemies and the intensity of trials, the sacred Bird descended and brought this verse: "And if their turning away is grievous to thee, then, if thou canst, seek out an opening into the earth or a ladder into heaven." A thousand eyes are needed to weep blood, and a hundred thousand souls to raise a cry from the heart. And likewise in another place He says: "And remember when the unbelievers plotted against thee, to imprison thee, or slay thee, or drive thee forth.

They plotted, and God plotted, and God is the best of plotters." In these two blessed verses which were revealed from the Source of Divinity, reflect deeply that you might become aware of the hidden mysteries. Were people's eyes of insight open, this very persistence of this servant would suffice them all—that despite all these enemies and instances of tribulation, we are luminous like a candle, and like love's beloved we have burned away the veils of concealment in the gathering as we have kindled the fire

of love. But what use is it when all eyes are veiled and all ears are stopped? They wander in the valley of heedlessness and walk in the wilderness of error. “They are innocent of what I do, and I am innocent of what they do.”

That honoured personage is one who, being among the denizens of that land, hath busied himself with the adornments of this world, hath taken no share from the cup of mercy, nor any portion from the chalice of justice and fairness. Without ever having beheld this Servant for a single moment, nor having gathered with Him in any assembly, nor having enjoyed His companionship for so much as an hour, he hath seized the pen of tyranny and traced therewith the blood of the wronged.

He hath likewise uttered certain meaningless words in the presence of a group, and in these very days hath conveyed to a well-known person some assertions born of his own conjectures. That person hath, in the past two days, journeyed to Ṭihran, bearing with him a register in which are recorded tales, and a book in which are related stories.

“Whatever schemes of deceit he harbors in his heart,

Before God are as manifest as the light of day.”

All these matters are known and evident, and their foundations are disclosed and confirmed. Though they may conceal it from this servant, how can it remain hidden from Him from Whose knowledge nothing escapes? I know not by what divine law they claim to abide, or upon what proof they rely. This servant, who for some time has completely withdrawn into seclusion and chosen solitude, who has closed his door to friend and stranger alike and sits alone—whence arose this envy, and from where did this hatred appear? It is not known whether they will ultimately achieve good and attain their heart’s desire. Though they walk the path of passion, this lowly one clings to the cord of piety and, God willing, is guided by the light of divine guidance.

I harbor no ill will toward them and have taken no rancor to heart. I have left it to God and held fast to the handle of justice. After they achieve their aims, perhaps they shall drink from the boiling waters of hell and be sustained by the fire of divine wrath, for there is a mighty Judge between us who surely will not let injustice pass. Eventually, there must be a meeting where matters are made clear and the truth becomes evident to them. Then judgment will be passed—decided and executed. Their suspicious hands are short, while the tree of divine favor is exceedingly tall. Until our time comes, no soul has power over us, and when that moment arrives, we shall seek it with yearning and desire—it shall neither come early nor late.

Verily we are God’s and to Him do we return. If God helps you, none can overcome you, and if He forsakes you, who is there that can help you thereafter? Peace be upon those who follow guidance. Though I have been and am desirous of meeting you, it is not advisable. Remain in complete tranquility, engaged in visitation, and weary of all but His presence. Convey my remembrances to the loved ones, especially to His Highness Isma’il Mirza. All these matters were related to you last year, but seem to have been erased from memory.

BH02198: Lawh-i-’Ashiq va Ma’shuq

He is the Exalted, the Transcendent, the All-Highest

Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor.

O My friends that dwell upon the dust! Haste forth unto your celestial habitation.

Announce unto yourselves the joyful tidings: “He Who is the Best-Beloved is come!

He hath crowned Himself with the glory of God’s Revelation, and hath unlocked to the face of men the doors of His ancient Paradise.” Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: “Behold, your Well-Beloved hath come among men!” and to the messengers of the Monarch of love impart the tidings: “Lo, the Adored One hath appeared arrayed in the fullness of His glory!” O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence.

Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved’s face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory.

Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart’s desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame.

O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

BH11031: O nightingales! While the heaven of mercy is upraised…

In the name of God, the Compassionate!

O nightingales! While the heaven of mercy is upraised, take wing; while the flower is at market, lament; while the gates of reunion are open, hasten! Eat sweets and grieve not, and in remembrance of the Friend, drink the wine of nearness. Attach not your hearts to this life, but surrender your souls to the Beloved.

BH00454: Lawh-i-Huriyyih (Tablet of the Maiden)

Section 1: “Glorified art Thou, O my God! I make…”

In the Name of God, the Most Holy, the Most Exalted, the Most Glorious!

Glorified art Thou, O my God! I make mention of Thee in this moment when the Sun of Thy Divinity hath dawned from the horizon of the heaven of the radiant Sinai of Thy Oneness, and the lights of Thy Lordship have shone forth from the morn of the cloud of the presence of the might of Thy Self-Subsistence, and the darkness of the kingdom hath been illumined by the gleaming splendor of the appearance of the dominion of Thy Cause, whereby the Garden of Paradise was established above the celestial realms of Thy Identity, and wherein Thou didst plant the trees of Thine Essence, and they all bore the fruits of Thy Being, and wherein the breezes of Thy Spirit and the fragrances of Thy holiness wafted, and wherein Thou didst ordain the gems of Thy bounties and the essence of Thy favors, and wherein Thou didst unveil the treasuries of Thy knowledge and the repositories of Thy mystery, and wherein flowed, through its terraces, the rivers of the glory of Thy Life and the seas of the might of Thy eternity and the fountains of the wine of Thy grace.

When Thou didst desire, O my God, to manifest it, Thou didst raise it to the throne of grandeur and majesty, and adorned it with the lights of power and might, and revealed Thyself unto it through Thine eternal Essence, and caused the Sun of Oneness to shine upon it through the lights of Thy ancient Countenance. Thereupon Thy most exalted decree came to pass in the empire of destiny, ordaining the emergence of a Countenance therefrom, that the lights of Thy beauty might be made manifest unto all who are on Thy earth, and the splendor of Thy face unto all who are in the empire of Thy Cause. Then came forth the Maiden who, from time immemorial, had been concealed in the pavilion of sanctity and

protection and glory, and in the tabernacle of purity and might and majesty. And there was inscribed upon her luminous brow, with crimson ink by the Most Exalted Pen:

> "By God! This is a Maiden whom none but God, the Most Exalted, the Most High, hath ever known, and God hath purified the hem of her sanctity from the knowledge of the Concourse of Names in the empire of eternity, and her beauty from the eyes of all who dwell in the kingdom of creation."

And when she emerged from her palace, adorned with the ornament of God, and glanced with one of her eyes toward the heaven, the dwellers of the heavens were thunderstruck by the lights of her countenance and the sweet fragrances thereof, and when she turned her other eye toward the earth, it became illumined with the lights of her beauty and the excellence of her splendor.

Praise be unto Thee, O my God, for having revealed unto me the wondrous tokens of Thy handiwork therein and the comprehensive signs of Thy power in its creation! Whereupon she soared and ascended, gliding through the firmament as though treading upon a straight line in the axis of the air. And methought the chain of existence was set in motion by the movement of her path beneath her feet. Then did she descend and draw nigh, approaching until she stood before me. I was bewildered by the subtle mysteries of her creation and the wondrous tokens of her fashioning. I found within myself an ecstasy from her attraction and a rapture from her love. I raised my hand toward her and drew aside the veil from her shoulder, whereupon I beheld her tresses, curled and twisted, cascading down her back, suspended and flowing until they reached nigh unto her feet.

When the winds stirred them toward the right side of her shoulder, they perfumed the heavens and earth with their fragrance, and when moved toward the left, they diffused a holy, musk-laden scent from their emanations. It was as though by the movement of her hair the spirit of life stirred in the inmost reality of contingent beings and the springs of divine knowledge flowed through the realities of creation. Exalted then be God, her Creator, in what He hath shown me therein! Blessed be God, her Fashioner, in what I have witnessed of the manifestations of power in her beauty and the expressions of might in her majesty!

At one time I beheld her as though she were sweet, life-giving, flowing water, coursing through the realities of beings and the depths of contingent things. And I became certain that all existence endured through her endurance and persisted through her persistence. At another time I found her as a fire kindled in the Divine Tree, as though the element of fire were created from a brand of her flames, and the hearts of existence, both seen and unseen, were consumed by her heat and blaze. When she stirred from the subtle mysteries of her yearning and the wondrous tokens of her rapture, it was as though the fragrance of the All-Merciful wafted from the very pores of her garment. Glorified be God, her Originator, her Creator, and her Fashioner! Then she drew nearer until she stood before my face and spoke with a melody like unto the song of the dove in the realm of eternity—as though she spoke with a wondrous melody without word, letter or sound, as though all books appeared in explanation of the song of her wonderful strains. And I understood all meanings in the point of her mouth.

When I turned toward it with my entire being, I heard the mention of God, the Most Exalted, the Most Glorious from her melodies, and the name of God, the Most High, the Most Exalted from her songs.

Thereupon I became enraptured, bewildered, intoxicated by the wonderful nature of her tune. I raised my hand once again and uncovered one of her breasts which had been concealed behind her garment. Then did the heavens shine with the gleaming of her light, and all contingent things were illumined by her appearance and effulgence. And by her light countless suns shone forth, as though they were coursing through heavens that had neither beginning nor end. Then was I bewildered by the Pen of Creation in what it had inscribed upon her form, as though she had appeared in a form of light in the likeness of spirit, moving upon the ground of the Divine Essence in the substance of manifestation. And I observed that the Maids of Heaven had put forth their heads from the chambers and were suspended in the air above her head, bewildered by her appearance and beauty, and enraptured by the attraction of her melody. Glorified be He Who is her Creator, her Fashioner, her Originator, and her Manifestor!

Then was I nearly thunderstruck by what I inhaled of the holy fragrances and found of her wondrous ornaments. She turned to me completely and opened her lips. Lights shone forth from the gleaming of her teeth, as though the pearls of the Divine Command had appeared from her treasures and shells. And she said: “Who art thou?” I said: “A servant of God and the son of His handmaiden.” She said: “I perceive in thee traces of a sorrow the like of which I have witnessed in none other. It is as though I see that all creation grieveth with thy grief, such that I find the lamp of joy extinguished in the niche of thy heart and the lights of gladness cut off from the lamp of thy inner being.

I adjure thee by God, besides Whom there is no god, conceal not from me what hath befallen thee. Inform me that I may learn of the truth of thy matter, even if it be but a drop from the overflow.” I said to her: “Ask me not of this, for thou canst not bear to hear from me of my sorrow, even if it be but a letter’s mention.” Then I adjure thee by God, the All-Powerful, the Supreme, the Self-Subsisting, to withdraw thy hand from me and leave me alone. Return thou to thy place in Paradise and ask not of that which I cannot mention to thee, even if it be but a letter’s hint.”

Section 2: “When she recognized the trembling of my inner…”

When she recognized the trembling of my inner being, the yearning of my heart, the cry of my essence, the burning of my bones, the quivering of my skin, the agitation of my soul, and the perturbation of my body, she called out to me saying: “Hast thou a mother who would lament for thee in thy tribulation?” I said: “I know not.” Then she said: “Hast thou a sister who would weep for thee in thy ordeal, or a helper who would assist thee in thy distress and accompany thee in thy solitude?” I said to her: “By my sorrow, which no joy hath approached, ask me not of anything. Look thou upon my heart that what thou seekest may be made manifest to thee.”

She then bowed her head toward my heart and began examining all my limbs, joints, bones, and innards, as though she had lost something and was searching for it everywhere. She searched for a long time and raised her head until it reached my chest. I saw her condition change as she moved her head once to the right and once to the left, at times casting her glance toward heaven with grief and sorrow, and at times observing the earth with bewilderment and regret. I saw her lips move as though she were speaking words beneath her tongue. I inclined my ear toward her and heard a faint cry, as though it emerged from the essence of her being in the depths of her heart. When I brought my head close to her mouth, I heard

words that I cannot mention, and were I to mention them, by God, nothing would remain in the kingdom from the burning of their mystery and the scorching of their import.

Thereupon she addressed me, saying:

> "May thy mother die for thee, O youth! I have witnessed none like thee and seen no soul resembling thee. My bewilderment and sorrow concerning thee have lengthened, and my perturbation regarding thy matter hath increased. Would that I had not been created in the heaven of eternity, nor been born of God's breath in the holy precincts of the most exalted chambers, nor drunk the water of life from the fountains of glory! Alas for what I have known and witnessed! Alas for what I have perceived and learned! For however much I searched, I found no heart within thee whereby I might learn of thy matter."

When I heard this, she raised her head, and I found her eyes overflowing with blood, as though oceans had appeared from a drop of her tears. When her eyes fell upon mine, weeping seized the reins of patience from her, and she cried out with a cry that I can neither mention nor describe, until I wept with her weeping, and she raised her hands to my shoulders and I placed my hands upon her shoulders and we wept immeasurably, beyond the reckoning of time, eternity past or future, ages or epochs.

When she ceased her weeping, she said: "O youth, I adjure thee by Him Who hath subjected the Pens to the grasp of Thy power and established through them whatsoever He hath willed and desired, to tell me what hath befallen thee, that I may be a companion in thy tribulations and one who remembereth thy afflictions in the most exalted Concourse and the most sublime Dominion." I said to her: "O my beloved, by my life and thine, I am unable to explain to thee what hath touched me, but look thou upon my liver; perchance thou wilt find therein what will suffice thee concerning the most hidden mysteries of my heart." Thereupon she bowed her head and brought it near to my liver, examining it for a time that cannot be mentioned in the Dominion of Glory nor bounded by the tongue of those who discourse, yet found no trace thereof. Then I saw the earth quake from the trembling of its inner reality and convulse from the palpitation of its heart.

She remained thus before time, after time, and above all time. Then she raised her head and cried out with such a cry that the heaven was rent asunder, the earth was cleft, the countries were shaken, and the mountains crumbled. Then she called to me saying: "May thy mother mourn thee, O youth! Thou hast bewildered me by thy matter and destroyed me by thy deed. Never have I found one without heart or liver; how then dost thou remain existing upon the earth and continue to exist in the kingdom?" Thereupon she gazed upon me as a lover gazes upon the beauty of the beloved, and as the loved one beholds the countenance of the lover. Then I found her stirred within herself, as though the breeze of God from this Garment had wafted over her. She turned to me with her outward and inner being and said: "By thy life, I perceive from thee the fragrance of the Beloved! Art Thou the Beloved of the worlds? If Thou art He, why hast Thou changed Thy beauteous countenance? Art Thou from the Concourse of Recognition or from the people of the Bayan? Alas for all created things!"

When I perceived her recognition and saw her drawing near, I guided her to my Self. When she recognized me, she cried out, trembled, lamented, was agitated, and fell prostrate in the dust at my feet.

When I turned toward her, I found her cast upon the earth, her spirit having departed from her as though it had never been created therein. Thereupon the Maids of Heaven suspended in the air cried out, and the purified Essences in the clouds of the unseen lamented, and they all returned to their mansions and pavilions, abandoning what had been ordained for them and created for their beings. And I remained standing over her body, grieved by her grief and bewildered by her condition and her love.

I took her and washed her with the tears of mine eyes and shrouded her in my garments. Then I brought my mouth close to her right ear and gave her glad tidings such as none can hear from me concerning her. When I cast these words upon her, she was stirred by the Word of God. Then she gave me glad tidings which it behooveth me not to mention or even breathe. Thereafter, I laid her to rest in the vessels of holiness and returned her to the place of intimacy, the station which We had ordained for her.

Thus do We cast upon you, O people of Paradise, from the vision of eternity. Interpret it for Me, if ye be interpreters of the Spirit's vision.

BH01966: Hur-i-'Ujab (The Wondrous Maiden)

The hallowed Beauty shone resplendent from behind the veil. How wondrous a thing, how wondrous indeed!

And, lo, the flame of rapture caused all souls to swoon away. How wondrous is this, how wondrous indeed!

Rising up, they soared unto the blest pavilion ʿneath the throne of heavenis canopy. How wondrous a mystery, how wondrous indeed!

Say: The Maiden of Eternity unveiled Her face—may her wondrous beauty be exalted indeed!—Shedding forth from earth to heaven its resplendent rays. How wondrous a light, how wondrous indeed!

A lightning glance She cast, as piercing as a shooting star—how wondrous Her glance, how wondrous indeed!—

A glance consuming every name and every title in its flames. How wondrous a feat, how wondrous indeed!

To the dwellers of the realm of dust She turned Her gaze. How wondrous Her gaze, how wondrous indeed!

And then did all creation shake and pass away. How astounding a death, how astounding indeed! She then let fall a raven lock, an ornament of spirit in the darkest night—how wondrous a hue, how wondrous indeed!—

From which the fragrant breezes of the spirit were perceived. How wondrous a scent, how wondrous indeed!

In Her right hand She bore the ruby wine and in Her left a portion of the finest fare. How wondrous a grace, how wondrous indeed!

With hands encrimsoned with Her ardent loversi blood—how wondrous is this, how wondrous indeed!—

In cups and chalices She passed round the wine of life. How wondrous a draught, how wondrous indeed!

With harp and lute She sang in praise of Her Beloved. How wondrous a song, how wondrous indeed!

Whereat the hearts were melted in consuming flames. How wondrous a love, how wondrous indeed!

Of Her sustaining beauty She bestowed a boundless share—how wondrous a share, how wondrous indeed!—

Then brought Her sword of charm upon Her loversi necks. How wondrous a blow, how wondrous indeed!

Her pearl-like teeth did flash, no sooner had She smiled. How wondrous a pearl, how wondrous indeed!

Whereat the hearts of them that know cried out and wept. How wondrous a piety, how wondrous indeed!

But they that doubt and boast of self denied Her truth. How astounding a denial, how astounding indeed!

And, hearing this, in sorrow, She repaired to Her abode. How astounding Her grief, how astounding indeed!

She returned from whence She came: How lofty were the steps She traced! How astounding a decree, how astounding indeed!

She cried a cry of anguish, as to reduce all things to naught. How astounding Her woe, how astounding indeed!

And from Her lips there streamed these words of warning and rebuke—how astounding a stream, how astounding indeed!—

“Why do ye gainsay Me, O people of the Book?” How astounding is this, how astounding indeed!

“Claim ye to be the guided and the loved ones of the Lord?” By God! How astounding a lie, how astounding indeed!

“O my friends,” She said, “We shall not come again,”—how wondrous a return, how wondrous indeed!—

“But will conceal Godis secrets in His Scriptures and His Books,” as bidden by One mighty and bounteous indeed!

“Nor shall ye find Me till the Promised One appear on Judgement Day.” By My life! How astounding an abasement, how astounding indeed!

BH01007: Az Bagh-i-Ilahi

From God’s own garden—by the Sidrah’s fiery flame— That newly-risen Youth, that fresh-born Servant, came.

Hay! Hay! This is a rapture all-divine; This is a robe from Heaven's shrine; This is the Lord's own vesture, fine.

With oceans of Life's water, with Kawthar of the soul, The Lord of all creation entered, whole on whole, and came.

Hay! Hay! This is a sweetness from on high; This is the Mercy flowing nigh; This is a broidering from the sky.

From Egypt of the Cloud-land—Yusuf of Shiraz— With coquetry and fame, with beauty's law and awe, He came.

Hay! Hay! This is a Face of timeless morn; This is a Dawn with radiance born; These are prime wonders, freshly shorn.

That slayer of the lovers, that quickener of the loved, With sword and shafts of longing, through every veil He moved and came.

Hay! Hay! These are love's blades that flash and burn; These are glances—spears that turn; These are eyelashes—arrows stern.

From behind the veil of spirit, from the city of the Friend, With gifts and gracious bestowals, He drew nigh to the end and came.

Hay! Hay! These are holy sparks that rise; This is an Ancientness that lies; This is a bounty new-born wise.

That very Essence of abiding, from the treasury of Names, With cloud-shadow's tender softness, in mystic, veiled refrains, He came.

Hay! Hay! These are hoards of hidden gold; These are pearls in shells enrolled; These are heavenly traits foretold.

That rider of the battle-field, that slayer of the dear, With blade and flashing scimitar, with conquering cheer, He came.

Hay! Hay! This is a necklace, rare, supernal; This is a breast of gifts eternal; This is a draught of grace diurnal.

That Maker of the Luminous, that Manifest Most-Glorious, On Resurrection's Day He shone—majestic, victorious—and came.

Hay! Hay! This is a Godhead, new-displayed; This is a Lordship, holy-laid; These are sweet salts His hand hath made.

That secret of God's Beauty, that purest Might of God, With voice and message, trumpet-clear, He trod the path He trod and came.

Hay! Hay! This is passion beyond telling; This is attraction, ancient dwelling; This is bewilderment, unseen, compelling.

With the dove's ecstatic warble, with the spirit's shy allure, With cup and goblet overflowing, He arrived in rapture pure, and came.

Hay! Hay! These are youths in forms resplendent; These are maxims, heaven-sent; These are coquetries, love-intent.

With world-consuming sweetness, with heart-consuming "Raz", From the Orient of "Lam"—that shining letter's blaze—He came.

Hay! Hay! This is a dance of marvel's fire; This is a liver caught in wire; This is a heart set all afire.

That hunting falcon—perched upon the Sovereign's arm— With drum and tent and pageantry, in stately storm, He came.

Hay! Hay! These are birds of Ridvan singing; These are ascents, like incense springing; These are green leaves with gladness clinging.

The goal of every seeker, the shrine of Adam's prayer, With unending festival, He filled the earth and air—and came.

Hay! Hay! This is power vast, unbounded; This is greatness, high and rounded; These are hosts everlasting, sounded.

The Spirit's very jewel, with "I am the Truth" as cry, Came as the breaker of idols, from heights beyond the sky—He came.

Hay! Hay! These are Syrian strains that quiver; These are Hebrew hums that river; These are Qur'anic tones that deliver.

With curls outpoured and serpentine tresses flowing free, With mercy and inspiration, He moved like a holy sea—and came.

Hay! Hay! This is forgiveness, pre-eternal; This is Baha'i bounty supernal; This is a gift uplifted, vernal.

That tuner of the spirits, that burner of the shades, With lion's onset, roaring, He cleft the fear-made braids—and came.

Hay! Hay! These are burnings of the spirit; This is knowledge men inherit; This is a serpent-pen—mark ye its merit!

That Face of everlastingness—like dawn of God—appeared, Within the evening of darkness, the night itself grew feared—He came.

Hay! Hay! These are suns in splendor pouring; These are moons of meaning soaring; These are stars in patterns storing.

One hair from His tresses, one scent from His dark mole— And straightway every nostril knew the wine that makes one whole—He came.

Hay! Hay! This is a rising, light-bestowing; This is a gathering, Lord-made, growing; These are gifts from God, unceasing, flowing.

From truth's bright morning, from meeting's radiant day, That joy came home at last—came sweetly, all the way—and came.

Hay! Hay! This is a child of Shiraz, new-born; This is a lamp-niche, light-adorned; This is a lightning-lamp of dawn.

A hundred cups within His hand, a hundred snares at rest— With a glance that slays, that captures, He enthralled each eager breast—and came.

Hay! Hay! These are Sidrahs—lote-trees burning; These are عمران's trees, returning; These are beguiling winks—still learning!

With a godlike finger—ruby-tipped and bright— With wine-skin tame and word aflame, He flooded day with night—and came.

Hay! Hay! This is a draught that makes one singing; This is a sweetness, love clinging; This is a motion of the spirit, winging.

That Lordly flame, that Sinai fire—yet "coolness, peace," He brought; and through its gentleness our storms found their release—and came.

Hay! Hay! This is delight, a shining weather; These are veils that blaze together; This is a Godhead of ascension, feather.

That Hidden made manifest, that Absent famed abroad, From court to rooftop rose at last—by every soul adored—and came.

Hay! Hay! This is coquettish glance's art; This is the bow's own guarding part; These are spirit-fires that move the heart.

Jesus lives by His breath; Moses faints by His grief— That perfect Sun hath risen now, beyond all doubt, beyond all brief—and came.

Hay! Hay! These are bestowing breathings flowing; These are spirits, softly going; These are words complete—unending, glowing.

That supernal Caesar, crowned with empire's crest, With "I am God" as diadem—like dawn from evening's breast—He came.

Hay! Hay! These are crowns of pure bestowal; These are mornings bright, with no pall; These are garments of the Maker—over all.

From behind the veil of holiness, from intimacy's mask, That heart-delighting Friend arrived, fulfilling every task—and came.

Hay! Hay! These are excuses of the Houris; These are crystal cups—how glorious! These are eyes that wink, victorious.

With holy rapture's dancing, with "Glory be" in glance, With ceaseless beating of the drum, He made creation dance—and came.

Hay! Hay! These are birds of Paradise, ascending; These are peacock-sighs, unending; These are bell-tones through the ether, bending.

On God's own earth that heaven-cypress walked with graceful sway; With measured step and supple pride He turned our night to day—and came.

Hay! Hay! These are modes of inspiration; These are tastes of rapt sensation; These are lines inscribed in living narration.

That Sword of God—with godlike essence— Leapt naked from its sheath at last, and shattered every sentence—and came.

Hay! Hay! These are blades of the All-Compelling; These are thresholds of the All-Forgiving; These are smitings of the All-Prevailing.

That nightingale of the rose-garden, from the orchard of the arcane, From desert into snare it flew—yet made the snare a gain—and came.

Hay! Hay! This is jubilation, mighty; This is a trace of the Lord Almighty; This is a breath of Mercy—brightly.

For veiled ones, death; for frozen ones, a pain— The King of Ages entered, and none remained the same—He came. That Perfect Treasure came; that Named Unseen appeared; In spite of every grudging heart, the gift drew near and neared—and came.

Hay! Hay! This is a majesty imperial; This is a star that makes night burial; This is a flame—pure, kingly, aerial.

That Divine Fire, breathed forth from the breath of the All-Merciful for centuries, until at length the longing of the lovers for the atmosphere of the Eternal became manifest, and thereafter, blown by the divine Spirit for ages, until at length the tresses of the Beloved became visible—countless and innumerable are they who circumambulate the Kaaba of nearness to the Lord of Beauty, and who tread the path of the sanctuary of the Lord of Glory—until, invested with the honor of manifestation, He appeared in this Tablet aforementioned, and became visible to the temples of the sanctified souls through divine love, in humility and reverence, in standing and sitting, in the form of words inscribed in verses beheld.

Therefore must the celestial birds who purpose to ascend to the heights of the sanctified realms chant with such fervor and melody as to bestow upon all who dwell within the dominion the spirit of eternity, life everlasting, and existence perpetual, that perchance the sprinklings of fire upon the hearts of the righteous may, by God's leave, be made to rain down.

BH02000: Halih Halih ya Bisharat

The Maid of abiding life from highest Paradise drew near— Haleh, haleh, haleh—O glad tidings!—and lo, she was here.

With harp and melody she came, with crimson bowl in hand— Haleh, haleh, haleh—O glad tidings!—to bless the longing land.

With soul-bewitching glance she came, with essence of self-surrender, With dance and song she came to make the broken-hearted tender—

Haleh, haleh, haleh—O glad tidings!—the feast is spread abroad; With musk-dark tresses, sugared ruby lips—she came from God.

Two swords lay curved within her brows, a hundred darts her lashes, To every heart she came—O how she kindles, how she flashes!

Haleh, haleh, haleh—O glad tidings!—the world is overthrown; With warble of the dove she came, with "Abha!" like a tone.

With drum and banner did she come, with standards lifted high— Haleh, haleh, haleh—O glad tidings!—let every "I" now die.

Souls, take the road that leadeth on; hearts, be ye snatched away— All, all is effaced before her face: the rest is but delay.

With white-kalim she came; with hair as black as Moses' dragon-splendor, Haleh, haleh, haleh—O glad tidings!—to make the hard heart render.

This David's chant from Sidrah's height, from Lahut's cedar-tree, Came with Messiah's breath of life—came like a quickening sea.

With attraction and with faithfulness, with Cloud's tumultuous fire, From eastern dawns she came—O hear the heart's unending lyre!

Haleh, haleh, haleh—O glad tidings!—with guidance as her light, From morning of reunion came, with Sinai's flame so bright.

This soul-song in the dwelling of the Beloved's secret station— From the nightingale of "La" it came, beyond all limitation.

With tidings of reunion, this Maid of God drew nigh, From Tuba's branch she came to us—Haleh!—with radiance high.

This perishing lover, this earthen bird, became in love's highway A ransom offered to the Friend—Haleh, haleh!—he came that day.

Upon the bosoms of the loved ones fell the arrow of decree, From heaven's Prince it came—O glad tidings!—to shatter and to free.

Upon the neck of every lover fell the sword of cruelty— From Faithfulness' own Throne it came, and yet it healed the plea.

This holy epistle, with fiery hoopoe, from Saba's city flew— Haleh, haleh, haleh—O glad tidings!—with news forever new.

This Face that everlasteth—by God's command—came with the Hand, the White; This Hijazi falcon came with ʿIraqi song, from the King's own arm in flight.

This ascension-countenance came with joyous rapture from the lowest court to rise— Haleh, haleh, haleh—O glad tidings!—to dazzle earth and skies.

Lo! nightingale of meaning from the holy rosebush came, With speech and cry—Haleh, haleh!—to set our dust aflame.

This leaf of light from the city of the Spirit came with splendor, With radiance and illumination—Haleh!—to make the shadows tender.

This Witness of the Lord, this wine-drunk of the Beloved, came with the cup of fealty; That sheer Beauty of the Truth, that very Essence of Majesty, came with the greatest Sign for thee.

That countenance long desired, that face long pledged, came with the Most Great Mercy— Haleh, haleh, haleh—O glad tidings!—the world is made anew and free.

Souls—by His union! Hearts—by your offering! for the Lord of Splendor came; Haleh, haleh, haleh—O glad tidings!—O lovers, bless His Name.

And this wondrous Remembrance from the everlasting rose-garden hath come, that lovers of the Beloved's Beauty, with perfect peace, may wholly be consumed in love's fire—heart and soul—yet busied with sweet, enchanting strains; perchance, through its attraction, the dwellers at the Ka'bah of the Beloved's heart may rise in holy fervor, and forget not the sacred Homeland of God.

BH00729: Lawh-i-Ghulamu'l-Khuld (Tablet of the Immortal Youth)

This is a remembrance of that which was revealed in the year sixty in the days of God, the Almighty, the Help in Peril, the All-Glorious, the All-Knowing.

Lo, the gates of Paradise were unlocked, and the hallowed Youth came forth bearing a serpent plain. Rejoice! This is the immortal Youth, come with crystal waters.

Upon His face was a veil woven by the fingers of might and power. Rejoice! This is the immortal Youth, come with a mighty name.

Upon His brow there shone a beauteous crown, which cast its splendour upon all who are in heaven and all who are on earth. Rejoice! This is the immortal Youth, come with a mighty cause.

Upon His shoulders there fell the locks of the spirit, like unto black musk upon white and lustrous pearls. Rejoice! This is the immortal Youth, come with a transcendent cause.

On His right hand was a ring adorned with a pure and blessed gem. Rejoice! This is the immortal Youth, come with a mighty spirit.

Upon it was graven, in a secret and ancient script: “By God! A most noble Angel is this.” And the hearts of the inmates of the eternal realm cried out: “Rejoice! This is the immortal Youth, come with an ancient light.”

Upon His right cheek was a mark whose sight caused every man of understanding to waver in his faith. And they that dwell behind the veil of the Unseen exclaimed: “Rejoice! This is the immortal Youth, come with a mighty secret.”

This is the Point from which the knowledge of the former and the latter generations hath been unfolded. And the denizens of the Kingdom intoned: “Rejoice! This is the immortal Youth, come with a mighty knowledge.”

This, verily, is the Horseman of the Spirit Who circleth round the fount of everlasting life. And they that lie concealed in the retreats of the highest heaven cried out: “Rejoice! This is the immortal Youth, come with a mighty unveiling.”

He descended from the tabernacle of beauty till He stood, even as the sun in the midmost heaven, arrayed with a beauty at once peerless and transcendent. Rejoice! This is the immortal Youth, come with the most joyful tidings!

Standing in the midmost heaven, He shone forth like unto the sun in its meridian splendour, illumining the seat of divine beauty with His mighty Name. Whereupon the Crier cried out:

> “Rejoice! This is the Beauty of the Unseen, come with a mighty spirit.”

And the Maids of Heaven cried out from their celestial chambers: “Hallowed be the Lord, the most excellent of all creators!” And the nightingale sang sweetly: “Rejoice! This is the immortal Youth, Whose like the eyes of the favoured ones of Heaven have never beheld.”

And lo, the gates of Paradise were unlocked a second time with the key of His Great Name. “Rejoice! This is the immortal Youth, come with a mighty name.”

And the Maid of beauty shone forth even as the dawning sun above the horizon of a resplendent morn. Rejoice! This is the divine Maiden, come with surpassing beauty.

She came forth with such adorning as to seize with longing desire the minds of them that are nigh unto God. Rejoice! This is the Maid of Heaven, come with alluring charm.

Descending from the chambers of eternity, she sang in accents that entranced the souls of the sincere. Rejoice! This is the immortal Beauty, come with a mighty secret.

Suspended in the air, she let fall a single lock of her hair from beneath her luminous veil—Rejoice! This is the Maid of Heaven, come with a wondrous spirit—

Shedding the fragrance of that lock upon all creation. Whereupon the faces of the holy ones grew pale and the hearts of the ardent lovers were filled with the blood of anguish. Rejoice! This is the Maid of Heaven, come with the sweetest fragrance.

By God! Whosoever closeth his eyes to her beauty hath fallen prey to grave deception and manifest error. Rejoice! This is the immortal Beauty, come with a shining light.

She turned, and round her circled the inhabitants of both this world and the world to come. Rejoice! This is the Maid of Heaven, come with a mighty dispensation.

She advanced, arrayed with a rare and glorious adorning, till she stood face to face before the Youth. Rejoice! This is the immortal Beauty, come with enchanting grace.

From beneath her veil she drew forth her hand, golden tinged as a sunbeam falling upon the face of a stainless mirror. Rejoice! This is the immortal Beauty, come with a resplendent adorning.

Her incomparable ruby fingers seized the hem of the veil that hid the face of the Youth—Rejoice! This is the immortal Beauty, come with a mighty glance—

And drew it back, whereupon the pillars of the Throne on high were made to tremble. Rejoice! This is the immortal Youth, come with a mighty cause.

Then did the spirits of all created things part from their bodies. Rejoice! This is the immortal Youth, come with a mighty cause.

And the inmates of Paradise rent their garments asunder as they caught a lightning glimpse of His ancient and shining countenance. Rejoice! This is the immortal Youth, come with an effulgent light.

At that moment the Voice of the Eternal was heard from beyond the veil of clouds with a sweet and enchanting call. Rejoice! This is the immortal Youth, come with a mighty enchantment.

And from the source of God's inscrutable decree the Tongue of the Unseen proclaimed:

> "By God! The like of this Youth the eyes of the former generations have never beheld."

Rejoice! This is the immortal Youth, come with a mighty cause.

And the maids of holiness cried out from the chambers of exalted dominion. Rejoice! This is the immortal Youth, come with manifest sovereignty.

By God! This is that Youth Whose beauty is the ardent desire of the celestial Concourse. Rejoice! This is the immortal Youth, come with a mighty cause.

Then did the Youth lift up His head to the concourse of heavenly angels—Rejoice! This is the immortal Youth, come with a mighty spirit—

And gave voice to a single word, whereupon the denizens of heaven arose, one and all, to a new life. Rejoice! This is the immortal Youth, come with a mighty trumpet blast. He looked then upon the inhabitants of the earth with a wondrous glance. Rejoice! This is the immortal Youth, come with a mighty glance.

And with that glance He gathered them together each and all. Rejoice! This is the immortal Youth, come with a mighty cause.

With another look He signalled to a chosen few, then repaired to His habitation in the everlasting Paradise. And this, truly, is a mighty cause!

The Herald of Eternity proclaimeth from his cloud-wrapped throne: O ye that wait expectant in the vale of patience and fidelity! O ye that long to soar in the atmosphere of nearness and reunion! The celestial Youth, hidden ere now within the inviolable treasuries of God, hath appeared, even as the Sun of Reality and the Eternal Spirit, from the Dawning-Place of changeless splendour, adorned with the ornament of the Almighty and the beauty of the All-Praised. He hath rescued all who are in heaven and on earth from the perils of death and extinction, clothed them in the garment of true and everlasting existence, and bestowed upon them a new life.

That concealed Word upon which the souls of all the Messengers of God and His Chosen Ones have ever depended hath manifested itself out of the invisible world into the visible plane. No sooner had this hidden Word shone forth from the Realm of inmost being and absolute singleness to illumine the peoples of the earth than a breeze of mercy wafted therefrom, purifying all things from the stench of sin and arraying the countless forms of existence and the reality of man with the vesture of forgiveness. So great was the wondrous grace which pervaded all things that through the utterance of the letters “B” and “E” the gems that lay hid within the repositories of this contingent world were brought forth and made manifest. Thus were the seen and the unseen joined in one garment, and the hidden and the manifest clothed in a single robe; thus did utter nothingness attain the realm of eternity, and pure evanescence gain admittance into the court of everlasting life.

Wherefore, O ye lovers of the beauty of the All-Glorious! O ye that ardently seek the court of the presence of the Almighty! This is the day of nearness and reunion, not the time for contention and idle words. If ye be sincere lovers, behold the beauty of the Best-Beloved shining clear and resplendent as the true morn. It behoveth you to be free from all attachment, whether to yourselves or to others; nay, ye should renounce existence and non-existence, light and darkness, glory and abasement alike. Sever your hearts from all transitory things, from all idle fancies and vain imaginings, that ye may, pure and unsullied, enter the realm of the spirit and partake with radiant hearts of the splendours of everlasting holiness.

O friends! The wine of eternal life is flowing. O lovers! The face of the Beloved is unveiled and unconcealed. O companions! The fire of the Sinai of love is burning bright and resplendent. Cast off the burden of love for this world and every attachment thereto, and, even as luminous, heavenly birds, soar

in the atmosphere of the celestial Paradise and wing your flight to the everlasting nest. For devoid of this, life itself hath no worth, and bereft of the Beloved, the heart is of no account.

Yea, the moth-like lovers of the All-Glorious at every instant offer up their lives round the consuming flame of the Friend, occupying themselves with naught save Him. Yet not every bird can aspire to such heights. God, verily, guideth whom He willeth unto His mighty and exalted path.

Thus do We bestow upon the dwellers of the mystic realm that which shall draw them nigh unto the right hand of everlasting life and enable them to attain unto that station which hath been upraised in the heaven of holiness.

BH00670: This is an epistle from the Primal Point…

In the Name of the Most Glorious, the All-Glorious!

This is an epistle from the Primal Point and His Glory unto him who in the Heaven of Names hath been designated as Kazim and who hath been recorded as one of the believers in the Mother Book by the Pen of Command.

O Kazim! The holy melodies of the Dove of Divine Unity have oft been mentioned in wondrous Arabic verses. Now they are set forth in sublime Persian that thou mayest fully attain unto the meanings of the divine utterances, that perchance thou mayest not be stirred by the blowing of the winds of misbelief that blow from the direction of self and passion, and that thou mayest cleave fast to the firm and unbreakable handle. First, know thou that the divine signs, whether of manifestation or concealment, whether of motion or stillness, of rising or sitting, and all else that pertaineth unto Him, are even as the sun between earth and heaven—manifest, resplendent and evident, in such wise that they cannot be confused with aught else, nor ever shall be.

Every possessor of vision who gazeth toward the Greatest Perspective will assuredly distinguish the signs of truth from all else, even as one distinguisheth between black and white, heat and cold. Indeed, the possessors of the purest sense of smell will detect the holy fragrance of the Most Exalted from whatsoever manifesteth it. This is the truth whereof there is no doubt, save for impure souls who conceal themselves behind imaginary veils and prevent their penetrating vision from beholding the lights of the Countenance of Unity. These have no portion of this cup.

Consider the manifestation of the Beauty of the Manifest One in the year sixty, when despite His mighty revelation and supreme sovereignty, all creatures high and low cast stones of hatred at that Furthermost Tree, that Lote-Tree beyond which there is no passing. Thus did they act aforetime, as thou hast witnessed and heard, and art among those who bear witness. Beware lest thou place the reins of reason and understanding in the grasp of this or that person’s account, and lest thou be deprived of the divine perspective through satanic whispers. Ever have all matters, both deeds and words, begun and ended with the verses of the Lord of Majesty, and after His manifestation nothing shall profit anyone save through His command, even should one perform the deeds of all in the heavens and earth.

So mighty is His Cause that the Beauty of the All-Merciful hath counseled all in every leaf of the Bayan, even unto the Letters of the Living and the reflected Mirrors, lest at the time of His manifestation they should become occupied with outward leadership or with references that have been sent down, and remain veiled from Him through Whom all these stations were created by His word. Beyond this, in the Qayyumu'l-Asma', which is designated as the Best of Stories, there hath been sent down from the heaven of the All-Merciful's will these words, exalted be He:

> "O Qurratu'l-ʿAyn! Stretch not forth thy hand in the Cause, for the people are in drunkenness from the mystery, and verily unto thee shall be the return after this cycle, by the Most Great Truth. There reveal thou of the mystery a mystery to the extent of a needle's eye upon the greatest Mount, that the people of Sinai may perish at the dawning place of a drop of that crimson Light, by God's leave, the All-Wise. And He is God, Who hath ever been thy Guardian through truth upon truth."

Now the cycle is manifest and the Primal Beauty in another temple has risen like the sun, radiant and evident. And before the revelation of the mystery, the people of Tur fell senseless and were annihilated. Reflect now upon the verse revealed from the heaven of divine unity's might, that perchance thou mayest attain unto a drop from the eternal, imperishable crystal stream. O Kazim! This wondrous Revelation is too great for anyone to hesitate, for its manifestation is more evident than the sun and its exaltation more lofty than the visible heavens. All who are in the heavens and earth are on one level, save whom thy Lord willeth. Know thou the peerless Beauty by His own Self, not by likenesses and comparisons, for He cannot be known except through Himself, nor recognized through questioning. "Know God through God and through what proceedeth from Him." O Kazim! Rend asunder the veils of idle fancy and desire, enter the most exalted Paradise, and summon the people, without veil or hindrance, unto the Lord of Lords.

By Him Who holdeth my soul in His hand! These utterances have no purpose save the good-pleasure of the All-Glorious, that perchance mortal souls may enter the eternal Paradise. In this ocean naught is found save pure and luminous pearls, and this Tree beareth none but goodly fruit. Well is it with them that seek! O Kazim! Close thine eyes to all the worlds and drink the living waters of divine knowledge from the celestial youths. Give no ear to the vain imaginings of the manifestations of Satan, for in this day the manifestations of Satan sit in ambush upon the path of divine unity, preventing the people by every stratagem. Soon shalt thou witness how the people of the Bayan will turn away from the Manifestation of the All-Merciful.

Thus did my Beloved inform me before the creation of the heavens and earth, and before the creation of the worlds. Say: O people of the Bayan! If ye turn away from these revealed verses and manifest evidences that have encompassed all creation, by what proof and argument will ye establish your faith in God's Messengers? Nay, by Him Who causeth the Spirit to speak within my breast! Their faith shall not be proven; rather, their deeds shall come to naught and their actions shall be rendered void, and they shall return to the very depths of hellfire.

O Kazim! Rise like a brilliant star from the horizon of the heaven of guidance and strive, as much as lieth in thy power, to exalt and elevate the Cause of God. Purify thy heart from attachment to aught else but

Him and enter beneath the shade of divine glances and the gaze of thy Lord. For in this day, save His shade, the decree of wilderness prevaileth and is true. At this time when the breezes of misbelief blow from every direction and the manifestations of falsehood are visible from every quarter, such grief hath encompassed me that were it to be mentioned it would cause sorrow to all beings in all the worlds. Yet my grief is not for myself, but rather I lament for the Beauty of the Worshipped One and His manifestation on the Promised Day.

For the people of the Bayan, though but a short time hath passed since the manifestation of the King of divine revelation and though they witnessed with their outward eyes the manner of His appearance, have become veiled as thou seest. What then will befall that resplendent Beauty? Alas, alas, for the servants! No Manifestation of beauty hath come unto them but that they have veiled His comeliness within the coverings of rancour and hatred; then have they derided Him, until they pronounced against Him, and were numbered among the wrongdoers.

I swear by the sovereign Lord Who doeth what He willeth that the soul who hath not believed and been assured of this celestial Manifestation will not turn to any of the divine Manifestations and holy Daysprings of His unity. Would that they had sufficed themselves with turning away and had not pronounced sentence of death against Him, as in these days they were not content with mere rejection. Would that the illumined eye had been manifest, that it might have beheld the gates of the paradise of inner meanings flung open, and become acquainted with but a single letter of the hidden divine mysteries. My oppression hath reached such a pass as to efface the name of oppression from every oppressed one. Thereupon do weep the eyes of grandeur behind the pavilions of concealed glory.

Some time ago thy letter reached the hidden abode of the Sovereign Lord of Names and was grasped by the hand of might of Him Who ordaineth as He pleaseth. Due to what was ordained in the heaven of destiny, the reply was delayed, but through the precedence of thy Lord's mercy over all existence, an answer is now sent. Thou must, God willing, exert thy utmost endeavor in safeguarding the Cause of God. God forgiveth what is past, and whosoever ariseth today to aid the Cause of God, the Holy Spirit will descend to assist him. Marvel not at the command of thy Lord, and be not of the doubting ones. God willing, mayest thou not be deprived of the radiance of the rising Sun of inner meanings in this spiritual dawn and divine morn, nor be denied the bounties of the Glorious Cloud. Thus hath been ordained from the grace of thy Lord, if thou dost not withhold from thyself the robes of His guidance and art of those who are firm in the religion of God. Then convey Our remembrance to those servants who have fulfilled God's covenant and acknowledged His sovereignty, and to all those men and women who are with thee. And praise be to God, the Mighty, the Glorious, the All-Forgiving.

BH00690: All praise to the unity of God, and all…

All praise to the unity of God, and all honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-

pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of nonexistence into the realm of being?

Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation, as mentioned in the well-known sacred tradition. He honored and distinguished man with the robe of honor—"We have created man in the best of forms"—and with the mantle of grace and favor—"Blessed be God, the most excellent of creators". Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

These energies with which the Daystar of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature: the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself.

To this testifieth the tradition: "Manifold and mysterious is My relationship with God. I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is." And in like manner, the words: "Arise, O Muhammad, for lo, the Lover and the Beloved are joined together and made one in Thee." He similarly saith: "There is no distinction whatsoever between Thee and Them, except that They are Thy Servants." The second station is the human station, exemplified by the following verses: "I am but a man like you." "Say, praise be to my Lord! Am I more than a man, an apostle?" These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace.

Led by the light of unfailing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of

earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Daystar of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

However, after the appearance of these holy Countenances in the world of manifestation and witness, some souls and people become afflicted with the darkness of ignorance—the fruit of their own deeds—while others become occupied with passing vanities. And since that hidden Beauty calls all people to complete detachment and sacrifice, they therefore turn away and stretch forth their hands in harm and injury.

And since these Monarchs of existence, in the world of the spirits, accepted with utmost desire and yearning all tribulations in God's path, they therefore deliver themselves into the hands of their enemies, such that whatever harm and injury they can inflict upon the bodies, limbs and members of these sanctified Essences in the realm of earth and witness, they carry out. And since the believers and loved ones are like the branches and leaves of this blessed Tree, whatever befalls the root of the Tree must surely befall its branches, twigs and leaves.

This is why in all ages such tribulations and afflictions have been and will be the portion of the lovers of the All-Glorious Beauty. There has never been a time when these Manifestations of Divine Unity appeared in the earthly realm without such tribulations, afflictions and ordeals. Though outwardly imprisoned and the victims and outcasts of the land, yet inwardly they are the recipients of God's hidden favors. And though they are deprived of physical comfort and bodily pleasures, yet they partake of spiritual comfort and the delights of the fruits of inner meaning and the holy celestial yields.

Were people to observe with the eye of insight, it would become evident that these trials and tribulations, these hardships and calamities, which have descended upon the sincere ones and the believers, are the essence of comfort and the reality of bounty, while this comfort and glory of those who have turned away from the truth is itself affliction, torment and hardship. For the consequence and fruit of these tribulations is the supreme comfort and the cause of attaining the highest horizon, while the recompense and effect of this comfort is great hardship and affliction, and the cause of descent to the nethermost depths. Therefore, at no time should one be saddened by the descent of trials and tribulations, nor should one be sorrowful and grief-stricken by the manifestation of ordained events and calamities. Rather, one must hold fast to the firm handle of patience and cleave to the strong cord of forbearance, for the Lord hath ordained a measure and reckoning for the reward of every good deed except patience, concerning which He saith: "Verily, the patient will be paid their recompense without measure."

I remember and long for Aqa Mirza Ismail with the utmost yearning and attachment. God willing, may you ever abide secure and at rest beneath the shadow of God's grace.

BH01342: Lawh-i Shati'u'l-Baqa (Tablet of the Shore of Eternity)

In the Name of our Lord, the Most High, the Most Exalted! This is the Shore of Immortality—hearken thou unto that which is revealed from the Most Sublime Retreat. Verily, there is none other God but Him. He hath created all contingent beings through His pre-existent knowledge of what was and what shall be, and taught them the ways of righteousness by sending unto them the Messengers of the Cause with a mighty revealed Book wherein He ordained holy laws and determined the destinies of all who dwell in the heavens and on earth according to a fixed measure.

Among them was Moses, whom He sent with the truth, with nine clear signs, to herald unto the people a station of glorious dignity. He returned with his kindred until he entered the wilderness of Sinai, where he heard the call from the Most Sublime Retreat:

> "O Moses! Cast off the two sandals of desire, then walk upon the holy, beloved carpet. This is the Land of Immortality, the Valley of Paradise near Iraq, wherein that which was kindled from the Tree of God, the Almighty, the Self-Subsisting, was blessed."

And he called the people unto God, the Most High, and drew them nigh unto the Shore whereat melted the hearts of those who dwelt in the pavilions of eternity in the blessed spot, entering therein by God's leave.

When Moses cast off the sandals of allusion and detached himself unto God, then did God call unto him from the holy Tree amidst the flames of fire: "O Moses! Verily, I am God, thy Lord and the Lord of thy fathers, Abraham, Isaac, and Jacob." "Cast down thy staff!" He cast it down and lo! by God's command it became a serpent that sought to devour all in the heavens and earth. Thus was it decreed for him in holy Paran, that perchance the people might be mindful in the days of their Lord. Then did the Hand of Power emerge from the Bosom of Knowledge, whereupon the light shone forth and illumined all who dwell in the dominion of command and creation, would ye but understand.

“Go forth, O Moses, with My proof unto Pharaoh and his chiefs, remind them of the lights of divine unity, and give them glad tidings of the paradise of immortality, that they may incline toward the direction of the Throne. Say: This is My path, walk ye therein, O ye who stand still!” When he came unto Pharaoh, he said: “I am God’s Messenger, I have come to you from the cities of immortality with the tidings of the Spirit, would ye but perceive.” Pharaoh said: “O Moses! Who is thy Lord?” He replied: “He Who created the heavens and earth, and brought you forth from a handful of aged clay.” Pharaoh turned to his chiefs and said: “Verily, the messenger sent unto you is surely mad, and he desireth naught but to cause corruption in the land and to scatter you asunder, would ye but know.” They denied God’s signs and turned away from them until the flood overtook them, and they were drowned.

And among them was Jesus, whom God strengthened with the Spirit and sent with the truth. He said: “O people! Fear God and follow not the ways of those who transgressed against God, and walk not in the paths of those who are oppressors. O people! Follow him who calleth you unto God and asketh no recompense or thanks from you. O people! Believe in God and associate not anything with Him, this is better for you, would ye but know.” They said: “We will not follow one who knoweth not God”—these were the lies that issued from their mouths, would ye but understand. They denied him without right and desired to slay him; then did he depart from them and migrate unto God, as ye read in the Book. His days were fulfilled until Muhammad, the Messenger of God, came with beloved signs.

Say: “O people! Fear God and follow not those who disbelieved and associated partners with God, and took idols as protectors besides God, would ye but know. O people! I am but a bearer of glad tidings of God’s good-pleasure unto you, that I might bring you nigh unto Him. O people of the earth, fear ye God! O people! Recognize the worth of these days and answer God’s Caller amongst you, divide not the signs, and enter beneath the shadow of the Divine Countenance.” But his people denied him and believed not in him, saying: “Thou art but a madman.” Thus do We relate unto thee from the true stories that thou mayest be steadfast in thy love for thy Lord and firm in the religion of God, the Almighty, the Self-Subsisting.

His days were fulfilled until ʿAli before Muhammad came, whereupon all who were on earth arose and disputed with him without right, and warred against him such that they visited upon him and his companions that which they could not bear to hear. Thus know thou those who were aforetime and those who today persist in oppression. The curse of God be upon the curse of God be upon those who did wrong and upon those who wrong on that day. The Spirit, the Light, and Glory be upon thee and upon those who at all times place their trust in their Lord.

Then glorify thou the countenances of those women who are with thee and convey unto them the glad tidings of God, the Mighty, the Holy.

BH01853: This is a Book which speaketh with truth…

In the Name of our Lord, the Most Exalted

This is a Book which speaketh with truth, and therein is that which sufficeth them that have believed in God, the Help in Peril, the Self-Subsisting.

O handmaiden of God! Thy letter hath come before Us, and therein was inscribed that which betokeneth thy love. Know thou that on the Day of Resurrection all things shall bear witness for their possessor, that thereby thy heart and the hearts of them that dwell upon the shore of nearness may be assured, and hear the melodies of Paradise, and be at all times drawn unto them.

Verily, they who have rejoiced in the glad-tidings of the Spirit in the days of God, these are they who swim in the depths of the remembrance of God, who remember God with their hearts, who worship God with their limbs, and who unite with God in their inmost hearts, such that the gems of divine unity are manifest in their deeds. These are of the hosts of God—are not the hosts of God indeed the triumphant ones? They aid God at all times through their works and deeds and through all that proceedeth from them, could ye but perceive with the eye of God the mysteries of divine assistance.

And thou, O handmaiden of God, give thanks unto thy Creator for that which He hath bestowed upon thee in truth and hath clothed thee with the raiment of holiness whereby the dwellers of the pavilions of eternity recognize thee and point to thee with their fingers in the chambers of hidden glory, and perceive from thee the fragrance of faith even as people perceive the fragrance of perfume. Therefore strive thou to remain steadfast in thy love for thy Lord, and guard thyself lest Satan strip the raiment of holiness from thy temple and thou be left naked before the concourse of Paradise when all eyes are turned toward thee. Be thou steadfast in the Cause of God and turn not to anyone even should all who are on earth prevent thee.

Say: Glory be to God above that which ye utter! By God! Were the veils of earthly limitations to be removed from the face of thy heart, thou wouldst be struck down in that very moment by that which would seize thee with the raptures of yearning from every direction, such that thou wouldst find thyself in a station wherefrom are cut off the hearts of them that dwell within the tabernacles of glory.

Therefore say: Glory be to Thee, O my God! Thou art He Who hath honored me through Thy bounty which hath preceded all created things, and hath given me through Thy generosity that which no soul among all existing things knoweth, inasmuch as Thou hast caused me to know Thy most exalted Self and the Manifestation of Thy most beautiful Names in Thy Name, the Most Exalted, and hast established me upon a path wherefrom have slipped the feet of them who throughout their lives have bowed down in worship. Therefore, O my God, since Thou hast gathered me together through Thy Name, the Self-Subsisting, and hast raised me from the dust of the graves, and hast caused me to arise for the love of Thee, and hast made me taste the sweetness of Thy affection, I beseech Thee by Thy Name through which Thou hast unveiled the mysteries from the faces of the righteous, that Thou make me steadfast in Thy love and grant me Thy presence and honor me with the visit of Thy Beauty.

Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Mighty, the Beloved. Moreover, establish me, O my God, in the presence of them that are nigh unto Thee in the latter Resurrection, at the time when the Sun of Oneness shall shine forth from a Beauty wondrous to behold, for this is my hope in Thee and my trust from Thee, and verily Thou art the Bestower, the Most High, the Holy One.

He is the Most High. Praise be to God that thou hast attained to the supreme honor and been adorned with the mighty gift. Therefore, while time remaineth and the holy nightingale warbleth upon the mystic

branch, strive that, God willing, ye may be sustained and refreshed by the pure wine and goodly fruits. Never allow sorrow to overtake you, for the world is a transient abode and for a transient thing sorrow and anxiety and grief are not befitting. Bind thy heart to the eternal Beauty that thou mayest enter the realm of eternity. Learn this Tablet well and recite it, especially from the beginning of the prayer.

BH02741: O ʿAli! We have loved thee before this…

He is the Most Exalted

O ʿAli! We have loved thee before this, and thy heart and thy soul and thy spirit bear witness to this, and beyond these the angels of Paradise bear witness, and beyond these the dwellers of the holy pavilions bear witness, and beyond these the Ancient Beauty beareth witness, ere His appearance upon the Tablet through the mysteries of the Pen, and ere non-existence assumed the garment of being, and all things with every tongue in this utterance do bear witness. Therefore know thou thy worth and thy station, and be thou in the Cause of thy Lord as a blazing fire, that through thee may be consumed the hearts of those who in their own selves accept not God, to such extent that shouldst thou witness with thine eyes one who opposeth God's command, pluck out thine eyes from their sockets and care not about this, that thou mayest be numbered among those who with their whole being turn unto God.

Guard thou thyself and those whom We have entrusted to thy house and placed their reins in thy grasp, and then those women who dwell round about thee. Command them on Our behalf to veil their faces from those in whom ye perceive heedlessness of God, the Help in Peril, the Mighty, the Self-Subsisting. Ye see that they are aflame with the fire of self. Thus have ye been commanded in truth—act ye according to what ye are bidden.

Say: Those who turn away from the Beauty of Holiness and accept aught else, these have lost both this world and the next, and all their deeds are in vain, except for those who have repented and returned—these are the companions of Paradise and shall enter into God's mercy.

Say: O people! Are ye content with this vain life while turning away from the dominion of immortality in the presence of Beauty? Say: Let not your deeds deceive you, and trust not in your actions, but trust in Him Who through His grace gave you life from the water that flowed from the Pen of holy concealment, and trust not in yourselves but in God, the Mighty, the Beloved.

Say: O people! God will test you with a river—whoso draweth nigh unto it is not of the truth, and whoso turneth away from it is verily of the people of eternity, and this is a promise that shall in truth be fulfilled. There shall appear in this land the manifestation of the letter D, who shall call the people unto Satan, and this is a matter that hath been irrevocably decreed in the Mother Book, and God shall test you thereby that He may distinguish who is rejected from the truth.

Then remind from thyself and from Us thy rib and her sisters and their mothers, and guard them with a beauteous veil.

BH02911: In the darkness of the earth, after the turning…

He is the Almighty, the Incomparable

In the darkness of the earth, after the turning away of souls, He was witnessed like the sun from the horizon of the spirit in the holy dawning-place of truth. Hear what the nightingale of eternity warbles and how it soars in this atmosphere, that the fire may be kindled in thy breast and draw thee to a station which was hidden from all eyes and no one's hands could reach, and no soul hath ascended to its heaven. The people of Paradise were intoxicated by what they drank from the ocean of His Name, and He was renowned in the pavilion of glory through the spirit in the realm of oneness before the appearance of the letter Ha.

At every moment He calleth from the throne of eternity unto the peoples of earth and heaven:

> "Believe in God, the Most High, and despair not of the spirit of eternity in the Most High of eternity, that ye may be mentioned in glory before Beauty in the holy Ridvan."

Say: O people, fear God and be afraid of the Manifestations of His Self, and oppose not those in whom ye find not knowledge, for they were established in truth upon the throne of the unseen. Follow not those from whom ye detect the odor of hypocrisy and who were recorded on the tablet of the Command by the Pen of Wisdom as being among the people of discord.

Say: O people, believe in God, then follow Him Who guideth you to the fire which was kindled from the heart, that ye may turn unto it and be enkindled from its blazing and circle round about it, that it may burn away the veils from you and make you to be raised up as salamanders of fire in the sphere of fire through love. This is what the Dove of Fire counseleth you from the wisdom of mysteries, lest ye be disturbed by the gloating of the wicked and rejoice in the joy which was sent down from the heaven of victory.

Say: This is a servant of God Who calleth you to a path which was extended in the heaven of the heart. He asketh you no reward, for His reward was decreed by God. All who are in the heavens and earth profit Him not, even were all in the kingdoms of power to bow down before Him. Say: He is the One Who sacrificeth His spirit at every moment, and trials descend upon Him from all directions, yet He standeth by Himself before His enemies like the sun fixed at the pole of heaven. And light be upon the detached ones who were inscribed in the Tablet.

BH03210: Since thou hast heard the sweet Hijazi melodies…

He is

Since thou hast heard the sweet Hijazi melodies from the Iraqi Countenance, now hearken to the spiritual Shahnaz strains from the divine Falcon, that thou mayest perceive novel songs of faithfulness from the eternal lute and harp, and hear the melody of the divine pipe from the strike of the divine Unity, and step into the lane of the Beloved with all thy heart and soul, until thou becomest all spirit and fliest without wings, and art intoxicated without wine, and speakest eloquently without tongue, and attainest the

stations of attraction, longing, ecstasy and taste, until thou forgettest sorrow and drinkest from the ocean of joy.

God said to Moses from the decree of the heart: “O chosen one, I love thee!”

But effort is needed until thou emigratest from the realm of self and desire and soarest to the sacred precincts of holiness and becomest intimate with the sanctuary of the soul and findest the way to the heart of the Friend. How sweet is this utterance and how excellent must be the deed! If thou hearkenest to the counsel of the Friend and journeyest in the paths of His good-pleasure—keep far from thyself and draw near to thy Lord; cast away what thy self desireth and seek what thy Lord willeth; forget all else and remember His light. Drink from the wine of love and close thine eyes to the world, for whatever thou seest will perish and pass away in an instant, while that which is with God remaineth and perisheth not, and endureth and fadeth not away. Know the value of these days, for union is not always possible. The nightingale singeth only in spring and crieth not until it seeth the rose. The time cometh when the divine nightingale ceaseth from mentioning meanings and taketh flight to the spiritual branch and settleth in the divine invisible rose gardens.

Hearken with the ear of the soul and accept with all thy heart. Though it was delivered in Persian melody, yet the Hijazi strain is concealed within it and divine mysteries are treasured therein. And the light be upon thee and upon those who are with thee.

BH03245: Glorified art Thou, O my God! This…

He is the King, the Most Holy

Glorified art Thou, O my God! This is a day among Thy days and an hour from the hours of Thy holiness, which Thou hast specially chosen for Thyself and attributed to Thy presence. Thou hast exalted it for the perpetuation of Thy name and manifestation of Thy sovereignty, and made it the dayspring of all days through what Thou hast showered upon it from the revelations of the throne of Thy grandeur and the signs of the glory of Thy grace. Thou hast gathered it at this time in the most excellent form within this ancient Temple, that all who are in the heavens and earth might be gathered within and through it, that all might stand to account before Thy Self, without any soul becoming aware or counting it or comprehending it, that all the blessings might be perfected therein from the blessings of Thy holy oneness and the bounties of the glory of Thy lordship, that it might tell of the creation of all things on the day of meeting with Thee and the appearance of Thy days and the rising of the sun of Thy beauty.

And at the mention of that supreme honor and mighty gift and the attractions of yearning for Thee and the dominions of Thy love and the passions of longing for Thee, I heard the call of one of Thy servants who believed in Thee and Thy verses, who turned away from all existing things and advanced toward the countenance of Thy beauty, who hastened from all directions to the place of Thy settling, until he stood at Thy door and arose at the dawning of the lights of Thy eternal holiness from the horizon of the heaven of Thy oneness and the dayspring of the dawn of Thy eternality. He desired to ascend to the canopy of union with and meeting with Thee, and to abide in the seats of nearness to and proximity with Thee.

Therefore, O my God, cause the dove of yearning for Thee to soar in his heart, then cause to flow from his inner heart the seas of Thy love, and from his tongue the wonders of Thy remembrance, and from his spirit the jewels of Thy praise. Then accept him, O my God, that he might be able to preserve in the hidden recesses of his secret this white light and this most hidden treasure, that he might be with Thy servant in the highest horizon and the most glorious companion.

Verily Thou art at this time in the sanctuary of eternity and dost witness this crimson spirit and hear this sweetest melody at the pole of identity, the center of the cloud of unknowing. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the most exalted, the powerful, the mighty, the self-subsisting.

BH04069: O Mirza Hasan! He is the Mighty, the Beautiful!

O Mirza Hasan! He is the Mighty, the Beautiful!

Much time has passed and covenants have been fulfilled, yet no bird has taken flight from that direction nor brought any news to the friends. Perhaps the islands of the pen have reverted to nothingness and the sea of ink has run dry, for the pen has not joined with any inscription nor has any tablet been adorned with writing. If spiritual friends have gathered in the divine tree, why do they not cry out from their souls? And if true lovers are drawn to their original homeland, why do they not send their spirits to the city of the Beloved? The eye of love remained expectant and the ear of seeking was deprived. These days mark the end of union and the beginning of separation.

The holy peacock's song comes to an end and it resolves to return to the divine Lote-Tree. Many are the enraptured lovers who remain separated from the Beloved and sacrifice their lives in the deserts of separation and deprivation. The wine of union is not always flowing, nor is the nightingale of beauty always singing. A time comes when the nightingale of faithfulness falls silent and flies to the furthermost Tree, there to whisper wordlessly with the Friend. Therefore, O my dear one, take a step and pass beyond place, for until you drink from the fountain of "returning," you will not stand upon the throne of "we belong to God." The sea of love is surging and this servant has now drunk the wine of eternity, and the pen has taken from his hand the reins of pause—whatever it wishes, it pours forth upon the page. But the wine of contingent existence is not worthy of this intoxication, and the realm of placelessness cannot contain this being. Therefore you must choose solitude and occupy yourself with silence.

BH04303: This is the sacred spot, so hearken to what…

He is the Most Exalted, the Most Great

This is the sacred spot, so hearken to what is revealed unto thee from the Fire of God, the Mighty, the Self-Subsisting. Forget thyself, then commune with My Self—this verily is a wondrous and beloved command.

Then detach thyself from thy desires and hold fast to the cord of God, the Ever-Present, the Powerful, the Almighty, the Mighty, the Most Holy. This indeed is what will deliver thee from the fire of remoteness and draw thee nigh unto the paradise of nearness and bring thee to the Lote-Tree of exalted glory. Thus do

We inspire thee with the mysteries of the Spirit that thou mayest remind the people in the days of thy Lord, that haply they may enter the shore of oneness and then enter the presence of their Lord's mercy.

Say: O people! Arise from the couches of heedlessness, then walk in the pathways of holiness and be not of those who are not guided by the signs of God. Forsake the vain life and its ornaments and embellishments, then seek what hath been ordained for you in the preserved tablets of holiness. The kingdom and all that ye imagine shall pass away, and sovereignty shall remain with God, the Almighty, the All-Compelling, the All-Praised. O people! This is the lamp of God—extinguish it not with your desires, nor touch it with the evil of your souls, that perchance your misdeeds may be forgiven you on the Day whereon the false ones shall be in loss. O people! This is the Cause of God—cast it not behind your backs if ye be aware. O people! This is the path of God in the heavens and on earth—place your trust in it, then pass ye thereon.

All this is My counsel unto thee and unto those who have believed in God, the All-Compelling, the Self-Subsisting. Therefore take thou the counsel wherewith We have counseled thee in truth, that thou mayest be of those who soar in the atmosphere of holiness. And the Spirit be upon thee and upon those who hear the holy melodies.

BH04386: O beloved! There hath come before Us a letter…

He is the Mighty One in the Noontide of Lights, who hath indeed risen!

O beloved! There hath come before Us a letter from thee, and We have answered thee with a reply that shall bring gladness to the eyes of those who have turned unto God and then unto the sanctuary of nearness do turn, who hear the melodies of Paradise and gaze upon the countenance of Beauty. These are they who have mounted the cloud of love and speed through the atmosphere of the spirit. These are they for whom the word of immortality hath been fulfilled, and who abide forever in the heaven of holiness. They pay no heed to aught else but hasten to do good deeds and walk the paths of truth. When questioned about anything they close their eyes as though they had not heard, for they dwell in the pavilion of detachment.

Thus do We impart unto thee from the mysteries of the Cause, that thou mayest be of them who drink from the ocean of knowledge. Say: O people! This servant of God calleth you only unto Him and guideth you to the path which hath been raised up in truth, and teacheth you the ways of piety in that which ye know not, and giveth you glad tidings of Him Who shall come after and of Him Whom God shall make manifest, that ye may attain unto every grace. O people! Deal not with him as those dealt with them who were guided by the light of God in the unseen and who drink from the breast of beauty. Say: O people!

Fear ye God in His days, and harm Him not through your imaginings, and take no counsel regarding His Cause. Open your eyes and purify your souls that ye may be sustained by His presence. Say: Thus doth this servant counsel you and inspire you with tidings from the unseen, if ye but knew.

BH04768: The Morn of eternity hath dawned, and the Dayspring…

He is God, the Most Supreme, the All-Glorious!

The Morn of eternity hath dawned, and the Dayspring of guidance hath shone forth. Rejoice then, O people of guidance! Remember God, O companions of piety! Will ye remain seated in your places, O beloved ones, turning not your gaze, and directing not your steps toward the fields of love? We shall be content with this if ye are content. Hearken, then, to that which the Nightingale of joy singeth from the melodies of the Dove of Revelation, that which remindeth you of God, the Almighty, the Glorious, the All-Forgiving.

Know ye that your Lord God endureth and vanisheth not, and He hath never forgotten you nor will He ever forget any one of you. He hath informed you of all that hath befallen you and all that hath been ordained. "We shall surely try you with something of fear and hunger, and loss of wealth and lives and fruits." Read ye this blessed verse that ye may discover the mysteries of God that have been sent down, that ye may not grieve over that which hath befallen you, nor despair of the Spirit of God in that which hath touched you. Put your trust in Him in your inmost hearts, then remember Him with your tongues, and turn to Him with your hearts. Let not trials prevent you from His love, nor afflictions bar you from His nearness, for all this shall pass away before your eyes can turn back to you, and sovereignty remaineth with God, the Almighty, the Glorious, the Compelling.

I end these words with that which the nightingale of Hijaz sang in the mode of Iraq, that ye may increase in love and yearning and longing, and that ye may be patient under that which hath befallen you from the arrows of hypocrisy:

If the arrow of tribulation cometh, lo, here are hearts as its target; And if He bestoweth the pearl of grace, lo, here are hearts as its shell.

BH05177: Firdaws al-Baqa'

O Husayn! He is God! This is the Paradise of eternity—We have opened its gates unto all who are in the heavens and on earth. Hasten thereunto, O ye who are sincere, and turn not back upon your heels. Put your trust in God, then advance toward it if ye walk in God's guidance.

This is a City which God hath manifested through His power. Say: Journey therein if ye gaze upon the countenance of God. Say: O people of earth, aid God, your Lord, with the swords of your hearts, with whatsoever power ye possess in the kingdom. Say: This is one of God's signs which We have made a token of My servitude unto Him, if ye behold with the eye of the spirit. Say: I have no authority save by God's leave, and this is of His leave which hath been sent down in truth, though the people lie dead in the beds of their vain desires.

Say: Enter ye the Most Great House of God and remember Him in spirit as ye fall prostrate upon your faces. Fear ye nothing—open your eyes and follow not those who have taken their vain imaginings for their god and who cleave fast unto them. Bear ye witness to the truth with justice, then gaze upon the countenance of Beauty if ye run in the valley of love.

Say: Seek ye forgiveness for what ye have thought concerning Him Who was among you but as one like yourselves. Though ye traverse the earth, ye shall find none like unto Him—and God is witness to this. This is a proof of truth, if ye but understand.

BH05348: These are verses of the Book sent down…

He is the Mighty, the All-Knowing

These are verses of the Book sent down in truth through the tongue of a wondrous Explainer. Therein is decreed from among the traditions of the ancients, for in it is mentioned that which changes nearness into distant separation, whereat the denizens of Paradise lament, the eyes of the unseen weep, the Cock of the Throne crieth out, and the Dove of the Cause waileth in the holy and glorious Ridvan. Say: In this are signs for those who remember. And in it is wisdom which none knoweth save God, Lord of all worlds.

God shall soon manifest His Cause with truth, exalt His proof, and aid His servants who are numbered among the emigrants. Say: Be patient, O company of the wretched ones, for God shall soon validate His Cause and establish His Word, and speak forth in truth,

> "Verily I am God, there is none other God but Me, the Most Merciful, the Compassionate."

Thus do We teach you the paths of knowledge, and cast upon you the verses of the Spirit, and guide you to the ways of certitude. And thou, O handmaiden of God, give thanks unto thy Lord and place thy trust in all matters, and be not of those who despair. Then know that God is powerful over all things—He doeth whatsoever He willeth and verily He hath power over all things.

Those who disbelieved shall come to know all that they neglected regarding God, the Most High, the Most Great. And the Spirit be upon thee and upon those women who remember God morning and evening.

BH05438: Glorified be He Who, in less than a moment…

He is the Powerful, the Mighty, the Luminous

Glorified be He Who, in less than a moment of the day, caused His servant to journey to a station that was hidden from all the worlds, and in even less time guided him from behind the veils until he reached the luminous highest heaven of nearness. Then from that station He raised him up through a Spirit from the unseen to the pavilion of the Divine Essence, unto which the hearts of the mystics cannot soar, and showed him the creation of all things, and inspired him with mysteries whereof not a single letter could all created things together comprehend. And after that He elevated him to a place whereof no word can speak and whereunto the minds of them that are nigh unto God cannot ascend.

And thereby were constricted the breasts of those who disbelieved in God and dwelt behind a mighty veil of self, and they bit their fingertips in rage. Say: Die in your rage! This is the decree of God and there is no averting it. We have inscribed this judgment on a noble tablet. And thou, O servant, give thanks unto God for what He hath bestowed upon thee and cast upon thee from the mysteries of manifest glory, that thou mayest thank God at all times and turn not unto anyone, even should all who are in the heavens and earth oppose thee. And the Spirit be upon thee and upon whoso is guided by God's guidance and dwelleth in the shadow of a mighty countenance.

BH05439: Glorified be He Who sendeth down the verses…

He is the Mighty

Glorified be He Who sendeth down the verses in truth unto people who comprehend, for verily it is a revelation from God, the Protector, the Self-Subsisting.

Say: The hosts of the Cause have mounted forth with such majesty as hath bewildered the hearts of those who bore the throne of God, the Exalted, the Most High, the Kind. Thereupon did the Bird of Oneness cry out in the heaven of eternity:

> "By God! Never have the eyes of the dwellers of the pavilion of the divine cloud beheld the like of these who have detached themselves unto God and migrated from all directions toward the countenance of God, the Mighty, the Beloved."

Then did the Maiden of the Cause emerge from her palace, and the maidens of paradise cried out in lamentation, if ye but knew. And she said:

> "By God! After these who have left their homes, affliction shall descend due to that which the hands of the oppressors have wrought aforetime and continue to perpetrate."

Say: O concourse of the idolaters! Die in your wrath! Verily God will exalt His Cause through truth and aid His servants who were oppressed in the earth and who placed their trust in their Lord. So await the day when the sky shall come with crimson light, and the Maiden of Infallibility shall appear from the horizon of eternity, and the believers shall then rejoice in the gladness of God.

Thus do We bestow upon the people of the divine cloud the heavenly table, and We cast upon you that which shall make you independent of those who are not guided by the signs of God. And the Spirit be upon you and upon those who, when they hear the verses of God, fall unconscious from their yearning.

BH05540: This is an epistle from a penitent servant…

He is the Most Unapproachable, the Most Holy

This is an epistle from a penitent servant to him who hath attained the lights of guidance on the Day when the Sun shone forth from a holy and luminous horizon, who hath detached himself from his own self and migrated unto God, until he entered the Sacred Spot on a mighty holy shore and heard the call of God from the Tree of Paradise, and drank from the chalices of immortality from a noble Youth. Therefore, know thou thy station and what God hath ordained for thee, in that He hath delivered thee from the prison of desire and honored thee with His presence on the Day whereon the dwellers of the heavens and earth were thunderstruck. Say: O people!

If ye believed in God before, how is it that ye believe not in Him around Whom circle the angels of the highest heaven? Say: Did ye not yearn for Him in the nights and at dawn? Yet when He came unto you with clear signs, ye turned away from His beauty. Therefore, fear ye God and the Manifestations of His justice, then walk ye in the holy path, for it is indeed a path exalted and knowing. Thus do We sprinkle

upon all created things from the waves of the ocean of wisdom, that they may enter a mighty and secure path. Whoso willeth, let him believe in the signs of God, and whoso willeth, let him turn away.

Verily, my Lord is Self-Sufficient, Praiseworthy. And the Spirit be upon thee and upon those who have followed the commandments of God in His days and who dwell in the precincts of the mercy of God.

BH06499: These are the verses of immortality wherein are contained…

He is the Mighty, the All-Wise

These are the verses of immortality wherein are contained the mysteries of God, the Protector, the Mighty, the All-Knowing. Therein is mentioned that which gives glad tidings unto men of the meeting with their Lord on the Day when all who are in the realm of being shall be gathered together. Then will the Herald of the Spirit call out from the Throne of Immortality, and the Dove of Holiness will warble from a near station, and the Cock of the Throne will crow, and the Peacock of Oneness will appear adorned with a wondrous glory. Thereupon all who are in the heavens shall swoon from fear of the Command, and all who are on earth shall be shaken, except such as have detached themselves unto God and were of those who are well-assured in His Cause.

These are they through the light of whose countenances are illumined the dwellers of the holy realm and then the angels brought near. Thus do We remind thee of mysteries that were hidden behind the veils of destiny, that thou mayest be of them that remember, and that the tribulations of the world may not grieve thee and thou mayest be in the Paradise among them that rejoice. Thus do We bestow Our favor upon thee in that We have mentioned thee in truth in a preserved holy Tablet, that thou mayest thank God thy Creator in thy heart and remember Him at all times and say: All praise be to God, the Lord of the worlds.

BH06622: He is God! Glorified then be He Who hath…

He is God! Glorified then be He Who hath sent down the verses in truth, and unto Him do all who are in the heavens and on earth render praise. His is the Command and the Creation. He giveth life and causeth death, and in His hand is the Kingdom of all things. Verily He was established upon the holy carpet on the throne of the Spirit, and there is no God but Him. He bestoweth sovereignty upon whomsoever He willeth among His creation, and He ordereth the affairs of all things in the Book, and He detaileth the verses in truth, and verily He was mighty over the Command in the heights of eternity.

Say: Those who have disbelieved after having believed, and in whose breasts hath appeared rancor against the servant of God—these shall have no portion in this cup, and We shall return them to an abode which was renowned among the ungodly.

Say: We have veiled Our Cause in the heaven of mystery, and We have witnessed no one upon whom We might cast down verses which were sent down from the holy breezes. And when those who walk in the paths of their own selves hear, they place their fingers in their ears lest they hear the melodies of Paradise from the strain of Him Who was concealed behind holy veils.

BH07508: O Karim! We sent thee aforetime a gracious letter…

He is God

O Karim! We sent thee aforetime a gracious letter wherein was ordained every matter in detail from the presence of One mighty and wise. We honored thee therein and made mention of thee in most excellent and clear remembrance. Say: O people! Fear ye God and create not mischief in the land, and be not of the heedless ones. Walk ye upon the earth with the dignity and tranquility that come from God. Say: Thus doth the Youth deliver unto you the word of truth from One mighty and luminous. Grieve not over that which hath befallen you, and put your trust in God. Thus do We make mention of holy matters upon mighty and impregnable tablets. Say: Verily the lamp hath been lit in its niche and verily the fire hath appeared from the Tree, and giveth you glad tidings of the meeting with God—hasten ye in your hearts and be not of the patient ones. Then convey Our greetings unto those women who are with thee, and make mention of them with gracious remembrance.

BH08331: The Letter Kaf in Sad is the Mighty One…

The Letter Kaf in Sad is the Mighty One. Your letter hath come before Us and We have read it in the pavilion of holiness among the Concourse on high, and thereby hath God forgiven all that thy hands have wrought, that thou mayest be numbered among them that are steadfast. And We have answered thee with this holy, transcendent and luminous Tablet, that thou mayest be well-pleased with God, thy Lord, and remember Him with a refined heart. When thou hearest that the breezes of holiness have returned to the paradise of nearness, grieve not, but be patient within thyself, for the ultimate victory belongeth to the patient ones. The Cause of God shall be made manifest in truth, and thereupon shall the hearts of the hypocrites be troubled. Say: O company of the hateful ones! Rejoice not in what hath befallen the Bird, for God shall turn your joy to grief and your pleasure to sorrow. Thus hath it been inscribed upon the preserved tablets of holiness. And the Spirit be upon thee and upon those who have found rest in the seat of a mighty name.

BH08624: My sister Fatimih

My sister Fatimih

He is God

Take up the exalted Pen, O Servant, move it on the snow-white tablet and call to remembrance Thy sister, Fatimih, that the bounty upon her and upon all who dwell on earth may be complete.

O My Fatimih! We have verily sent thee this garment from this Announcer of good news that thou mayest inhale therefrom the fragrances of holiness and be recorded in the Mother Book by the Manifestation of Attributes. Rejoice thou for seeing Paradise in the days of God, soar towards the magnificent abode mentioned in the Tablet, then recognize the blessings that God hath vouchsafed to thee. He hath singled thee out from amongst most handmaids for His favour, and He hath caused thy name to be mentioned with sanctity in the mighty Tablets. Verily, He is the True One. No God is there but Him. He bestoweth dominion on whosoever He desireth, and the decree hath been firmly established in the foundation of

destiny from the Dawning-place of Command. May the light of God shine upon thy face and upon those who are in thy company.

BH10335: And when God sealed Prophethood with His Beloved, He…

And when God sealed Prophethood with His Beloved, He promised His servants that they would meet Him on the Day of Resurrection, as ye read in the Book, insomuch that We have not recorded in the Book any matter greater than this. And when the promise came to pass and the days were fulfilled and the matter was decided and the Spirit sang and the Dove called out and God came in the shadows of light, with angels surrounding Him mounted upon flashes of light…

BH02606: Husayn in Sad

Husayn in Sad

He is the Mighty, the Exalted, the Ever-Living, the Beautiful

The remembrance of God in the Tree of Paradise upon the shore of eternity, upon the branches of the cloud at the right hand of the Spirit in the sacred valley of the Mount of Beauty. O people of Baha, hearken unto Me! He it is Who speaketh the truth and revealeth the verses and sendeth forth the Messengers, for verily He is the King, the Powerful, the Supreme, the Self-Subsisting.

Verily in the creation of the heavens and earth, and in the alternation of light and darkness, and in the budding forth of trees, and in the motion of the Ark of Oneness upon the sea of fire, and in the wafting of the holy breezes from the Paradise of Beauty, and in the sending down of verses from the cloud of the Divine Essence are signs for people who reflect. Say: O people, fear God and associate not partners with Him, and think not evil thoughts, and slander not His chosen ones, and consume not the wealth of others, and commit not oppression and wickedness if ye be of those who are certain of God's decree in the Tree of His Cause.

This is what the Spirit counseleth you in that which God hath caused to flow from the Most Exalted Pen in the hidden and holy Tablets, that all may be assured of His verses in His days and that they may rejoice who have soared on the wings of detachment and who are drawn by the grace of God. And when the verses are recited unto them their hearts tremble and their eyes overflow with crimson drops and they are enkindled by the fire of love. Upon them be the good-pleasure of God and for them are elevated stations in the realms of eternity, and there have been ordained for them, in the presence of the Divine Countenance, couches of white crystal whereon they shall recline.

Thus do We impart unto thee from the melodies of the Divine Essence that perchance it may detach thee from all who are in the heavens and earth and cause thee to turn toward the precincts of God's mercy and assist thee to triumph and provide thee with the fruits of immortality and make thee to be of those who are guided by the lights of Beauty and who drink from the springs of mercy. Thus have We set forth the verses in truth and sent down the Spirit upon thee that thou mayest be stirred in thy soul with longing and be of those who rejoice in the paradise of reunion.

O Letter of Glory! Read what We have chanted unto thee, then preserve it that the spirit of life may be generated within thee and draw thee nigh unto a treasured and hidden stronghold. Act thou according to what thou hast been commanded, then be steadfast and fear no one even if all who are in the heavens and earth should oppose thee. God shall raise thee up in the atmosphere of light and bestow upon thee a kingdom in His Most Exalted Name and send down upon thee from the cloud of mercy that which hath been ordained in a preserved Tablet. And the Spirit be upon thee and upon those who prostrate themselves before the face of God.

BH01447: Subhana Rabbiya'l-A'la

The Spirit, in the firmament of holiness, hath shone forth from the arch of the brow.

O Letter of Eternity! Put on the sandals of detachment, then mount the highest couch of the celestial realm.

Glorified be He Who hath created and fashioned.

This is the land of abiding; no footstep of any one of the saints hath ever fallen upon it.

Glorified be my Lord, the Most High.

Grieve not at the occurrences of this world; then ascend unto the realm of faithfulness.

Glorified be He Who hath created and fashioned.

For thou hast a station with Me within the pavilion of the All-Glorious.

Glorified be my Lord, the Most High.

Therein thou shalt hear the melodies of Paradise above the Lote-Tree of the Extremity.

Glorified be He Who hath created and fashioned.

And therein thou shalt drink the crimson wine from the Beauty of God, the Most Exalted.

Glorified be my Lord, the Most High.

Therein thou shalt find, of the fruits of holiness, that which none can reckon.

Glorified be He Who hath created and fashioned.

Therein thou shalt soar, in every direction, with ruby wings throughout the realms of the spirit.

Glorified be my Lord, the Most High.

Therein thou shalt speak, in every mode, with the melodies of the celestial dove.

Glorified be He Who hath created and fashioned.

Thou shalt be enraptured by the glances of Beauty in the crimson chambers.

Glorified be my Lord, the Most High.

Then wilt thou find within thyself the lights of guidance and be plunged into the ocean of My Most Glorious Name.

Glorified be He Who hath created and fashioned.

Thou shalt be nourished with the fruits of the spirit from the Furthermost Tree.

Glorified be my Lord, the Most High.

Thou shalt hearken unto the Call of God in tones of both openness and concealment.

Glorified be He Who hath created and fashioned.

Say: The maiden of eternity hath descended yet again, that she may kiss this sweetest, pearl-like mouth.

Glorified be my Lord, the Most High.

She hath taken the crimson cup in her right hand.

Glorified be He Who hath created and fashioned.

That she may give to drink whosoever is well-pleased with this good-pleasure in the Most High Paradise.

Glorified be my Lord, the Most High.

She raised her right hand and leaned upon her left foot.

Glorified be He Who hath created and fashioned.

Then she revealed her eyebrow, like unto a sword, and with it she clove asunder the livers and the vitals.

Glorified be my Lord, the Most High.

She moved her shoulders, and the back of the serpent appeared, as the blackness of her hair was disclosed from beneath the white veil.

Glorified be He Who hath created and fashioned.

Then did it swallow all that is in heaven down to that which lieth beneath the dust.

Glorified be my Lord, the Most High.

And it restored the whole of existence unto annihilation.

Glorified be He Who hath created and fashioned.

She unveiled her face once again after the first unveiling.

Glorified be my Lord, the Most High.

And when she unveiled it, the spirits were created, and destiny was turned into fulfillment.

Glorified be He Who hath created and fashioned.

Then, after that, she veiled her face yet once more, lest abiding itself should pass away through this crimson countenance.

Glorified be my Lord, the Most High.

Then she lifted the black veils from her radiant forelock.

Glorified be my Lord, the Most High.

And she said: Am I not the beauty of the Well-Beloved in the full brightness of noontide?

Glorified be He Who hath created and fashioned.

Then did existence cry aloud: Yea, verily! Yea, verily!

Glorified be He Who hath created and fashioned.

The essences of the spirit danced within the temples of abiding, at that which was revealed and that which was concealed.

Glorified be my Lord, the Most High.

The hearts of the sincere were drawn by her luminous, effulgent lights.

Glorified be He Who hath created and fashioned.

The minds of the sanctified were enraptured by what descended and ascended.

Glorified be my Lord, the Most High.

Then the herald cried out in mid-air, at the Center of Origination.

Glorified be He Who hath created and fashioned.

And he said: By the Lord of heaven! One single glance toward her excelleth the kingdom of the life to come and of this first life.

Glorified be my Lord, the Most High.

Then she arose, and the Great Resurrection arose.

Glorified be He Who hath created and fashioned.

She sat down, and the hearts of men of understanding were shaken.

Glorified be my Lord, the Most High.

Then, after that, she brought forth from behind her hair a Tablet of green chrysolite.

Glorified be He Who hath created and fashioned.

She read, from that Tablet, one letter of her most hidden symbols; then the spirits went forth out of the bodies of the names.

Glorified be my Lord, the Most High.

Then she pointed with her middle finger, and all religions, from Adam unto Jesus, were effaced.

Glorified be He Who hath created and fashioned.

She moved it again after the first motion.

Glorified be my Lord, the Most High.

Then was the sun cloven asunder in the heaven of decree.

Glorified be He Who hath created and fashioned.

Then she bared her head and let her curl hang upon the breast of her bosom.

Glorified be my Lord, the Most High.

And a cry rose from her tresses in remembrance of her Lord, the Most Exalted, the Most High.

Glorified be He Who hath created and fashioned.

Then did the sign of the night appear from her dark ringlets, and the sign of the day from her shining forelock.

Glorified be He Who hath created and fashioned.

She called out with the call of holiness in the Paradise of the cloud.

Glorified be my Lord, the Most High.

She said: Ye shall be tried, O companions of piety.

Glorified be He Who hath created and fashioned.

And ye shall be debarred from the Sanctuary of Beauty in the Kaaba of the cloud.

Glorified be my Lord, the Most High.

This is that which the Most Exalted Pen hath inscribed upon the Tablet of Eternity.

Glorified be He Who hath created and fashioned.

And therein lieth a wisdom of mysteries which are neither witnessed nor beheld.

Glorified be my Lord, the Most High.

BH01026: Lawh-i-Mallahu'l-Quds (Tablet of the Holy Mariner—Arabic)

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!

BH01355: Lawh-i-Mallahu’l-Quds (Tablet of the Holy Mariner—Persian)

He is the stranger, the Persian, the Iraqi.

When the denizens of that heavenly firmament, by the leave of the divine Pilot, laid hold upon a Name from among His Names, and embarked in the ancient Ark, they were borne upon the sea of Names, and traversed the stages of limitation, perchance, through the blessed aid of the King of Singleness, they might attain the shores of Unity and drink of the chalice of Detachment. Thus, by heavenly assistance, that everlasting sphere moved and coursed upon the waters of spiritual wisdom, until it reached a station where the Name that is at rest outstripped and overcame the Name that moveth; whereupon the ship of the spirit grew motionless and was withheld from its journeying.

At that hour a firm decree of the Lord descended from the heaven of everlasting holiness, and the Pilot of abiding life was commanded to teach unto the companions of that firmament a letter from the Word Most Hidden, that, aided by invisible succour, they might pass beyond the valley of selfish bewilderment and enter the ever-widening expanse of spiritual oneness; that they might reach the Qaf of the soul’s eternity and be admitted to the presence of the Well-Beloved. And when the companions of the ship attained the Word of the spiritual Friend, straightway they unfolded the wing of meaning and flew in the holy air; and, through the bounty of God and the mercy of the All-Glorious, they passed beyond the steep ascents of self and desire and the nether depths of heedlessness and blindness.

Then did the breezes of Ridvan blow upon their temples from the secret place of the Merciful. And after soaring in the atmosphere of nearness unto God and traversing the stations of the spirit, they alighted in

the haven of safety and assurance, the ultimate homeland of lovers. The dwellers of that realm arose to serve and to bestow. Thereupon the youths of eternity and the holy Cup-bearer proffered the ruby wine, and such intoxication did the wine of divine knowledge and the cup of the everlasting wisdom awaken—such rapture and attraction did it kindle—that they were delivered from themselves and from all created things, and bound their hearts unto the beauty of the Friend. For ages and cycles they abode, in perfect joy and expansion, within that spiritual paradise and that sacred, merciful garden.

Until, at length, the breezes of divine testing and the winds of sovereign seduction blew from the captivity of the everlasting Cause, so that they became occupied with the beauty of the Cup-bearer and heedless of the Countenance of the Eternal; so much so that they deemed the shadow to be the sun, and mistook phantoms for light. And they purposed to ascend the ladders of the Most Great Name, that they might fly in that air and enter that seat and station. But when they rose, the divine assayers, bearing the holy touchstone by the irrevocable command of the Lord, descended upon them; and, finding in them no fragrance of the spiritual Youth, they withheld them all. And then there befell that which had been inscribed in the Preserved Tablet.

Therefore, O ye who dwell upon the carpet of the love of God, and O ye who drink of the wine of the everlasting mercy: barter not the nearness of the Friend for both the worlds; turn not from His presence to the presence of the cup-bearer; cleave not, in place of the wine of His knowledge and wisdom, unto the wine of ignorance and heedlessness. The lip is the seat of the remembrance of the Beloved—defile it not with filthy water. The heart is the home of the mysteries of the Eternal—occupy it not with the regard of perishing things. Seek ye the Water of Life from the Kawthar of the beauty of the All-Glorious, and not from the manifestations of Satan.

This fleeting servant, standing at the utmost station of love, admonisheth the friends of God with the wondrous counsels of oneness and the jewels of the wisdom of the Sovereign, the Ever-Abiding, perchance some soul may show forth the stature of manhood, and emerge from the garment of heedlessness and lust. Let them, then, walk—pure, luminous, and sanctified—in the land of love and severance, of affection and exaltation; that they may, at the least, draw from the lights of the morn of the brow and the dawning of the Day that none can mistake, so much as will unite their outward and inward being.

We have passed beyond the loftiness of detachment, the exaltation of unity, the most great transcendence and the most mighty sanctity; now must they strive with earnest endeavour and firm resolve, that the secrets of the inner life be not contrary to outward deeds, nor outward acts at variance with inward realities. We have spoken of the offering of life in the path of the Well-Beloved; now must they arise to offer justice and fairness unto their own selves.

How is it that ye prefer the garment of greed and selfish hopes to the robe of divine sanctity? How is it that ye exchange the melody of the nightingale of eternity for the dissonant cry of fleetingness, uttered by the people of rebellion and hatred? Wretched is that for which ye have bartered. Truly we are God’s, and unto Him shall we return.

God willing, we cherish the hope that the temples of enduring glory shall appear, adorned with holy raiment and divine qualities—radiant, subtle, pure, and stainless, even as the sun of the Eternal. This is not difficult for God.

Volume 031: Late Baghdad Period (1860–1863) (2 of 5)

BH00296: In Thy name, the Most Sweet, the Most Glorious

Section 1: "In Thy name, the Most Sweet, the Most…"

In Thy name, the Most Sweet, the Most Glorious

Since Thou hast, O my God, established Thyself upon the throne of Thy transcendent unity, and ascended the mercy seat of Thy oneness, it befitteth Thee to blot out from the hearts of all beings whatsoever may keep them back from gaining admittance into the sanctuary of Thy Divine mysteries, and may shut them out from the tabernacle of Thy Divinity, that all hearts may mirror Thy beauty, and may reveal Thee, and speak of Thee, and that all created things may show forth the tokens of Thy most august sovereignty, and shed the splendors of the light of Thy most holy governance, and that all who are in heaven and on earth may laud and magnify Thy unity, and give Thee glory, for having manifested Thy Self unto them through Him Who is the Revealer of Thy oneness.

Divest, then, Thy servants, O my God, of the garments of self and desire, or grant that the eyes of Thy people may be lifted up to such heights that they will discern in their desires naught except the stirring of the gentle winds of Thine eternal glory, and may recognize in their own selves nothing but the revelation of Thine own merciful Self, that the earth and all that is therein may be cleansed of whatever is alien to Thee, or anything that manifesteth aught save Thy Self. All this can be fulfilled throughout Thy dominion by Thy word of command, "Be," and it is! Nay, even swifter than this, and yet the people understand not.

Glorified, immeasurably glorified art Thou, O my Beloved! I swear by Thy glory! I recognize this very moment that Thou hast granted all for which I have supplicated Thee, in this blessed night which, as decreed by Thee, calleth to remembrance Him Who was the Companion of Thy beauty and the Beholder of Thy face, ere I had been mentioned by Thee, or called into being within the court of Thy holiness. I perceive that Thou hast made all things to be the manifestations of Thy behest, and the revelations of Thy handiwork, and the repositories of Thy knowledge, and the treasuries of Thy wisdom. I recognize, moreover, that were any of the revelations of Thy names and Thine attributes to be withheld, though it be the weight of a grain of mustard seed, from whatsoever hath been created by Thy power and begotten by Thy might, the foundations of Thine everlasting handiwork would thereby be made incomplete, and the gems of Thy Divine wisdom would become imperfect.

For the letters of negation, no matter how far they may be removed from the holy fragrances of Thy knowledge, and however forgetful they may become of the wondrous splendors of the dawning light of Thy beauty, which are shed from the heaven of Thy majesty, must needs exist in Thy realm, so that the words which affirm Thee may thereby be exalted.

Thy might beareth me witness, O my Well-Beloved! The entire creation hath been called into being to exalt Thy triumph and to establish Thine ascendancy, and all the bounds that have been set by Thee are but the signs of Thy sovereignty, and proclaim the power of Thy might. How great, how very great, are the revelations of Thy wondrous power in all things! They are such that the lowliest among Thy creatures hath been made by Thee a manifestation of Thy most august attribute, and the most contemptible token of Thy handiwork hath been chosen as a recipient of Thy most mighty name. Poverty, as decreed by Thee, hath been made the means for the revelation of Thy riches, and abasement a path leading to Thy glory, and sinfulness a cause for the exercise of Thy forgiveness. By them Thou hast demonstrated that to Thee belong Thy most excellent titles, and unto Thee pertain the wonders of Thy most exalted attributes.

Since Thou hast purposed, O my God, to cause all created things to enter into the tabernacle of Thy transcendent grace and favor, and to waft over the entire creation the fragrances of the raiment of Thy glorious unity, and to look upon all things with the eyes of Thy bounty and Thy oneness, I beseech Thee, therefore, by Thy love, which Thou hast made to be the mainspring of the revelations of Thine eternal holiness, and the flame that gloweth within the hearts of such of Thy creatures as yearn towards Thee, to create, this very moment, for those of Thy people who are wholly devoted to Thee, and for such of Thy loved ones as love Thee, out of the essence of Thy bounty and Thy generosity, and from the inmost spirit of Thy grace and Thy glory, Thy Paradise of transcendent holiness, and to exalt it above everything except Thee, and to sanctify it from aught else save Thyself.

Create, moreover, within it, O my God, out of the lights shed by Thy throne, handmaidens who will intone the melodies of Thy wondrous and most sweet invention, that they may magnify Thy name with such words as have not been heard by any of Thy creatures, be they the inmates of Thy heaven or the dwellers of Thine earth, nor been comprehended by any of Thy people. Unlock, then, the gates of this Paradise to the faces of Thy loved ones, that haply they may enter them in Thy name, and by the power of Thy sovereignty, that thereby the sovereign bounties vouchsafed by Thee unto Thy chosen ones and the transcendent gifts granted unto Thy trusted ones be perfected, that they may extol Thy virtues with such melodies as none can either intone or describe, and that none of Thy people may conceive the design of appearing in the guise of any of Thy chosen ones, or of emulating the example of Thy loved ones, and that none may fail to discern between Thy friends and Thine enemies, or to distinguish them that are devoted to Thee from such as stubbornly oppose Thee. Potent art Thou to do what Thou willest, and powerful and supreme art Thou over all things.

Exalted, immeasurably exalted art Thou, O my Beloved, above the strivings of any of Thy creatures, however learned, to know Thee; exalted, immensely exalted art Thou above every human attempt, no matter how searching, to describe Thee! For the highest thought of men, however deep their contemplation, can never hope to outsoar the limitations imposed upon Thy creation, nor ascend beyond the state of the contingent world, nor break the bounds irrevocably set for it by Thee. How can, then, a thing that hath been created by Thy will that overruleth the whole of creation, a thing that is itself a part of the contingent world, have the power to soar into the holy atmosphere of Thy knowledge, or reach unto the seat of Thy transcendent power?

High, immeasurably high art Thou above the endeavors of the evanescent creature to soar unto the throne of Thine eternity, or of the poor and wretched to attain the summit of Thine all-sufficing glory! From eternity Thou didst Thyself describe Thine own Self unto Thy Self, and extol, in Thine own Essence, Thine Essence unto Thine Essence. I swear by Thy glory, O my Best-Beloved! Who is there besides Thee that can claim to know Thee, and who save Thyself can make fitting mention of Thee? Thou art He Who, from eternity, abode in His realm, in the glory of His transcendent unity, and the splendors of His holy grandeur. Were any one except Thee to be deemed worthy of mention, in all the kingdoms of Thy creation, from the highest realms of immortality down to the level of this nether world, how could it, then, be demonstrated that Thou art established upon the throne of Thy unity, and how could the wondrous virtues of Thy oneness and Thy singleness be glorified?

I bear witness, this very moment, to what Thou hast testified for Thine own Self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee. Thou hast from everlasting been potent, through the Manifestations of Thy might, to reveal the signs of Thy power, and Thou hast ever made known, through the Daysprings of Thy knowledge, the words of Thy wisdom. No one besides Thee hath ever been found worthy to be mentioned before the Tabernacle of Thy unity, and none except Thyself hath proved himself capable of being praised within the hallowed court of Thy oneness.

Praise be to Thee, O my God, that Thou hast revealed Thy favors and Thy bounties; and glory be to Thee, O my Beloved, that Thou hast manifested the Daystar of Thy loving-kindness and Thy tender mercies. I yield Thee such thanks as can direct the steps of the wayward towards the splendors of the morning light of Thy guidance, and enable those who yearn towards Thee to attain the seat of the revelation of the effulgence of Thy beauty. I yield Thee such thanks as can cause the sick to draw nigh unto the waters of Thy healing, and can help those who are far from Thee to approach the living fountain of Thy presence. I yield Thee such thanks as can divest the bodies of Thy servants of the garments of mortality and abasement, and attire them in the robes of Thine eternity and Thy glory, and lead the poor unto the shores of Thy holiness and all sufficient riches.

I yield Thee such thanks as can enable the Heavenly Dove to warble forth, upon the branches of the Lote-Tree of Immortality, her song: “Verily, Thou art God. No God is there besides Thee. From eternity Thou hast been exalted above the praise of aught else but Thee, and been high above the description of any one except Thyself.” I yield Thee such thanks as can cause the Nightingale of Glory to pour forth its melody in the highest heaven: “’Ali (the Bab), in truth, is Thy servant, Whom Thou hast singled out from among Thy Messengers and Thy chosen Ones, and made Him to be the Manifestation of Thyself in all that pertaineth unto Thee, and that concerneth the revelation of Thine attributes and the evidences of Thy names.”

I yield Thee such thanks as can stir up all things to extol Thee, and to glorify Thine Essence, and can unloose the tongues of all beings to magnify the sovereignty of Thy beauty. I yield Thee such thanks as can fill the heavens and the earth with the signs of Thy transcendent Essence, and assist all created things to enter the Tabernacle of Thy nearness and Thy presence. I yield Thee such thanks as can make every created thing to be a book that shall speak of Thee, and a scroll that shall unfold Thy praise.

I yield Thee such thanks as can establish the Manifestations of Thy sovereignty upon the throne of Thy governance, and set up the Exponents of Thy glory upon the seat of Thy Divinity. I yield Thee such thanks as can make the corrupt tree to bring forth good fruit through the holy breaths of Thy favors, and revive the bodies of all beings with the gentle winds of Thy transcendent grace. I yield Thee such thanks as can cause the signs of Thine exalted singleness to be sent down out of the heaven of Thy holy unity.

I yield Thee such thanks as can teach all things the realities of Thy knowledge and the essence of Thy wisdom, and will not withhold the wretched creatures from the doors of Thy mercy and Thy bountiful favor. I yield Thee such thanks as can enable all who are in heaven and on earth to dispense with all created things, through the treasuries of Thine all-sufficing riches, and can aid all created things to reach unto the summit of Thine almighty favors. I yield Thee such thanks as can assist the hearts of Thine ardent lovers to soar into the atmosphere of nearness to Thee, and of longing for Thee, and kindle the Light of Lights within the land of Iraq.

I yield Thee such thanks as can detach them that are nigh unto Thee from all created things, and draw them to the throne of Thy names and Thine attributes. I yield Thee such thanks as can cause Thee to forgive all sins and trespasses, and to fulfill the needs of the peoples of all religions, and to waft the fragrances of pardon over the entire creation. I yield Thee such thanks as can enable them that recognize Thy unity to scale the heights of Thy love, and cause such as are devoted to Thee to ascend unto the Paradise of Thy presence.

Section 2: "I yield Thee such thanks as can satisfy…"

I yield Thee such thanks as can satisfy the wants of all such as seek Thee, and realize the aims of them that have recognized Thee. I yield Thee such thanks as can blot out from the hearts of men all suggestions of limitations, and inscribe the signs of Thy unity. I yield Thee such thanks as that with which Thou didst from eternity glorify Thine own Self, and didst exalt it above all peers, rivals, and comparisons, O Thou in Whose hands are the heavens of grace and of bounty, and the kingdoms of glory and of majesty!

Lauded be Thy name, O Lord my God, and my Master! Thou bearest witness, and seest, and knowest the things that have befallen Thy loved ones in Thy days, and the continual trials, and the successive tribulations, and the incessant afflictions, which have been sent down upon Thine elect. Such hath been their plight that the earth became too strait for them, and they were encompassed by the evidences of Thy wrath and the signs of Thy fear in every land, and the doors of Thy mercy and Thy loving-kindness were shut against them, and the garden of their hearts was deprived of the overflowing showers of Thy grace and Thy bountiful favors. Wilt Thou withhold, O my God, from such as love Thee the wonders of Thine ascendancy and triumph? Wilt Thou shatter, O my Beloved, the hopes which they who are devoted to Thee have fixed on Thy manifold bounties and gifts? Wilt Thou keep back, O my Master, those that have recognized Thee from the shores of Thy sanctified knowledge, or wilt Thou cease to rain down upon the hearts of such as desire Thee the showers of Thy transcendent grace?

Nay, and to this Thy glory beareth me witness! I testify this very moment that Thy mercy hath surpassed all created things, and Thy loving-kindness encompassed all that are in heaven and all that are on earth. From everlasting the doors of Thy generosity were open to the faces of Thy servants, and the gentle

winds of Thy grace were wafted over the hearts of Thy creatures, and the overflowing rains of Thy bounty were showered upon Thy people and the dwellers of Thy realm.

I know full well Thou hast delayed to manifest Thy triumph in the kingdom of creation by reason of Thy knowledge which embraceth both the mysteries of Thy decree, and the hidden things ordained behind the veils of Thine irrevocable purpose, that thereby those who have entered beneath the shadow of Thy transcendent mercy may be separated from those who have dealt disdainfully with Thee, and turned back from Thy presence at the time when Thou didst manifest Thy most exalted Beauty.

Exalted, immeasurably exalted art Thou, therefore, O my Beloved! Forasmuch as Thou hast divided, in Thy realm, Thy loved ones from Thine enemies, and hast perfected Thy most weighty testimony and Thy most infallible Proof unto all who are in heaven and on earth, have mercy, then, upon those who were brought low in Thy land, by reason of what hath befallen them in Thy path. Exalt them, then, O my God, through the power of Thy might and the potency of Thy will, and raise them up to proclaim Thy Cause through Thine omnipotent sovereignty and purpose.

I swear by Thy glory! My sole purpose in showing forth Thine ascendancy hath been to glorify Thy Cause, and to magnify Thy word. I am persuaded that if Thou wert to delay to send down Thy victory and to demonstrate Thy power, the signs of Thy sovereignty would assuredly perish in Thy land, and the tokens of Thy rule would be blotted out throughout Thy dominion.

My breast is straitened, O my God, and sorrows and vexations have compassed me round, for I hear among Thy servants every praise except Thy wondrous praise, and behold amidst Thy people the evidences of all things save the evidences of what Thou hast prescribed unto them by Thy behest, and destined for them through Thy sovereign will, and ordained unto them by Thine overruling decree. They have strayed so far from Thee that should any of Thy loved ones deliver unto them the wondrous tokens of Thy unity, and the gem-like utterances that attest Thy transcendent oneness, they would thrust their fingers into their ears, and would cavil at him and mock him. All this hast Thou set down through Thine all-encompassing sovereignty, and apprehended through Thine omnipotent supremacy.

Glorified, immeasurably glorified art Thou, O my Master! Look, then, upon the hearts which, in their love for Thee, have been transfixed by the darts of Thine enemies, and the heads which were borne on spears for the sake of the exaltation of Thy Cause and the glorification of Thy name. Have pity, then, upon those hearts which have been consumed by the fire of Thy love, and been touched by such tribulations as are known only unto Thee.

All laud and honor to Thee, O my God! Thou well knowest the things which, for a score of years, have happened in Thy days, and have continued to happen until this hour. No man can reckon, nor can any tongue tell, what hath befallen Thy chosen ones during all this time. They could obtain no shelter, nor find any refuge in which they could abide in safety. Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy perfect tranquility. Vouchsafe unto them the fragrances of Thy might and Thy mercy, and send down upon them, out of Thy marvelous loving-kindness, what will enable them to dispense with all except Thee, and will detach them from aught

save Thyself, that the sovereignty of Thy oneness may be revealed and the supremacy of Thy grace and Thy bounty demonstrated.

Wilt Thou not, O my God, look upon the tears which Thy loved ones have shed? Wilt Thou not pity, O my Beloved, the eyes which have been dimmed by reason of their separation from Thee, and because of the cessation of the signs of Thy victory? Wilt Thou not behold, O my Master, the hearts wherein have beaten the wings of the dove of longing and love for Thee? By Thy glory! Things have come to such a pass that hope hath well nigh been banished from the hearts of Thy chosen ones, and the breaths of despair are ready to seize them, by reason of what hath befallen them in Thy days.

Behold me, then, O my God, how I have fled from myself unto Thee, and have abandoned my own being that I may attain unto the splendors of the light of Thy Being, and have forsaken all that keepeth me back from Thee, and maketh me forgetful of Thee, in order that I may inhale the fragrances of Thy presence and Thy remembrance. Behold how I have stepped upon the dust of the city of Thy forgiveness and Thy bounty, and dwelt within the precincts of Thy transcendent mercy, and have besought Thee, through the sovereignty of Him Who is Thy Remembrance and Who hath appeared in the robe of Thy most pure and most august Beauty, to send down, in the course of this year, upon Thy loved ones what will enable them to dispense with any one except Thee, and will set them free to recognize the evidences of Thy sovereign will and all-conquering purpose, in such wise that they will seek only what Thou didst wish for them through Thy bidding, and will desire naught except what Thou didst desire for them through Thy will.

Sanctify, then, their eyes, O my God, that they may behold the light of Thy Beauty, and purge their ears, that they may listen to the melodies of the Dove of Thy transcendent oneness. Flood, then, their hearts with the wonders of Thy love, and preserve their tongues from mentioning any one save Thee, and guard their faces from turning to aught else except Thyself. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

Protect, moreover, O my Beloved, through Thy love for them and through the love they bear to Thee, this servant, who hath sacrificed his all for Thee, and expended whatsoever Thou hast given him in the path of Thy love and Thy good pleasure, and preserve him from all that Thou abhorrest, and from whatsoever may hinder him from entering into the Tabernacle of Thy holy sovereignty, and from attaining the seat of Thy transcendent oneness. Number him, then, O my God, with such as have allowed nothing whatever to deter them from beholding Thy beauty, or from meditating on the wondrous evidences of Thine everlasting handiwork, that he may have fellowship with none except Thee, and turn to naught save Thyself, and discover in whatever hath been created by Thee in the kingdoms of earth and heaven nothing but Thy wondrous Beauty and the revelation of the splendors of Thy face, and be so immersed beneath the billowing oceans of Thine overruling providence and the surging seas of Thy holy unity, that he will forget every mention except the mention of Thy transcendent oneness, and banish from his soul the traces of all evil suggestions, O Thou in Whose hands are the kingdoms of all names and attributes!

Lauded be Thy name, O Thou Who art the Goal of my desire! I swear by Thy glory! How great is my wish to attain unto a detachment so complete that were there to appear before me those countenances which are hid within the chambers of chastity, and the beauty of which Thou didst veil from the eyes of the entire creation, and whose faces Thou didst sanctify from the sight of all beings, and were they to unveil

themselves in all the glory of the splendors of Thine incomparable beauty, I would refuse to look upon them, and would behold them solely for the purpose of discerning the mysteries of Thy handiwork, which have perplexed the minds of such as have drawn nigh unto Thee, and awed the souls of all them that have recognized Thee. I would, by Thy power and Thy might, soar to such heights that nothing whatsoever would have the power to keep me back from the manifold evidences of Thy transcendent dominion, nor would any earthly scheme shut me out from the manifestations of Thy Divine holiness.

Glorified, immeasurably glorified art Thou, O my God, and my Beloved, and my Master, and my Desire! Shatter not the hopes of this lowly one to attain the shores of Thy glory, and deprive not this wretched creature of the immensities of Thy riches, and cast not away this suppliant from the doors of Thy grace, and Thy bounty, and Thy gifts. Have mercy, then, upon this poor and desolate soul who hath sought no friend but Thee, and no companion except Thee, and no comforter save Thee, and no beloved apart from Thee, nor cherished any desire but Thyself.

Cast, then, upon me, O my God, the glances of Thy mercy, and forgive me my trespasses and the trespasses of them that are dear to Thee, and which come in between us and the revelation of Thy triumph and Thy grace. Cancel Thou, moreover, our sins which have shut off our faces from the splendors of the Daystar of Thy favors. Powerful art Thou to do Thy pleasure. Thou ordainest what Thou willest, and art not asked of what Thou wishest through the power of Thy sovereignty, nor canst Thou be frustrated in whatsoever Thou prescribest through Thine irrevocable decree. No God is there save Thee, the Almighty, the Most Powerful, the Ever-living, the Most Compassionate.

BH05552: This is a Tablet wherein are mentioned verses…

He is the Mighty.

This is a Tablet wherein are mentioned verses of separation from this poor and wretched servant at the time when He departeth from the region of Iraq by reason of that which the hands of the oppressors have wrought.

Say: By God! This is in truth Husayn Who hath appeared among you by the command of God, the Mighty, the Powerful. He dwelt among you for numbered days while ye were heedless of His beauty and were among the negligent ones. Ye have driven Him from the land and knew not His worth, and God is witness unto this. Ye have visited upon Him that which was visited from before, and now do the denizens of the highest Paradise cry out.

Say: O people of hatred! Rejoice not in what ye have done, for God will seize you with a vengeance that is indeed severe in justice. Say: Would ye slay Husayn, yet kiss the earth of the land that is attributed to Him? Alas for you, O company of mischief-makers!

Say: He feareth not you, nor your kings, nor all who are in the heavens and the earth. Say: Whoso hath known God will know none else besides Him, and unto Him do the hearts of them that have recognized Him turn.

Say: We have offered up our spirits for God, the Lord of the worlds, and We beseech Him at every moment to accept from Us this lowly offering, and We thank Him for this and for all that He hath decreed for Us. Verily He is the Bestower, the Ordainer, the Gracious.

BH01058: He is God, the One with power over all…

He is God, the One with power over all things, and all through fear of Him are filled with dread, though they perceive it not. Glorified then be He Who hath sent down the verses in truth, and will continue to send them down as He pleaseth. And verily He is the Truth, there is no God but Him. He bestoweth authority upon whomsoever He willeth through His command, and verily He hath power over all things. He shall grant His servants whatsoever they ask of Him, and shall cast the fear of God into the heart of whomsoever He pleaseth, and shall guide those who have detached themselves unto Him with their wealth and their souls. Thus doth He recompense the doers of good. O servant! Give glad-tidings unto them who have believed in God and His signs that they should not grieve over anything, nor let Satan bar them from God's path, nor think evil thoughts of God lest they be counted among the heedless. Announce unto My servants that they should be content with what We have ordained for them and desire not what We do not desire for them. Thus was the command from Us in the Torah and the Gospel and the Psalms, and thus do We judge from Our presence those who are God-fearing.

Say: Put your trust in God in your return and your abode, and follow not the vain desires of those who disbelieved and turned away after having believed. Thus were We empowered over whatsoever We please, and We cause those in whose hearts is disease to turn away from rancor, that it may be a reminder to the God-fearing.

Say: Verily those who have believed in guidance and remained steadfast in the fear of the Cause, the Spirit shall appear unto them and God shall come to them in canopies of light, and their faces shall shine with the light of their Lord, whereby the heavens and earth shall be illumined. Therefore rejoice, O ye sincere ones!

Thus doth He bestow upon whomsoever He willeth, and cast knowledge and wisdom upon those who have persevered in His path and have placed their trust in Him.

Say: Fear God, then follow what the Spirit casteth unto you, and walk not in the ways of Satan after We have sent down the verses in a Book mighty and wise, wherein no falsehood can enter, wherein the measures of all things have been decreed, and wherein every matter hath been expounded in clear detail, that ye may know the paths of truth and guidance and avoid grave sins and indecency, and be among the guided ones.

Thus do We turn evil away from you as We turned it away from those who came before, and We mention them now in the tablets with most beautiful and gracious mention.

Say: These are among the melodies of the Spirit that give you glad tidings of the meeting with God and speak with pure truth, that it may be a light and mercy from Our presence upon those who have believed and been patient. And thus doth He fully reward the doers of good—those whom nothing can bar and

who fear no one, and when they hear the call from thy Lord's presence, they arise to render aid and tarry not a moment when the angels of the Spirit receive them with light, saying:

> "Enter the garden that hath been raised up in the word of victory, and be not among the fearful."

Say: Verily those who have left their homes, detached themselves unto God, migrated for His sake, and journeyed in His path that they might circle round His Being and visit the invisible beauty of His countenance—these are the companions of truth and guidance. Upon them be prayers from their Lord and forgiveness and a great reward from God.

Were the servants to recognize and perceive the Cause, they would surely act as these have acted, and their spirits would leave their bodies in their longing for the meeting with God. But they remain veiled therefrom, having occupied themselves with their own selves, and are among the heedless.

Say: God is well-pleased with you and hath ordained for you what He desired, and He will mention you in the Book of the Cause upon tablets of mighty splendor, and will honor you with His meeting, and will grant you the blessing of visiting His beauty and the Ka'bah of His Being, and will assist you in the Cause as He pleaseth. Thus doth He deal with the doers of good.

Say: O concourse! Remind the servants of God not to slay those who have believed in God and His signs, and if ye witness one in the Bayan who believed and turned away, then turned back and retreated, then transgressed and disbelieved, remind him with love and according to what God hath prescribed in the Book. And if he remembereth not, leave him to himself and put your trust in God, and be not of them that interfere, for God hath prohibited you from this. No matter can be except after His leave, and thus hath it been detailed in the Book as a detailed exposition of all things, and sent down according to a just and certain measure. Say: God will accomplish His purpose concerning whomsoever He willeth, and will seize those who have disbelieved and associated partners with God after having believed and turned towards Him. Verily there is no God but Him, and He will assuredly punish the wrongdoers.

Glorified art Thou, O my God! Forgive these souls, then forgive me and have mercy upon me, then pardon me for what I have committed before Thee, for this is a station Thou hast reserved for Thyself and made it a testimony of Thy Being and a guidance and a light and a mercy unto all the worlds. Thou knowest, O my God, that I have chosen naught for myself and desired naught save the manifestation of Thy power in Thy dominion and the tokens of Thy sovereignty in Thy lands. And when I witnessed that these souls have turned toward Thy holy court and directed themselves to the realms of Thy mercy, I desired to make mention of them with the most excellent mention from Thee, that it might become a remembrance for others.

Thou knowest how the ocean of rancor and hypocrisy surgeth in the breasts of those who claim faith openly yet disbelieve in secret, who follow their idle fancies and attribute them to Thyself, and who desired for Thy servant what they desired. Therefore forgive them and inform them of their condition and remind them of Thy days, then guide them to the straight path, for they know nothing and possess nothing for themselves. Have mercy upon them through Thy bounty, for Thou art the Almighty over what Thou willest, and Thou art the Most Merciful of the merciful.

Say: Here hath the morn dawned from the dayspring of the divine cloud, and the Spirit of Holiness hath spoken the truth, and the Light hath come in clouds of radiance, and God hath arisen with His Cause, and the Face hath appeared from behind the veils. Hasten ye, and be not of them that tarry. Baha

BH03882: Say: The Bird of Immortality hath winged its flight…

He is the Mighty

Say: The Bird of Immortality hath winged its flight unto the realms on high. Say: The Breeze of Divine Good-Pleasure hath returned unto the City of Nearness before God, the Lord of all worlds. Say: The Nightingale of Holiness hath soared from the branch of Iraq unto a mighty and glorious branch. Say: The Lamp of Oneness hath changed its niche through that which the hands of the oppressors have wrought. O people of the Bayan, be ye not disturbed by this, but place your trust in God, the Lord of all worlds. Say: This Bird feareth no one, nor shall it be perturbed by any soul, even should all who are in the kingdom gather against it, for it hath detached itself wholly unto God and turned with its entire being unto the countenance of God, the Mighty, the Beautiful.

O people of the Bayan, follow Me in all this, for this is better for you than all who are in the heavens and on earth. And thou, remind the servants in the days of the Spirit, and grieve not for what hath befallen Us, but be thou of the thankful. For in this departure are signs and tokens and evidences for the mindful. And therein lies the concealment of the mysteries of wisdom which none hath discovered save he who cometh unto God with a sound heart. God shall soon assist His Cause with truth and raise up His oppressed servants. And the Spirit be upon thee and upon whoso attaineth the presence of the Bird in His days. By God, he is possessed of a mighty triumph.

His honor Aqa Siyyid Mihdi is the agent of this servant and resides in the land of [Ba]. As some debts have accumulated in this land, we have therefore left him behind to settle these and other matters. Whosoever wishes to pay the Huququ'llah should send it to him. Peace.

BH04855: This is a Tablet that tells of the heaven…

He is the All-Knowing, the Forbearing

This is a Tablet that tells of the heaven of immortality, and this is a bounty from God unto all created things. Say: Verily in the Spirit's departure from the body of Iraq are wondrous signs unto all who are in the heavens and on earth. This is a revelation from One wise and informed.

Say: O concourse of the earth, rejoice not at My departure, for this was not from you but from One mighty and powerful. This is what God ordained for Us before the creation of the heavens and earth, and God was witness unto this. When the bounty of heaven is lifted from your midst, punishment will seize you from a nearby quarter, and the angels of wrath will seize you—then shall you find for yourselves neither helper nor supporter. Woe unto you, O concourse of the earth, for having turned away from the Beauty that was witnessed from the holy horizon. Say: Not an atom's weight of your deeds and actions shall be left unrecorded, save that it be inscribed in the book of your own selves—this is what the Finger of the Spirit has traced upon hidden tablets of glory.

And you, O loved ones of God, grieve not at this nor at what has befallen you in these days. Rather, be patient in God and remain steadfast. Soon shall you find the wrongdoers in the lowest depths of the fire. Thus has the matter been decreed in the Mother Book. And glory be upon you and upon those who have turned their faces toward the direction of the Spirit in the East.

BH00379: The day-star of words, dawning above the horizon…

Section 1: "The day-star of words, dawning above the horizon…"

The day-star of words, dawning above the horizon of the utterance of Him Who is the Lord of all names and attributes, hath, at this most blessed of hours, shone forth in all truth with the splendours of the light of God. The spirit of understanding, flowing from the Pen of the All-Glorious, hath, by virtue of His grace, been conferred upon all created things. The mystery of all mysteries, emerging from behind the veils of concealment, hath, in very truth, been revealed to the righteous, as bidden by God, the Almighty, the Unconstrained.

God, the Most Powerful, the Most Exalted, the Most Great, addresseth the holy Beings created through the Primal Word that proceeded from His mouth, and beyond them the Concourse on high, and beyond them those whom He hath sanctified above the comprehension of all who are on earth and in heaven and whom He hath raised up through His hidden and inscrutable Will, saying:

> "Rejoice in your very souls, for the most auspicious time hath come; and the Hour hath struck round which revolve all the other hours foretold in the Tablets of God, the Almighty, the All-Glorious, the Most Merciful; and the hidden Morn hath broken forth, in this treasured Name, from the dayspring of divinity, shedding its radiance upon all that hath been and all that shall be."

Blessed be the Lord of all bounty, the source of this supernal grace!

The promised Day of God is come! He Who is the Manifestation of the Adored One hath been established upon the throne of His name, the All-Loving, and the sun of His bounty hath cast its rays upon the seeing and seen alike. Wherefore renounce ye, O denizens of the realms of limitation, that which ye possess, adorn your temples with His glorious vesture, and behold with untainted vision Him Who is the luminous Beauty of God seated upon the throne of glory in His transcendent, His almighty and all-subduing sovereignty. All praise be to the Best-Beloved, Who hath revealed His hidden beauty with such manifest authority!

All days have attained their consummation in this most august of days, and all hours in this noblest of hours, and the Unseen hath willed to confer every grace upon the inmates of earth and heaven, to establish, before all who are in the kingdoms of revelation and creation, the Manifestation of God and His loftiness, and the sovereignty of God and His grandeur, that His favour might be made complete unto His servants and His bounty fulfilled unto His creation. And yet, when once He appeared, the eyes of all who had awaited Him were dazzled, save for those whom His might had protected and from whose sight He had lifted all worldly veils. Blessed, then, be He Who hath been made manifest through the power of truth in this wondrous, this shining vesture!

And when the appointed hour of His Revelation struck on this promised Day, the veils of destiny were rent asunder and the divine decree was fulfilled with the departure of the Luminary of the heaven of eternity from the city of Baghdad. This came to pass by reason of what the hands of the malicious had wrought against this Light—a Light that hath outshone every other in its sacred and wondrous splendour. Blessed, then, be He Who hath sent down these twin Revelations through His most great, His most mighty sovereignty!

At the advent of this Manifestation the realities of all created things were filled with joy, and all seized the cup of ecstasy with the hands of longing and rapture and drank thereof the choicest wine for love of this Beauty—a Beauty that hath appeared through the power of truth, arrayed with the ornament of God, the Sovereign, the Just, the All-Wise. Blessed, then, be He Who, through this Revelation, hath attracted the hearts of the well-favoured of the Lord!

Say: This is the Day for which the Pen of the Most High hath ordained no peer, and whose like the denizens of the Concourse on high and the realities of the Prophets and Messengers of God have never attained. Blessed, then, be He Who hath made manifest this hallowed and sacred, this mighty and wondrous Day!

This is the Day whereon the pillars of the Throne trembled in their yearning for God to establish Himself thereon, the Day whereon the foundations of the most lofty Seat were stirred into motion. Blessed, then, be God, the Source of this rapture that hath seized the entire creation!

This is the Day whereon the Sun of Beauty dawned above the horizon of the countenance of God, the Most Exalted, the Most Great, and the clouds of bounty rained down, and the trees of Paradise yielded such fruits as God hath apportioned to them that turn unto Him with radiant hearts in this Dispensation. Blessed, then, be God, Who hath ordained this surpassing grace!

This is the Day whereon the spirits departed from their bodies in their eagerness to behold the unveiled countenance of the Ancient Beauty. Blessed, then, be the One Who hath manifested this mighty Day!

This is the Day whereon the Most Great Spirit was embodied in the most comely of forms, and, proceeding from the Realm on high, approached the Scene of transcendent glory with such radiance as to delight the Maid of Heaven, until she paused, suspended in the air before Our presence, with such an adorning as to seize with longing the hearts of the Messengers of God. Blessed, then, be God, Who hath created this noble angel!

Thereupon the inmates of Paradise, and beyond them the inhabitants of the retreats of holiness and the realms of communion, and beyond them they that dwell within the habitations of heaven and they that abide beneath the tabernacle of concealment, stepped forth one and all from their lofty mansions, and, conversing in hushed tones, apprised one another of that which had come to pass upon the earth. It was as though the Ancient King had revealed Himself unto Himself, and then, with undisputed sovereignty, unto His servants and His creatures in the realm of creation. Blessed, then, be God, Who bringeth forth whatsoever He pleaseth through the potency of His all-compelling command!

Then the Most Great Spirit raised a call that resounded through the entire creation, saying:

> "Solaced be your eyes, O ye inhabitants of earth and heaven, O ye manifestations of the divine names and attributes, and O ye who are immersed beneath the oceans of grandeur that lie beyond the worlds of intimation and allusion! This is the Day whereon God Himself, the Most Exalted, the Most High, through His own sacred and glorious Self, beareth round unto every soul, high and low alike, the cup of nearness and reunion."

Blessed, then, be God, Who hath revealed Himself in all His manifold grace on this greatest of all days!

This is the Day whereon the most grievous veil was torn asunder and the Scene of transcendent purity was made manifest; the Day whereon the face of God smiled with the joy of reunion, and the gates of His presence were flung open to the embodiments of His beauty and majesty and to them that had pierced the veils of glory through the power born of God, the Almighty, the All-Knowing, the All-Wise; the Day whereon all things visible and invisible cried out: "Hallowed be the Lord, the most excellent of all creators!"

Whereupon the Most Great Spirit was summoned to silence, and the rapture of God seized the inhabitants of the cities of eternity, the inmates of the crimson chambers, and the dwellers of the kingdom of names. One and all they descended from their habitations until they stood betwixt earth and heaven, with utmost humility and submissiveness, before His Countenance. Blessed, then, be God, Who hath made manifest this resistless, this all-glorious and transcendent Cause!

Then were their voices lifted up in praise and exultation on this glorious Day, a Day whose radiance deriveth not from the sun and its rays but from the effulgent light of the Countenance of God, the King, the Exalted, the All-Bountiful. Blessed, then, be He Who hath caused it to appear through the power of truth and Who hath resurrected therein the souls of all humankind!

And then another herald called out from the Scene of transcendent glory:

> "By God! This is the Day whereon the veils of contention were torn asunder, and the breezes of unity were wafted, and the Lord of creation appeared, invested with manifest sovereignty and riding upon the clouds of grandeur on this, His promised Day."

Blessed, then, be God, Who hath descended in truth from the heaven of sublime holiness!

This is the Day whereon fire and water were joined together as one, and the veils were removed from the face of all mysteries, inasmuch as the Beauty of the Unconstrained came forth arrayed in the raiment of His own Self, the Help in Peril, the Almighty, the Incomparable. All glory be to this Day whose advent hath cheered the eyes of the well-favoured of God!

When that joy born of God had taken hold of all else besides Him, the Most Great Spirit called out once more, proclaiming:

> "O ye dwellers of the kingdoms of earth and heaven! O ye denizens of the realms of revelation and creation! Blessed are your ears, for they have hearkened unto the verses of nearness and reunion. Hear now the tidings of remoteness and separation, for the Luminary of the world

hath purposed to depart from the land of ʿIraq, in accordance with the firm covenant that hath been set forth in the Scriptures of God, the All-Powerful, the All-Knowing, the All-Wise."

Section 2: "At this announcement the dwellers of earth…"

At this announcement the dwellers of earth and heaven were filled with dismay. Such was their weeping and wailing that they fell prostrate upon the dust, consumed with sorrow. How strange that grievous and sore-trying separation! All things visible and invisible were bewildered by this call. Such was their plight that the letter "B" became oblivious of the letter "E", and the lovers forsook the face of their Beloved, the Almighty, the All-Praised. How woeful was that manifest and irrevocable decree!

When matters came to such a pass, the Ancient Beauty bestirred Himself, and all things were inwardly and outwardly set in motion. Then He arose, and through His arising the Most Great Resurrection was ushered in betwixt earth and heaven. Whereupon the Spirit called out once again, before His presence: "O Israfil! By the righteousness of God, thou wert created for this day. Wherefore, sound thy trumpet to proclaim the advent of this Manifestation, that every mouldering bone may be quickened thereby!" As bidden, the angel sounded his trumpet, causing all who dwell in heaven and on earth to swoon away. Then he sounded his trumpet anew; they arose and, fixing their gaze upon this glorious Vision, cried out: "Hallowed be the Lord, the most excellent of all creators!"

The Ancient Beauty stepped forth, while the Kingdom of Revelation preceded Him and the Heaven of divine Inspiration followed in His wake. On His right strode the Realm of Command, and on His left marched the hosts of the well-favoured ones. All glory be to this manifest and wondrous Cause!

And when He reached the courtyard of the House, the concourse of the realm of holiness prostrated themselves at His feet, and the foundations of the House trembled in their separation from God, the All-Powerful, the Almighty, the Most Exalted. The inhabitants of every city cried out, and the hearts of them that circle round God were sorely shaken. How grievous that separation which caused the very pillars of the world to crumble!

Upon hearing the lamentations of the inhabitants of the realm of dust, the Beauty of the All-Beloved lingered a moment, and the Eye of majesty wept sore at their weeping. Indeed, the sighs of His loved ones caused His heart to swell with such grief that none in the heavens or on the earth could bear its weight.

He proceeded until He reached the concealing veil, and there at His feet He beheld a child that had removed itself from its mother's breast. And this infant clung to the hem of His robe so earnestly and besought Him in such piteous tones to stay, that the dust of sorrow shrouded the face of every perceiving soul and the winds of anguish blew upon the entire creation. How heavy the burden of grief that clouded the countenance of the sincere! Were it not for the protection of God, the seven heavens would at that moment have been cleft asunder, and the earth would have swallowed up all that dwell upon it, and every lofty peak would have been reduced to dust.

The Hand of Power then parted the veil of grandeur, whence the Beauty of the All-Glorious emerged with supreme sovereignty. When He Who is the Self of God, the Almighty, the All-Bountiful, purposed to pass through the gate, the Most Great Spirit made its final proclamation:

> "By God! The Well-Beloved of the worlds hath departed from His House by reason of what the hands of the oppressors have wrought."

He then wept within Himself with such a weeping that the dwellers of earth and heaven, and those suspended in the air before Him, and those circling round the Countenance of grandeur, wept with Him. And He spoke unto them, saying:

> "Know ye that in such a departure on the very Day of Our Appearance there are signs and tokens for them that understand. Haply, by reason of Our departure on this most sublime and wondrous Day, the peoples of earth and heaven may emerge from behind the veils of self and passion; draw nigh unto God, the Most Exalted, the All-Glorious; and become detached from whatsoever He hath created or ordained in this world. This is that which God had purposed for them as a bounty from His presence. He, verily, is the All-Bountiful, the Ever-Forgiving, the Most Generous."

Blessed, then, be God, the source of this most manifest, this most exalted bestowal!

The King of Eternity went forth, flanked by the hosts of the seen and the unseen, with His gaze fixed upon the court of the divine decree. Before Him arose the sighs of His lovers, whilst behind Him could be heard the lamentations of them that yearn after Him. When He reached the banks of the river, He parted from His loved ones, and it was as though the very souls of those devoted servants had parted from their bodies. But He exhorted them to patience and fortitude, and summoned them to the fear of God, the All-Powerful, the Almighty, the Unconstrained. And then, crossing the river, He entered the Garden of Ridvan, wherein He ascended the throne of His wondrous sovereignty. Blessed, then, be the All-Bountiful, the Source of this all-encompassing grace!

Once seated on His throne, the Ancient Beauty shed the splendour of His name, the Self-Subsisting, upon all things, so as to fulfil that which had been recorded by the Supreme Pen at the bidding of God, the Most Exalted, the Most High. Then He cast the light of His name, the All-Possessing, upon all things seen and unseen; and of His name, the Most Manifest, upon all that is mentioned and all that is concealed; and of His name, the Most Great, upon the embodiments of eternity and all other peoples; and of His name, the All-Knowing, upon the exponents of the names of God. Well is it with the one who hath turned towards that which He hath revealed through His unfailing grace on this most august Day.

How glorious was His assumption of that seat of majesty, through which the hearts of them that enjoy near access to Him were assured, and the souls of them that have recognized Him drew nigh, and the faces of them that have turned towards Him were illumined, and the spirits of them that have fixed their gaze upon Him were sanctified, and the eyes of the Concourse on high were cheered, and the tongues of all things, visible and invisible, were unloosed in praise of God, the Sovereign Lord, the Mighty, the Gracious! Sweet indeed was that heavenly fragrance through which the musk of hidden meanings was scattered throughout the worlds!

The Ancient Beauty's ascent upon His throne took place at the very moment the people arose to offer the afternoon prayer unto God, the Almighty, the Beauteous. Even in this there are signs for those who are well assured, evidences for them that discern, and allusions for such as have been endued with insight. The Beauty of the All-Merciful tarried in the Garden of Ridvan for twelve days, during which the hosts of the Concourse on high, the well-favoured angels of God, and the souls of His Messengers circled day and night round the Tabernacle of grandeur and the Pavilion of inviolable sanctity, guarding and protecting the people of God from the hosts of the Evil One. Blessed, then, be God, Who manifested this incomparable, this glorious station!

During every moment of those days, the inmates of the chambers of Paradise descended from on high, bearing chalices brimming over with the living waters of revelation and cups overflowing with the choice wine of holiness, which they proffered unto the dwellers of the pavilion of glory and the inmates of the tabernacle of resplendent majesty. Blessed, then, be God for this most exalted, this all-encompassing grace! And when the appointed time of tarrying was fulfilled and the decree of departure was received, the Beauty of the All-Merciful arose and went out from the Ridvan Garden riding upon the finest stallion. Blessed, then, be the All-Glorious, Who appeared in the world of creation with a sovereignty that transcendeth the heavens and the earth!

As He departed, a cry of sorrow ascended from the garden, and its trees, and leaves, and fruits, and walls, and air, and ground, and pavilion, while the dwellers of the deserts and the wilderness, and even the very dunes and the dust of the earth, rejoiced at His approach.

Thus did the Beauty of the All-Glorious establish Himself upon the lofty heights of eternity, inasmuch as His gaze was fixed upon the decree which the Finger of God, the Most Exalted, the Most Glorious, had inscribed upon the blessed and snow-white Tablet. And thus do We relate unto you the account of the day of Our Manifestation and the circumstances of Our banishment by reason of the machinations of such seditious souls as had disbelieved in and joined partners with God, the All-Powerful, the Almighty, the Most Bountiful.

BH01775: He is the Mighty! Glorified be He Who hath…

He is the Mighty! Glorified be He Who hath sent down the verses in a holy, all-knowing tongue, and Who ruleth over all created things as He pleaseth by His command. There is none other God but Him, the Mighty, the Wise. His is the bounty and grace; He loveth for whomsoever He willeth whatsoever He willeth, and verily He is powerful over all things. Verily He ruleth His creation as He pleaseth, and He is the Mighty, the Beautiful. His is the creation and the command, and unto Him return the deeds of all created things.

Say: In the revelation of verses are clear proofs for those who are illumined by the lights of the Spirit. Say: He it is Who hath sent the Messengers from a beginning that hath no beginning—and this was ordained in the preserved tablets of might—and He will continue to send them unto an end that hath no end. There is none other God but Him, the Bestower, the All-Knowing. And He sent down with them decisive proofs and clear evidences, that they might command the people in the days of God with that which would guide them to the paths of holy radiance.

And when their Messengers came unto them with clear proofs, among the people were those who turned away and denied the signs of God, the Supreme, the Mighty, the All-Informed. And among them were those who remembered the remembrance of God and were of those who hastened along the paths of guidance—until the Cause reached a station whereat the minds of the wise were confounded and the feet of the mystics did slip.

And ʿAli came with the truth, and with Him were clear signs, a single letter of which would suffice all who are in the heavens and the earth. He said: "O people! I am in truth the son of Muhammad, and I have come unto you from the Saba of holiness, from the direction of immortality, with a momentous announcement that was truly mighty." And He said: "O people! This is the proof of God, and this is the countenance that shall endure in truth through the eternity of God, the King, the Mighty, the Generous." And: "O people! Soon shall the earth and all that is thereon perish, and ye shall return to the court of manifest might and shall be questioned concerning what ye did to God's Messengers, and shall be requited for what ye have earned or will earn."

He said:

> "O people! By God! Ye were created for naught else but the recognition of God's Self, the Supreme, the Mighty, and this is the purpose of your creation, were ye of those who know. And this is what God desired for His servants, and by this did He take from them their covenant in the immortal dust, were ye of those who are aware. For by God! If ye attain not unto this, nothing in all existence shall profit you, and this is a mighty truth with God."

And this was inscribed in all the tablets in the time of every Prophet, and thus doth the Pen of the Command testify, and God was witness unto this.

And ye recognized not the worth of those days, and ye knew not God, your Creator, in His days, and were an evil, most lost people. And ye were not content with your heedlessness of His beauty, but grew proud against Him, and were not satisfied even with that, until ye gathered against Him with the talons of hatred and suspended Him in the air and fired upon His body the bullets of mighty unbelief. And for this were ye cursed in this world and the next, and became companions of the fire. Nay! The curse of God be upon those who wronged Him without clear proof or illumined Book!

Until the Cause reached these days wherein these servants expelled Us from that land which had become the refuge of the oppressors. And some among them rejoiced at this and were of those who were glad. Say: O people of the earth! Rejoice not at this, for soon shall come upon you the punishment of a barren day, and the effects of wrath shall seize you from every direction, and this shall be grievous for the unbelievers. And ye shall hear the melodies of the Dove when She soareth above you from the presence of God, the Mighty, the Beautiful. Then shall nothing profit you, and naught shall accompany you save God, the Mighty, the Generous. And the Spirit be upon you and upon the sincere servants.

BH01864: O Letter Ra! Hearken unto the Call of God…

He is the Mighty, the Exalted!

O Letter Ra! Hearken unto the Call of God from the holy paradise, the Spot which God hath sanctified from the understanding of them that are nigh unto Him and hath made it the resting-place of His Most Exalted Foot on the Day wherein none was mentioned save God, the Lord of all worlds.

Know thou that the Spirit will depart from the region of Iraq, and this hath been decreed by One Who is mighty and powerful. I have repeated the story in the soul of Husayn regarding how the claws of the oppressors seized him, and he left the Abode of Peace due to what the hands of the Muslims had wrought—they who claim Islam with their tongues while their deeds belie them at all times. When thou hearest this, grieve not but place thy trust in God, the Mighty, the Wise. Be not dismayed by the terror of that Day, neither be thou frightened by this fear which hath caused the eyes of the dwellers of the heavens and earth to weep, for in this is a matter which none of the mystics hath comprehended, and there shall appear in truth from God One Who is mighty, transcendent and glorious. After My departure, fear ye nothing and be not of them that are perturbed. Remind thou God's servants each day with wisdom and be not of the patient ones, for they who have recognized their Lord close their eyes to all else, even should all creation turn them away.

Say: The Bird hath ascended from paradise and seeketh another paradise, if ye be of them that know. He feareth no one and will never fear any soul through the power of God, the Mighty, the Beautiful. Beware lest thou forget God's favor upon thee; then walk in My footsteps and be not of the fearful ones. Counsel God's loved ones as much as thou art able and be of them that remember, for We have made thee a remembrance for Our sincere servants that thou mayest remind them by Our command, and We are ever mindful. And the Spirit be upon thee and upon them that follow thy word by the command of One Who is wise and knowing. 152

He is God!

Praise be to God Who hath made His loved ones the dawning-places of His decree, and this servant, at this time when all tribulations are raining from the clouds of destiny, hath been and will remain thankful to Him with every tongue and utterance, for whatever is attributed to the Beloved is surely sought after by the lover with all his heart. In any case, this servant in these days hath intended to journey to another land, and the details of this will become known. The loved ones of God must walk in the footsteps of this servant and henceforth be more firm and steadfast in the Cause, that through divine grace they may soar with these servants in the eternal realms.

We have left his honor Aqa Siyyid Mihdi in this land for certain matters and We shall send correspondence to him.

He is God!

We send greetings, mention and glory to all the loved ones. Blessed are they who in the divine days have attained the honor of nearness and meeting. Happy are they in having won a blessing wherein God hath ordained no portion for any besides them. If anyone wishes to send the Huququ'llah, let them send it to Aqa Siyyid Mihdi, as some debts were outstanding and have been transferred to him. The rest is as it was.

Know then, O concourse of the beloved! When the Sun setteth, the birds of night will surely fly in the darkness. At such time, turn not your attention to them and be not of those who incline towards them. Purify your faces for God, the Lord of all worlds. Thus have We informed you through Our grace, as a gift from Us to all worlds.

BH01911: Huwa Munfikhu'r-Ruh (Lawh-i-Nuqtih?)

In the Name of Him Who breatheth the spirit into the bodies of words with a Holy, wondrous Breath

Praise be to God, for the fountains of the hidden, living water, which were concealed behind the veils of the divine covering, have, through the confirmations of the exalted Holy Spirit, begun to flow and circulate from the realities of the words. Yea, that well-known fountain of life, for which certain servants have hastened in quest, bestoweth an outward, elemental life; but this Fountain of Life, which, in the darknesses of the heavenly words, floweth hidden and concealed, conferreth an everlasting life and a sanctified spirit. The origin and well-spring of that fountain are the darknesses of the earth; and the origin and cause of this fountain is the curling tresses of the Well-Beloved—like unto a maiden of meanings—which, from all eternity, lay hidden behind the pavilion of the all-sufficient, immaculate sanctity.

At such a time as she besought leave from the sacred court of the Eternal King to pass from the chambers of spiritual solitude into the assemblage of divine mercy, and to shed one ray from among the concealed effulgences upon the realms of the hallowed Oneness, lo, a herald, from the source of supreme Divinity and the treasury of most great Lordship, cried aloud that no creation was yet visible which could serve as the locus of such an effulgence and irradiation. Thereupon command was given for a new creation and a wondrous handiwork. All the denizens of the Concourse on high and the inhabitants of the tabernacles of immortality were bewildered as to of what element this strange creation should be fashioned and from what reality it should come to be.

In that instant the zephyr of holiness blew from the Saba of the spiritual Paradise, bearing with it a subtle, fragrant dust from the tresses of that celestial maiden. And in that hour a few drops of luminous wine from the Kawthar of the Beauty of the All-Merciful fell upon that dust. Then did the hand of the all-sufficing Power, issuing from the hidden treasure of the sovereign mercy, appear and knead that spiritual dust with the sweet, shining water. Thereafter a breath from the eternal Breath was breathed into it; whereupon they arose as a creation such that, were but one of them to cast the merest glance upon the peoples of the heavens and the earth, all would be annihilated, overturned, and made to return unto the ancient nothingness.

After this, an irrevocable decree descended from the heaven of the divine Command, bidding the people of the pavilion of majesty, the dwellers in the veils of power, the concourse of the cherubim and the realities of the sinless, to adorn the Paradise of eternity with the lights of Beauty, and to carpet it with the silken and brocaded fabrics of holiness. Then leave was granted to go forth from the heaven of manifestation, and that spiritual maiden emerged from behind the pavilion of grandeur and bestowed true spirit upon the dwellers of the heavens and the earth.

When she had mounted the couch of silk and arisen thereon, she moved; and from that movement a few dark points from her locks—tokens of that luminous darkness—fell upon the brocaded earth. From those few scattered points these wondrous words were embellished, and the river of love was hidden in the darknesses, in the springs, of these words. Wherefore, O ye winging your flight in the air of holiness, by turning your gaze unto this fleeting world, shut not yourselves out from this everlasting fountain, that haply ye may be granted leave to enter the pavilions of reunion with the Beauty of the Lord of Glory.

Thus do We recount unto you the mysteries, in that Water which, under the name of the Water of Life, hath been mentioned in all the Tablets, concerning that which hath been veiled from your minds and hearts, that perchance ye may, in this wellspring, after severing yourselves from all who are in the heavens and on the earth, attain unto that Water, and return unto the wondrous effusions of His grace and bounty.

BH02034: O Rida! God hath recorded thy slumber within thee…

He is the Most Exalted, the Most High

O Rida! God hath recorded thy slumber within thee before thou wast created in thy mother's womb, and hath interpreted it for the Concourse on High before the spirit was breathed into the bodies of those brought nigh. Yet it behooveth not to reveal this unto the righteous, much less unto these transgressors who claim to love, but from whom naught appeareth save that which giveth rise to tyranny and hatred, without any proof from God or command from His presence.

By the Lord of the realm of ʿAma! I have grieved over a matter which the Pen cannot describe, nor ink enumerate, nor can spirits bear. I have withdrawn myself from these corrupt ones. Thou seest how conflict hath arisen among them after God forbade them this, to such extent that some denounce others as infidels and backbite their loved ones behind their backs, such that the fragrance of love hath been lifted from their midst and hatred hath settled in their breasts, as though they had turned away from God their Creator and followed what their souls desired and their passions craved.

Say: Fie upon you, and upon your deeds, and upon what ye possess and what ye deserve! Verily, I love them not, nor do I wish to sit with them or meet with them, unless they repent and return unto God their Lord. By Him Who holdeth my soul in His hand! I desire naught but to flee from them and dwell in a land devoid of their faces, even as I fled before. But since God decreed for me what He decreed, I returned to them and witnessed from them what none of His enemies—much less His loved ones—had ever witnessed. Therefore I remain in the house and show patience in my affair, trusting in God my Lord, until I return unto Him and soar unto the heaven of His holiness.

They shall soon fall into disagreement and scatter from this land after my concealment or wrongful departure, and they shall be tested as they were tested before. But ye shall not be dismayed by the terror of that day. Be as immovable mountains, and trust in God your Lord. Turn to Him with the essence of your hearts, that He may bring about for you a matter whereby ye shall be saved and draw nigh unto Him, that ye may be of those whose hearts are at rest through God's light, and who are guided by His signs.

With utmost joy and assurance, soar in the heaven of love. God willing, enter the city of submission, be sustained by the wine of contentment, and drink from the Salsabil of oneness, that thou mayest witness the vastness of divine mercy and become aware of the lights of the Beauty of the All-Glorious, until thou art intoxicated with the wine of reunion and steppest into the wilderness of nearness and meeting, closing thine eyes to all contingent things and opening them to the countenance of the Friend, severing thyself from all else and binding thyself to Him.

After ascending beyond the stations of annihilation and reaching the dawning-places of eternity, thou shalt become the cupbearer on the carpet of sanctification and drink the chalice of divine unity. After reaching this homeland, thou shalt present the pure water of inner meanings in the cup of the heart in remembrance of the peerless Divine Beauty, and it shall be taken from the hand of grace and accepted. How lofty is this station if thou attainest unto it! Thou shalt bestow a portion of the Holy Spirit upon the loved ones and the righteous ones.

BH02051: Glorified be He Who hath sent down the verses…

He is the All-Possessing, the Most High, the Mighty, the Beloved

Glorified be He Who hath sent down the verses in truth unto people who believe. He it is Who hath sent down the Book and sent forth the Messengers. Fear ye God and be guided by His Messengers.

Among them was Adam, whom God forgave after he transgressed what was forbidden him, and made him a Prophet and sent him with truth to give glad tidings to those who were certain of the presence of God.

And after him He sent Noah with guidance, who said:

> “O people! Fear ye God and follow His Messengers if ye have believed in God. Then remember God and be ye among those who remember God.”

When they turned away from him, God drowned them in the depths of fire in the waves of heedlessness in the valley of sulfur, and therein they perished.

And among them was Moses, whom God assisted with the rod of His Command and honored with nine verses from the Bayan. He said:

> “O people! These are the signs of God which ye behold. Fear ye God and be guided by His guidance.”

None believed in him save those whom God made as lights upon the earth, who were illumined by the light of divine attraction. When they denied and turned away and came not unto the Manifestation of the Spirit, God afflicted them in the wilderness of rejection and made them among those who turned away from the good-pleasure of God and were? from the canopy of Beauty.

And among them was Jesus, whom God assisted with the Holy Spirit and sent with truth. He said:

> “Fear ye God, O people of the earth, and be not of those who are not guided by the light of God.”

Thus did God send Messengers aforetime and will send them hereafter, but they believed not in them nor will they believe save those who walk in the good-pleasure of God.

Thus do We recount unto thee from the stories of the Command that thou mayest be informed of those who denied and recognize the matter of those who showed pride before God and turned away from Him, and that thou mayest not be heedless of the Command but be among those who circle round Beauty, turning not to aught of the world, and when touched by hardship give thanks to God and place their trust in Him. And when they hear the verses of God they fall down in prostration and are struck unconscious by the melodies of Paradise.

Say: O people! This is a servant of God who draweth you nigh unto God and calleth you to a station unto which all spirits ascend. He commandeth you naught save to return unto God and the Manifestations of His Cause. Thus do We cast upon thee from the word of piety that perchance ye may be nourished by the fruits of the spirit.

Then command the people to justice and piety and forbid them from transgression and indecency. Fear thou no one and trust in God, and be not of those who turned away from the Face.

Say: These days shall pass away and depart from you, and God will not accept from you what ye imagined regarding His loved ones, and all this hath been written in a Tablet whereof ye are heedless, save those who turned in repentance—these are the companions of guidance for whom the angels seek forgiveness. These are they whom the rejection of the rejecter deterreth not, nor the denial of the denier, and they turn toward the canopy of nearness and detachment.

And the Spirit be upon thee and upon the sincere servants.

BH02319: He is the Mighty! O Letter M! Hear My…

He is the Mighty! O Letter M! Hear My call and be not of the heedless ones. Say: The Bird of Immortality hath taken flight in truth, and thereby have the hearts of them that are near been consumed. Say: The Nightingale of the Spirit hath flown from the branch of Iraq and seeketh another branch, as decreed by the mysteries of destiny in the preserved tablets of holiness. Say: O peoples of the earth! By God the Truth, this is indeed a Dove that calleth out at all times and feareth none save God, the Lord of the worlds. It turneth not toward any soul nor regardeth any that are in the heavens or on earth, for whoso turneth toward God will never turn to aught else—such is the way of the sincere ones.

Alas for you, O people of the earth, that ye have been heedless of these days and were among the negligent ones. Ye have not heard the melodies of the Spirit—and this indeed is a grievous heedlessness. Say: They who were not present in that land were in manifest loss. Know then that God hath ordained this migration for a wisdom none knoweth save God, the Mighty, the Wise. O people of the Bayan, grieve not over this, but put your trust in God—in Him let them that profess His unity place their trust. Then make mention from Us to those servants who have been patient in God and were among the patient

ones. And the Spirit be upon you, O loved ones of God, and upon those who were steadfast in the Cause. 152

Furthermore, We make mention of the divine friends. The promised Bird that was sent in the tablets of Muhammad-ʿAli hath now taken flight and sought the heights of nearness. While time remained, none perceived it and all were heedless. We are God's and to Him do we return. Now I counsel all that, God willing, they may hereafter move in perfect unity and remain steadfast in the Cause, discerning with insight between truth and falsehood, for truth is as manifest from falsehood as the radiant morn from the dark night. Let them not cling to their own suppositions. Though truth be bitter, yet God willing, I hope it will prove sweeter than honey to their taste. This is of God's grace unto whomsoever He willeth. These very tribulations suffice as a reminder to all. God is the Guide, and verily He guideth the way.

Furthermore, regarding the aforementioned matter, no word hath reached Us from you. In any case, if Aqa Murtada-Quli and the heirs of the deceased are acting according to the will and sending any funds, let them send them to Aqa Siyyid Mihdi-i-Yazdi in Baghdad. As debts have also accumulated in this land, we have therefore left the Siyyid and appointed him trustee over affairs and payment of debts. Were it not for this, it would never have been revealed, just as it was not revealed until now.

BH02467: Lawh-i-Firayjat

He is the Almighty, the Self-Subsisting.

Glorified art Thou, O Lord my God! I call upon Thee at this time when the accents of the dove of separation are raised from the land of Iraq, and the warbling of the Nightingale of fervent longing is heard from the horizon of the world—at such a time do I call upon Thee, proclaiming:

> "Thou in truth art God, the King, the Mighty, the Beauteous. From everlasting, O my God, Thou hast been exalted in the supremacy of Thy might, Thy power, and Thy glory, and unto all eternity Thou wilt remain transcendent in the sublimity of Thy grandeur, Thy majesty, and Thy splendour. Every Prophet is filled with consternation when confronted by the manifold evidences of Thy wrath, and every Chosen One standeth dismayed before the revelations of Thy might. No God is there but Thee, the Almighty, the All-Powerful, the All-Compelling."

I yield Thee thanks, O my God, in these days when the oppressors amongst Thy people and the rebellious amongst Thy creatures have arrayed themselves against us, and are rejoicing at the adversities which, through the mysterious workings of Thy decree, Thou hast caused to descend upon us as gems from the treasury of Thy providence. Such hath ever been Thy custom with Thy loved ones and Thy practice with Thy chosen servants. I swear by Thy might, O my Beloved, that though others may flee from tribulations suffered in Thy path, I am he who, in his love for Thee, yearneth after every woe and trial. I ask Thee, then, by Thy Name through which the seas of names have surged before the evidences of Thy transcendent oneness, and through which Thou hast been exalted above all creation in the hallowed sovereignty of thy Lordship, to send down whatever afflictions Thou hast destined for Thy loved ones upon this Thy servant, lest there should befall them that which would still the quickness of their love for Thee, or dampen the fervency of their devotion.

I am he, O my God, who would ransom with his life and soul whatsoever proceedeth from Thee or befalleth at Thy bidding. To all this shall I be true, through Thy power and Thy might. No God is there but Thee, the Generous, the Subtile, the All-Knowing, the All-Wise.

I ask Thee then, O my God, by the lights of Thy divine unity, and the hidden mysteries of Thine ancient and everlasting Being, to preserve Thy loved ones after I am gone, lest their feet should slip upon Thy path. Gather them then together upon the shore of Thy munificence and bounty, and sever them from all but Thee so that they may stand in fear of no one, nor be overawed by any soul. Open then their eyes, O my God, through the wondrous evidences of Thy might and the sovereign potency of Thy dominion, in order that they may see all things held within Thy grasp, and all matters contained within the palm of Thine omnipotence. I swear by Thy beauty, O Thou my hope, that shouldst Thou cause them to ascend to this most sublime and all-highest station, they would tell of Thee continually, and would so completely return unto Thee that naught could cause them any perturbation, though all who are in heaven and on earth should rise up unitedly against them.

I ask Thee then, O my God, by Thy light which hath illuminated all beings, and by Thy glory which hath irradiated the whole of creation, to remember Thy servant who hath been designated “Jim” in the realms of Thine eternity and the canopy of Thy grandeur. Cause him then, O my God, to hearken unto the holy melodies of Thy tender mercy, that they may draw him away from himself and from whatsoever is not of Thee, and attract him unto the dawning splendours of Thy love and adoration. Potent art Thou to accomplish this through Thy transcendent might.

BH02427: Muhammad ʿAli! He is the Mighty, the Beloved!

Muhammad ʿAli! He is the Mighty, the Beloved!

Then did the Dove of Separation sing forth from the City of Eternity, and the Holy Spirit cried out between earth and heaven: “Embark, O people of God, for this is what hath been ordained for you in the preserved Tablets of holiness.” Then did the Maiden of Parting raise her head from the chambers of eternity and cry out: “Cast ashes upon your faces, O peoples of the earth, for the Bird of Divine Identity hath willed to soar away from your midst and return to the hallowed and mighty Paradise. And thereby is joy lifted from among you, and if ye rejoice in aught, by God, ye are then in a mighty veil, for were the people of earth to become aware in less than a moment, they would consume the dust from this grief which is mighty in God’s sight.”

Say: The Bird dwelt among you for successive years while ye perceived Him not and were among the heedless, until He flew from the branches and journeyed from the Sinai of the Spirit to the Sheba of Holiness, and thereby were the hearts of the knowing consumed. Say: O peoples of the earth! Since ye were heedless of this, arise then with your spirits and hearken to what He counseleth you at the time of parting. Lie not upon your couches in slumber, differ not in God’s Cause, fear no one, turn not to the faces of the satans. Rather, be at peace through God’s mercy and grace, and place your trust in Him, for this sufficeth you above all the worlds.

Beware lest ye be disturbed by anything or saddened by any matter, even should the talons of the hateful ones seize you, for God will aid you in all circumstances and will not neglect you for less than a moment, and will raise you up in truth if ye take counsel from what We have counseled you in this Tablet. This is what He hath truly promised His sincere servants. Then gather ye upon the truth and follow not those who have become heedless of God's remembrance, the Protector, the Mighty, the Powerful. Beware lest ye forget one another or do what ye have been forbidden in the mighty, resplendent Tablets. Then give thanks to God, your Creator, morning and evening, for thus have We commanded you in truth, and all in the Concourse on high bear witness to you, as do the near-stationed angels.

Say: Those who have grasped the cord of God, the Protector, the Wise, will never become heedless of Him, will never turn to anyone else, and will grasp naught but God's cord. This is what We remind you of in this Tablet, that ye may not be disturbed by anything or be touched by the harm of these deluded ones. And the Spirit be upon you and upon those who followed God's decree in this time, and before this time, and after this time.

BH02764: At this hour, when the divine Dispensation hath been…

He is the All-Glorious.

At this hour, when the divine Dispensation hath been renewed and made fresh, and Husayn of Eternity hath arisen from the land of Ba, and with a small company, both young and old, hath set forth—this is of that wont which aforetime was decreed for the near ones of God.

The people of the world have grievously erred, for they fondly imagine that they can exterminate the Cause of God, that they would be able to extinguish His effulgent light and put out His heavenly lamps. Vain indeed are their imaginings. I swear by the righteousness of God that the more they endeavour to quench His Light, the brighter will it shine, and the more they strive to smother its flame, the fiercer will it burn. God's invincible Will far transcendeth their devices, and His Purpose is supreme above all human desires, inasmuch as all that is in the heavens and all that is on the earth have been called into being through a single holy breeze—the Word of His command—wafted from His presence, and all shall be brought to naught through but one letter of His. From time immemorial He hath been established upon the seat of His sovereignty, and through eternity will He continue to occupy the inaccessible heights of His glory. Every created thing is impotent before the evidences of His invincible might, and all beings fade into utter nothingness when confronted with the revelation of His awesome majesty.

The eyes of His loved ones have always wept sore, while His enemies have rejoiced and made merry by reason of their heedlessness. However, that weeping was followed by a myriad blessings and this jubilation by grievous retribution. Erelong the fruits of these two shall appear from the tree of His irrevocable Decree. Therefore how justifiably proud must be the eye which is worthy of shedding tears, and how great the felicity of the neck that is fit to be ensnared in the noose of the Friend.

God willing, we shall remain steadfast and resolute in the covenant which we pledged in that primordial and everlasting realm, even though we be rejected by men and driven from the land—as indeed we have

been. Soon shall the world and all that dwell therein pass away, and the people of God shall enter the abiding pavilions. We are of God, and to Him shall we return.

And we hope that His honoured person may drink of this subtle spring, and thus reckon all these seeming existences, which are in truth but emptiness, as vanished; and behold the Sovereign of Oneness as present, witnessed, manifest, and resplendent. Wherefore, God willing, be ye joyous, and repose upon the throne of glory.

And furthermore: we have dispatched Nasir to render service, and have bidden him not to neglect attendance upon you.

BH02682: O Lord of the Letter Kaf! He…

O Lord of the Letter Kaf! He is the Mighty. These are the verses of the Spirit sent down in truth that perchance the people may become aware within themselves and then be guided by His verses in the days of the Spirit.

Say: O people! The Hour hath come in truth, the Dove hath warbled, the Cock of the Throne hath crowed, and God hath come with the Manifestation of His Self in the shadows of clouds, while the believers rejoice in the gladness of nearness. Yet ye have not become aware of any of this, and have taken lords for yourselves besides God, and have turned away from the Beauty of the Mighty, the Beloved. Therefore hearken unto My words and turn toward the Sanctuary of Beauty; then deny not, through God's favor, His Most Great Remembrance. This is better for you than all that ye witness and know in the kingdom.

The world and all that is therein shall perish, and ye shall return to the seat of a mighty, self-subsisting Sovereign, and shall be questioned concerning what ye acquired in your vain days, and shall be recompensed for what ye have earned or will earn. Nothing shall profit you, no soul shall show you mercy, none shall deliver you, and all shall tremble at the might of the Cause. Have mercy upon yourselves and make up for what ye have neglected in regard to God; then ponder His Cause. And thou thyself bear witness that there is no God but Him, the King, the Powerful, the Self-Subsisting.

And if thou hearest of My departure from that land, be not grieved or troubled, for therein lie mysteries that none can comprehend save those who perceive with the eye of God in His Cause. Then know that We have spent all that We had and all that was due Us in the ways of God, the Mighty, the Praised. I fear no one, and We shall fulfill what We covenanted in the realm of pre-existence, did ye but know. And thou, strive with thy soul to be as We were, that the whisperings of Satan may not cause thee to slip from thy Lord's Cause, and that thou mayest return with the lights of might to the fields of unity.

We thank God for what hath befallen Us before and what shall befall Us hereafter. We are all His servants and unto Him do we all return. And the Spirit be upon thee and upon God's sincere servants. 152

Say: Glory be to Thee, O my God! I beseech Thee by Thy Name through which Thou didst warble upon the branches of the Tree of Thy Lordship, to send down upon me of every good its completion, of every grace its perfection, and of every remembrance its greatest. Then, O my God, set right my affairs in this world and the next. Verily Thou art powerful over all things.

BH02697: He is the Mighty! We have read thy letter…

He is the Mighty! We have read thy letter and understood what was therein. Know thou that We desire for the servants naught save that which is better for them than whatsoever the sun shineth upon. We have made clear unto them that which draweth them nigh unto God and detacheth them from all else. Moreover, no one hath need of aught else.

Beware lest ye divide the religion of God and His Word, and be ye steadfast in all that ye have been commanded through the gems of knowledge and wisdom. Then detach yourselves from all else and turn with your entire being unto His Beauty. By God! We have loved you before and We love you now, and We counsel you to fear God Who created you and sustained you with the good things of His provision and caused you to know the Manifestation of His Self and sent down unto you that which hath made you independent of all who are in the heavens and on earth. Therefore give thanks unto Him with your hearts and remember Him with your tongues.

Beware lest ye go astray after God and His signs, and follow not every ignorant multitude, nor pursue those who have taken their idle fancies as lords beside God. Be ye pure in heart before God such that your feet slip not and your souls be not troubled. By God! Whoso hath taken the covenant from his Lord will accept no covenant from any other, and whoso hath turned unto Him will turn unto none else.

Moreover, I counsel you, O loved ones of God, to be patient in this most great terror and to be forbearing in this tribulation, and to be as fire amidst the wicked and as light amidst the righteous. Further do I counsel you not to spread corruption in the earth and to be God's trusted ones among His servants, such that the signs of sanctity may appear from your faces and the lights of detachment from your temples.

By God! The world and its ornaments and embellishments shall pass away, and naught thereof shall profit you. And whoso is not adorned with the attributes of God shall not be reckoned as His own—this is a truth in which there is no doubt. Whoso maketh mention of aught else shall not succeed in His remembrance, and whoso drinketh the love of any other shall not attain unto the love of his Lord.

Therefore strive within yourselves to reach such station in your love that ye move not save by His leave, nor turn save unto the paths of His good-pleasure, nor speak save that which ye are commanded in His Book. Thus did We counsel you before and thus do We counsel you at this time of separation from the shores of Iraq. And I take God and His loved ones as witnesses that I have left no counsel unspoken and have explained all that I was commanded by God, the All-Knowing.

BH03087: These are the verses of the Tablet, sent down…

He is the Mighty, the Ever-Living, the Self-Subsisting

These are the verses of the Tablet, sent down in truth for a people who understand. Therein is healing for the breasts of those who have believed in God and who place their trust in their Lord. It is verily a remembrance from Us, and a guidance and reminder for a people who fear God.

O Letter of Love! Bear thou witness within thyself that there is none other God but Him, the Mighty, the Best-Beloved. He hath created all things for the knowledge of His Self and the Manifestations of His Cause, and this hath been ordained in truth for what was and what will be.

In every age He hath sent forth a Messenger through His grace to remind men of the days of God and guide them to the path of glory and love. Then hath He sent down tribulations, trials and afflictions, both hidden and manifest, that He might thereby separate between light and darkness. This is among the ways that have proceeded from God, the Protector, the Mighty, the Self-Subsisting.

By God! Were He not looking to this station, He would subdue all who are in the heavens and earth through a single word from His presence, and this is a known truth. Thus understand thou the Cause, then be thou at peace within thyself and be of those who show patience in times of hardship.

Know thou that thou hast been mentioned in the Book by the Pen of God, the Mighty, the Powerful, the Beloved. Soon will thy name be raised up in truth among the Concourse on High, and the dove of longing in thy breast will be stilled, for He is God, the King, the Mighty, the All-Praised. It behooveth thee to thank God, thy Lord, in thy heart and remember Him in thy soul and spirit, and to be among those who rejoice in God's gladness.

When thou hearest the Bird of Eternity hath flown to the Kingdom of the divine cloud, grieve not within thyself but place thy trust in God, for in Him do the detached ones place their trust. In this there is wisdom none knoweth save God, and ye shall come to know it when the mysteries are unveiled and the Cock of the Throne crieth out.

This is what hath been inscribed by the Pen of Creation on a preserved holy tablet. Thus have We cast upon thee the word of truth and revealed unto thee this Tablet at whose comprehension the learned are bewildered. And the Spirit be upon thee and upon those who soar in the heaven of love.

BH03108: O Mirza Aqa! Glory be to God for this…

O Mirza Aqa! Glory be to God for this hour and time when the essence of light has donned the garment of birds that perchance it may enter the paradise of the love of the Divine Identity and alight upon the branches of the tree of faithfulness and the boughs of the Lote-Tree of eternity.

And the pristine being has put on the veil of limitations that it may become a messenger from the cloud of love and find its way to the Sheba of divine love, that it may partake and receive its portion of the overwhelming ecstasy and the attractions of longing.

And the holy form has accepted the mantle of the morning breeze that perchance it may enter from the chambers of the city and waft over the hair of majesty and the face of the Beloved's beauty, that through association and communion with Him it may acquire the fragrances of the camphor of radiance and the perfume of eternity.

And the divine form has become the bearer of the luminous robe of the lamp that it may be ignited and kindled in those abodes before the Beloved. And the mighty ocean has become like a river that perchance it may flow and course through that paradise.

Glory be to God! What a holy gathering has been raised up and what a delightful feast has been spread! All the cherubim of the Supreme Concourse have erased and effaced from their hearts the holy stations of nearness to the most glorious horizon and the Lote-Tree of the Uttermost Boundary, and have detached and sanctified the ears of their inner consciousness from the melodies of the Dove of the Throne and the warbling of the Divine Spirit's might, that they may enter that station and be honored and glorified by whatsoever exists in that realm.

But this is a grace that appeareth from the hidden mysteries of the Cause unto whomsoever He willeth. Thus doth He give as He pleaseth and spend as He pleaseth. Verily He is powerful over whatsoever He willeth, and verily He is the All-Powerful, the Best-Beloved.

In these days when the birds of the cloud of being have gathered and formed ranks in the heaven of manifestation, the hoopoe of attraction's sovereignty has taken flight from the heaven of mighty glory and turned from the eternal East to the eternal West, that it may bring tidings from the city of the Divine Identity of love. Remember thou Isma'il.

BH03243: Glorified be He Who hath sent down the verses…

Glorified be He Who hath sent down the verses in truth for people who know. There is no God but Him. His is the creation and the command, and all are created by His command. Say: They who have attained unto the presence of this Servant, these shall return unto God their Lord. And they who have not attained, these are they who are far removed.

Say: O people! The Dove of Eternity hath taken flight from the shores of Iraq, if ye be of them that know. And then the breezes of separation blow upon all the servants, if ye be of them that understand. And ye, O concourse of the earth, were heedless of this union which God had ordained for you, and were among the negligent.

But when the Bird took flight from the Branch, then did ye recognize how ye had failed in your duty toward this Servant Who believed in God, the Living, the Self-Subsisting, and Who turned not to anyone in the kingdom but was wholly turned toward God, the Mighty, the Beloved. And thus hath passed from you that which ye do not now comprehend. But ye shall understand hereafter, if God should will and desire—there is no God but Him, the Powerful, the Dominant, the Mighty, the Self-Subsisting.

And ye, O people of the Bayan, hear My call at this moment and then know Me. Take heed of My counsel and beware lest ye transgress. When ye hear that the Servant hath migrated unto God, be ye not then disturbed nor grieve at anything, but be patient and be not of them who are impatient. Say: Verily We have loved you in truth and We love to be with you, but this is what God hath decreed for Us in a preserved Tablet. And He hath not willed that any should be with Me save a few numbered souls. Therefore be content with God's good-pleasure and transgress not His command. This is better for you than all that ye desire or love.

Then I remind you not to be heedless of the remembrance of God in any matter, but to walk in His good-pleasure. And seek not from Him save what He hath ordained for you, for He knoweth you better than

your own selves, and this is a manifest truth. So rest ye in your places and put your trust in Him, if ye be of them that know.

BH03204: The Herald of the Cloud of the Divine Throne…

In the Name of Him Who is the Herald!

The Herald of the Cloud of the Divine Throne, adorned in the robe of sublime glory of the realm of oneness, hath journeyed from the unseen realm of eternal subsistence in the City of Faithfulness toward the Egypt of the divine beauty in the Sinai of love. Through its fragrance, the divine perfumes and holy celestial scents have perfumed and adorned the atmosphere of sacred divine existence. It seems the heavenly Kawthar of the All-Merciful and the pure water of the absolute Paradise have been perfumed by this enchanting fragrance.

Crystal goblets are in the hand of the Cupbearer of eternity and ruby cups in the hand of the sanctified Countenance, while from every direction they seek crimson wine and incomparable, sweet, pure water—to see who shall receive a portion and who shall gain a share, that He may illumine with this radiant garment the divine eye of insight which is reflected therein, and with this hidden wine of oneness may He quench the heart's thirst, that without mentioning names it may mention names, and without describing attributes it may describe attributes.

Glory be to God for the wondrous comprehensive divine wisdom and the radiant all-encompassing power of the realm of oneness, whereby all created things are bewildered by a single letter thereof and all contingent things are intoxicated and senseless from its melody. Indeed, this wine of the eternal morn requireth a vessel of light, and this pure honey of the everlasting dawn needeth a cup of crystal camphor, that the apple of the eye of the holy temples and beauty may drink of this incomparable water of life and thereafter become the cupbearer at the divine banquet and the lordly gathering.

In these days when the birds of the realm of existence have gathered and formed ranks in the heaven of manifestation, the hoopoe of divine attraction hath taken flight from the atmosphere of mighty power and turned from the eternal East to the everlasting West, that it may hear what it will from the holy Beauty and the intimate Countenance in the City of Divine Identity and Love, and what tidings it may bring.

Clothe and honor with the radiant silk robe of glorification whomsoever thou pleasest. And the Spirit be upon you all.

BH03399: He is the Mighty, the Beloved! This…

He is the Mighty, the Beloved! This is a Book which hath been sent down in truth through a holy and gentle tongue. Whoso readeth it becometh lightened of the weight of earth and all that is therein, and soareth unto a heaven of sublime glory wherein nothing shall prevent his ascent to the vicinity of a mighty Throne. Through it are the souls of them that are nigh drawn unto a seat of wondrous Name, and the hearts of the sincere are severed from all hostile limitations. Say: By God, these are verses which give

sustenance to all created things from the table of nearness to the Eternal, and bestow upon all beings from the grace of union with the One.

Say: This indeed is Husayn in truth, unto whom are attracted the spirits of all worlds. And when the Spirit desireth to depart from bodies, the temples of existence quake—then hearken unto the cry of the people of earth, for this is from the terror of a Day which was decreed as inevitable.

Say: The Spirit at that time departeth from Iraq and turneth toward a western direction. Thereat do the heavens and earth weep every morn and eve, and the tears of the mystics flow upon radiant crimson cheeks, and the Maidens in their chambers strike their heads with hands white and dyed. Among the people are those who are heedless of this, and those whose tears flow ceaselessly in separation, and those who rejoice at this, and those who are consumed by this fire.

Say: O concourse of earth! Rejoice not at this, but rather weep for what hath passed you by of the holy breezes of union. Say: The earth hath borne the burden of this greatest terror, and soon shall it give birth to its load. Then shall ye flee to the right and find no friend for yourselves, and run to the left and find no helper for your beings.

Thus do We cast upon thee gentle holy words, hidden verses of might, and manifest tokens of attraction, that thou mayest remind the people in days wherein the Holy Spirit speaketh upon the branches of the Lote-Tree of supreme glory. And the Spirit be upon you, O concourse of loved ones, every morn and eve.

BH03458: O servant! Hear My call and be not…

He is the Mighty!

O servant! Hear My call and be not of them that are disturbed in the Cause and are among the lost. I counsel thee to fear God Who created thee by His command and made thee to be of the guided ones. Be patient in all that hath befallen Us and be not dismayed by anything. Therefore, be patient in thyself and be of the patient ones.

Say: Verily in the flight of this Bird there are signs for them that are discerning. Say: It hath taken wing from the branch of Iraq, and in its flight ye shall witness signs of tranquility, if ye be of them that know.

Say: O people of hatred! Die in your wrath and rejoice not in what hath befallen Us, and be not of them that make merry. For what hath befallen Us is of God's way that was foreordained for His near servants. Say: God will soon turn your joy to grief, and this is what the All-Merciful, the Compassionate, hath prescribed for Himself. Thus do We impart unto thee that which shall make thee independent of all who dwell in the kingdom.

Know thou that after Me the Samiri will bray, whereupon ye shall not turn toward him nor be of them that approach. And the Baal will stir within herself and arise to practice deceit among you, whereupon ye shall turn away from her and be not of them that make mention. Remember God within yourselves, and put your trust in Him, for in Him do His sincere servants place their trust.

Say: We were with you and shall be among you, if ye be of them that know. And ye shall behold the beauty of the Cause if ye purify your eyes from the veils of gross pride.

O people of the Bayan! Hear My call at the time of departure from the shore of Iraq, and be not of the heedless ones. Be still within yourselves, then find tranquility in the mercy of God, the Mighty, the Merciful. Soon there shall reach you an august missive from One Who is All-Wise, All-Informed. Thus have We taught thee the ways of knowledge and inspired thee with that which shall guard thee from the darts of the evil ones. And the Spirit be upon thee and upon the patient servants of God.

BH03471: He is the Mighty! These are the verses…

He is the Mighty! These are the verses of the Spirit which have been sent down upon the Pen of Eternity from God, the Exalted, the All-Wise. Therein is that which causeth the hearts of them that circle round the Throne to take flight.

And thou, O Muhammad, hearken unto that which is revealed unto thee from this hallowed and luminous Quarter, that there is none other God but Him, the Exalted, the Mighty, the All-Knowing. There hath been decreed for them that are nigh unto God that which causeth the hearts of the sincere ones to tremble. Be thou assured by that which We have cast upon thee of the Spirit, and fear thou no one. Put thy trust in God, the Mighty, the Powerful. He will guard thee by His command and protect thee by His grace from these wrongdoers.

Then know thou and be certain that all who are in the heavens and on earth are, in God's sight, as but a handful of clay. He doeth what He willeth by His command, as He did in truth while ye were witnesses. He will do what He desireth by His wisdom and seize these idolaters by His might. Nothing hath delayed this save that which hath preceded it in knowledge in a preserved Book which none hath comprehended save God, the Single, the Most Exalted, the Mighty, the Beautiful.

And when thou hearest that the Lamp of Hijaz hath left the Niche of Iraq, grieve not, for therein lie mighty secrets. It will shine resplendently within another globe, as predestined by Him who is the Omnipotent, the Ancient of Days. Through this God's Cause shall be exalted in the Word of God, and thereby shall the Cause of God, the Mighty, the Exalted, be upraised.

Say: This servant feareth no one, even should all the kings of the earth and all who are behind them rise up against Him, for We desire for Ourselves naught save what God desired for Us before the creation of the heavens and earth. He who desireth God will desire naught else besides Him and will fear none other than Him. Our deeds bear witness to this, and beyond them these verses, the understanding of which bewildereth the minds of the mystics. Erelong will ye behold this Divine Youth riding upon the steed of victory. Then will the hearts of the envious be seized with trembling.

BH03559: He is the All-Compelling, the Self-Subsisting! This…

He is the All-Compelling, the Self-Subsisting! This is a Book which speaketh with truth, and in it is that which causeth tears to flow from the eyes of them that are nigh unto God. Verily it is a revelation sent down through grace from God, the Mighty, the All-Knowing.

And therein is set forth that point of sorrow whereby the hearts of the lovers were consumed, and by reason of which the leaves were severed from the trees and the faces of the mystics turned pale, and the breezes of the spirit were withheld from the paradise of eternity, and then the holy fragrances were cut off from the hearts of the Messengers, for therein is mentioned that which causeth the winds of separation to blow upon the temples of all beings.

And therein hath the nightingale of separation warbled in the region of Iraq with such a melody that thereby were the pillars of the Word scattered and the realities of the Concourse on high were separated. Say: The Bird of Oneness hath flown from branch to another branch, and thereby are the spirits of the lovers brought to naught. Say: The Holy Nightingale hath winged its flight unto the paradise of transcendent glory. By God! The temples of the people of eternity have donned the garments of separation, inasmuch as the Dove of Constancy hath ascended from the region of Iraq, and this is a strange sorrow.

Say: O people of the earth! Ye have been heedless of that which God hath graciously bestowed upon you, and thus have ye remained in manifest error. Say: Now hath the heavenly table been withdrawn from your midst, and this is an abasement unto all created things. Therefore take ye cognizance within yourselves and fear God, your Creator, then have mercy upon your souls and be not of the heedless ones.

Arise to redress what ye have missed and make good wherein ye have been negligent, and turn unto God, the Mighty, the Generous. Then be patient and grieve not at the separation, and be content with what hath been ordained for you by the All-Wise, the All-Knowing. For He is more knowing of all things and ordaineth the measures of the Cause, and this is what hath been decreed in the preserved Tablets of might. Then gather ye together in the Cause and be as mountains in the Cause of God, such that your feet shall not slip upon the path even should all who are in the kingdoms of creation combine against you.

BH03724: Hasan in Sad, He is the All-Knowing, the All-Informed…

Hasan in Sad, He is the All-Knowing, the All-Informed. This is a Book which speaks with truth, and in it is that which guides people to a wondrous spring, and in it are detailed the gems of knowledge from the presence of One mighty and powerful, and in it are mentioned the signs of separation on the day when the Dove of the Cause shall wing its flight from the branch of Iraq to the holy and luminous Ridvan. And thereby shall the breezes of the Spirit be cut off from the direction of the horizons, and the pillars of the concourse of the exalted ones shall be shaken. But grieve not at this, O concourse of the Spirit, and trust in God, the True King, the Certain One, for in this lies concealed the wisdom of God, the Mighty, the Powerful, the All-Wise.

Say: O people of the Bayan, place your trust in God in all matters, then walk in Our footsteps in such wise that your feet slip not from the Cause, and let not the standards of the ungodly frighten you. God shall soon raise up the standards of victory and aid His servants, they who believe in His unity.

And as for what thou hast asked concerning what is mentioned in the Tablets about the jinn—yea, it is the truth, and We are of those who are certain of it. However, this name has diverse applications, if ye be of those who understand. Among them, it is applied to men who are like lightning in the days of God,

such that they pass by all who are in the heavens and the earth in less than a moment, and for this reason is this name applied to them, if ye be of those who know. Similarly, know thou that in all the worlds of God this name and what is named thereby is according to what befits it, and this is what hath been ordained by God, the Exalted, the Great.

And now, since We are a traveler unto God, We have sufficed with what We have imparted unto thee in truth, that thou mayest be of those who are certain. And verily, that which the people speak of is pure falsehood, and what hath been detailed from God is the truth, and We are among those who bear witness. And the Spirit and glory be upon you, O concourse of the sincere ones.

BH03967: He is the Mighty! Hearken unto the call…

He is the Mighty! Hearken unto the call of the Beloved at the time when He turned towards the distant realms of exile and was wronged by the swine of oppression until they drove Him from His holy homeland.

Say: O concourse of the loved ones! Differ not concerning Him Who was in truth exalted. Spread not corruption in the land, follow not the Samiri within yourselves, nor pursue any accursed calf. Thus do We impart unto you that which shall protect you from all those who would lead astray.

And do thou remember Husayn within thy soul every morn and eve. Then remember this Exile upon Whom from all directions have rained down the showers of tribulations—this was ordained in the mighty, impregnable scrolls.

Say: By God! This is Husayn Who hath appeared among you in truth with a holy and wondrous beauty, with mighty signs of attraction, with delicate melodies of the spirit, and with sweet strains of love—yet ye recognized not His worth, nor hearkened to His melodies, nor perceived His beauty, nor attained unto the radiant beauty of His light. Therefore, when ye denied God's favor, it was lifted from your midst—this from God's chastisement, for He is indeed knowing of all things.

By God! Ye shall cry out within yourselves and exclaim in your own beings, saying:

> "Alas for us, for what we neglected regarding the glorious and luminous Beauty, the very dust of Whose sandals was visited by the dwellers of the realm of might, and all the people of Paradise attained unto His presence!"

But nothing shall profit them after this, for God is indeed aware of all things.

Grieve thou not over anything, nor be thou troubled by any matter. God will surely reckon with thee in truth, and He is your Guardian. We shall inform thee of what hath befallen Us, that thou mayest find solace in thy heart and be trustworthy in all things.

BH04444: God hath spoken in the tree of separation: Be…

He is the Almighty!

God hath spoken in the tree of separation: Be patient for me, O friends!

Beware that ye be not careless of Our loving remembrance in Our days. Say: The Beauty of the Spirit is withdrawn, on account of which all eyes have wept and all hearts have burned up.

O Rida! Remember My days and My notes and the sweet melodies of the Glory of the Beloved, and reflect upon the days of the Spirit; how He appeared and stayed amongst you for a number of years. Watch over thyself, and over all those who are in thy house, both men and women.

Know verily that We have made this Tablet as a garment for thyself, from which thou mayest inhale the fragrances of the Lord, the Beloved, the Almighty. We have sent to you from this garment the fragrances of Bounty upon all who entered into the Robe of existence. Happy is the man who hath been exposed to it and who hath been turned thereby towards the Egypt of invisible Might.

Whoso reciteth this Tablet with the love of the Lord in his heart will witness in his dreams whatever he hath desired of reunion with God, the Almighty, the Beloved. Thus have we favored thee, once again, that thou mayest be satisfied of Me and of thyself in these days which the near ones have not attained.

Call thou to our remembrance they who have dwelt in thy house, so that the Love of God may be created amongst them and amongst those who have gathered for the Cause of God, and be kind to her whom God hath related to the one who has pioneered with His servant. This is the truth whereunto We have admonished you, if ye be of those that comprehend.

May the Spirit be upon you and upon those who have put their reliance in their God.

BH04940: When the Bird of Captivity calls out…

He is the Most High, the Great, the Exalted

When the Bird of Captivity calls out from the direction of Iraq and sings the verses of separation, thereby are the hearts of those who are nigh unto God disturbed. Yet you should not be disturbed by any matter, nor be dismayed by this dismay which causes the tears of the mystics to flow. This is what We had informed you of before in preserved holy Tablets. Therefore put your trust in God in all matters, for in Him do His sincere servants place their trust. Soon will God bring about His Cause and make manifest His command and establish His proof. There is no God but Him. All were created by a word from His presence, and all are in fear of His awe.

Know then that with God you have a great station, and soon will your name be elevated through His grace among the concourse of the exalted ones. This was inscribed by a luminous holy Finger. Beware, beware lest you forget God's favor upon you, and grieve not over the world and its constraints. Rather, rejoice in the joy of God, the Most High, the Most Great. And when you hear that the Bird of Holiness has flown from one branch to another, grieve not within yourself nor be of the disturbed ones. Be content with what God has decreed for us, then be patient and be of the patient ones. And remind those who are around you, for this is indeed a beautiful permission. And the Spirit be upon you and upon those who are attracted by the melody of God, the King, the Exalted, the Mighty, the Powerful.

BH05055: A mention of the Leaf of Paradise…

He is the Mighty, the Conquering, the Bestowing!

A mention of the Leaf of Paradise in the Tree of Separation. God, there is no God but Him! He hath ordained in these days for His chosen ones that which hath caused the faces of all the dwellers of Paradise to turn pale. O chosen ones of God! Let not the oppression of these wretched ones grieve you. Put your trust in God—verily He is your Guardian, and He sufficeth you against all who are in the heavens and on earth. He will raise up your names in truth to an exalted sanctuary. Soon will your faces shine like the sun at its meridian, and the Dove of the Cause will warble:

> "Prostrate yourselves, O people of the earth, before these faces that have shown humility before God, their Lord, from all eternity."

Thus doth God bestow His grace upon whomsoever He willeth of His creation, and aid those who have been humble before Him and turned unto Him.

Verily those who rejoice at the departure of these servants from that land have no awareness within themselves. Say: God will soon turn your joy to grief, and will visit upon you an evil day that shall truly be barren. By God! Were ye to perceive within yourselves, ye would weep with the weeping of the bereaved for this Sun that hath vanished from you, which had been illumined with the light of God. Thus do We reveal unto you the mysteries of the Cause and cast upon you that which will make you independent of all the worlds. Whoso willeth, let him believe, and whoso willeth, let him deny. Verily God is independent of all the worlds. And glory and splendor rest upon you and upon the emigrants, morning and evening.

BH05546: This is a Book We have sent down…

He is the Mighty, the Best-Beloved in the heavens and on earth

This is a Book We have sent down in truth unto a people who understand. Verily there is no God but Him, the Mighty, the Self-Subsisting.

His is the Command and the Creation. He doeth what He willeth through His word "Be" and it is. None can gainsay His command. Through the sovereignty of His Will, He ordaineth whatsoever He hath decreed, and He, verily, is the Mighty, the Best-Beloved. He exalteth His Cause through His eternal designs, and this is what hath been inscribed in a Preserved Book. Among these is the departure of this Servant from this land, did ye but know it. Say: In this departure are signs that none shall comprehend save God, the Mighty, the Powerful, the All-Praised. God shall soon make manifest that which hath been concealed from the eyes of them that are veiled, and the Herald of the Spirit shall cry out in the midst of heaven, saying: This is the Day whereon God shall establish Himself upon the throne of victory and seize them that have tyrannized upon the earth—and this is a truth well-known.

O people of the Bayan! Grieve not at this, but put your trust in God, if ye be of them that know. Say: The breezes of might shall waft, and God's Cause shall be made manifest in truth, and all shall hasten unto

Him. Thus do We impart unto you that which shall tranquilize your hearts, that ye may be of them that are well-assured. The Spirit and the light and the glory be upon you, O concourse of the sincere ones!

BH11865: Say: This is a chalice filled with the mercy…

In the Name of my Lord, the Most Exalted, the Most High!

Say: This is a chalice filled with the mercy of God; drink ye of it, O people of the Bayan! Say: This is a cup wherein surge the mysteries of God's hidden secret; draw ye nigh unto it, O people of certitude! Say: This is the Lote-Tree wherein burneth the Fire of God; hasten ye unto it, O people of glory! Say: This is the Lamp of holiness, kindled by the love of God; be ye illumined by it, O companions of the All-Merciful! Say: This is the Sun which hath dawned from the horizon of God's beauty; turn ye towards it, O ye who are beloved! Say: This verily is a Remembrance that remindeth you of the remembrance of God; remember ye Him, O ye companions! Say: This is the breeze of Paradise, wafting from the holy Ridvan from the direction of God's loving-kindness; hasten ye unto it, O people of eternity, then O people of faithfulness! Say: This is a bounty that hath yielded fruit from the Tree of the Spirit in the shade of the City of God; seek ye after it, O ye that dwell in earth and heaven!

Thus have We taught you the ways of holiness and shown you the paths of glory, and instructed you in the stations of unity, and cast upon you the words of detachment, that perchance thereby the fire may be kindled in the hearts of them that burn not with the heat of the love of God. And the spirit, and the glory, and the holiness, and the presence be upon you, O people of earth, if ye soar on the wings of the Cause toward this heaven.

BH05736: At a time when the heavens of love have…

He is God, exalted be His might and glorified be His grandeur!

At a time when the heavens of love have been upraised, and the sun of affection hath dawned from the dayspring of the morn of fidelity, and the moon of loving-kindness hath appeared from the horizon of friendship, and the stars of grace shine forth from the dawning-place of bounty, and crimson-faced beauties with cups of faithful wine are singing, and white-faced maidens with goblets of pure milk move in circles melodiously, and the maidens of the paradise of intimacy in the pavilions of holiness warble with verses of attraction, and the beauties of the Throne of meeting in the garden of eternity chant with the Most Glorious letters, and the dove of loving-kindness upon the branches of the tree of divine authority is joyous, and the nightingale of the divine lote-tree upon the twigs of the tree of oneness is in song and ecstasy, and the divine fire from the tree of Sinai in the land of joy through verses of attraction is praised and celebrated, and the light of the Eternal from the Lote Tree of camphor upon the Throne of manifestation through melodies of resurrection is renowned—blessed are ye and joy be unto you and unto whosoever hath entered into your love and drunk from the cups of your affection and the goblets of your attraction.

Therefore give thanks unto God, your Lord and your Beloved, and turn not unto any other than Him, and be of those who prostrate themselves before His countenance.

And praise be to God, the Lord of all worlds.

BH06117: Blessed is He Who hath ordained for those near…

He is the Almighty

Blessed is He Who hath ordained for those near unto Him to drink from the chalices of mighty tribulation, and Who hath purchased from the believers their souls in exchange for the manifestation of a clear Name. Thus hath His way ever been with His sincere servants. O people of God! Grieve not for what hath befallen Us in this great calamity, for God shall soon requite His servants with truth and raise up His Cause above all who dwell in the kingdom of command and creation. This is what the All-Bountiful, the Ancient of Days, hath prescribed for Himself. Say: O people! Would ye banish a man for saying ‘My Lord is God,’ when he hath come to you with a clear proof that all who are in the heavens and earth are powerless to produce?

Yet ye answered him not concerning his Cause and remained heedless of him until he departed from your lands with profound sorrow. By this were consumed the hearts of the pure maidens in their lofty chambers, and the eyes of the denizens of Paradise wept morn and eve. Yet do We thank God, Our Beloved, for all that hath befallen Us of wondrous and impregnable tribulations. And glory be upon you, O trusted ones of God, for your patience in the path of God, the Bestower, the Gracious.

BH06695: Say: O people of the Bayan! Hear ye My…

He is the Most High, the Mighty, the Beautiful

Say: O people of the Bayan! Hear ye My call at the time when the Bird of Oneness hath soared into the atmosphere of holy and luminous sanctity, then detached itself from all who are in the heavens and on earth.

Say: By God! Ye recognized not this divine, eternal, and everlasting Bird until it took flight into the atmosphere of mighty exaltation. And thereby were the hands of the ungodly and the believers cut off from this holy and mighty hem. Had ye been among those who truly know, the Face of God, the Most High, the Great, would not have been hidden from you. Therefore it behooveth you not to differ in the Cause of God. Then call upon Him in your inmost hearts, that perchance there may return unto you that which hath departed from your midst. And verily He is the All-Knowing, possessed of grace.

This is what the tongue of wisdom counseleth you at the time when the breezes of separation blow from every direction, from the presence of One mighty and powerful. Say: In the flight of this Bird there are signs for them that know, and it guideth all, through this detachment, unto the precincts of a mighty nearness. And the Spirit and Glory rest upon him who is steadfast in the Cause of God, the Mighty, the Merciful.

BH07501: O Letter of Submission, hear My call and be…

He is the Almighty, the All-Knowing

O Letter of Submission, hear My call and be not of the patient ones. Do not grieve over anything but trust in God, the Mighty, the All-Knowing. Then know that We loved you before as We love you now, and We mentioned you in a beautiful Tablet that you might find tranquility in your soul and be among those firm in love. Then know that after My departure the idol of rancor will stir and the Baal of hatred will roar and the calf of the liars will cry out. You must therefore be discerning within yourself and guard the Cause of your Lord, the Mighty, the Generous. Then remind the servants and fear no one, and be of those who remember. We have commanded you thus that perchance the people will not differ regarding the Cause of God, the Mighty, the Luminous. Then guard yourself and speak with wisdom, and this is better for you and for the Cause of God, the Powerful, the Omnipotent. And the Spirit be upon you and upon the patient servants.

BH07723: Unto Him Who is the Ever-Living, the Self-Subsisting

Unto Him Who is the Ever-Living, the Self-Subsisting

Glorified art Thou, O my God! Thou knowest that all the servants have united to humiliate me, and Thou hast strengthened them in what they desire. All those who slumber have gathered to banish me, and Thou hast empowered them to do what they love.

Praise be unto Thee, O my God, for what they do, for all they have done was naught but Thy deed, and all they have wrought was naught but by Thy command. Glorified art Thou, O my God! Wouldst Thou cast out him whom all the servants have cast out, or banish him whom they have banished from every land? Though my sin be greater than can be forgiven, yet Thy forgiveness surpasseth all reckoning. Though my transgression be more manifest than can be concealed, yet Thy loving-kindness is greater than can be extinguished. Glorified art Thou! Glorified art Thou! Verily, I have been the first of sinners and the last of penitents. And shower Thy blessings upon the Mystery of the Cloud, the Point of Light, the Beloved of the mystics.

BH08632: Hearken unto the call of Him Who summoneth thee…

He is the Mighty, the All-Glorious

Hearken unto the call of Him Who summoneth thee at this time when the breezes of separation blow from the direction of Iraq, and the nightingales of yearning warble, and the believers are in great sorrow, while thou art not grieved by anything. Put thy trust in God, the King, the Mighty, the Powerful. Then remember the servants with the most excellent remembrance, then gather them together unto the Cause of thy Lord, and be thou of the thankful. Say: O people of the Bayan! Hearken unto My call, then put your trust in God, the Powerful, the Supreme, the Mighty. God will assuredly exalt His Cause in truth and aid His oppressed servants, and the light shall appear from the dawning-place of nearness, whereby the foundations of the idolaters shall be demolished. Be thou assured through thy Lord’s grace and fear not anyone, even should the hypocrites all unite against thee, for God will suffice thee against them and against all who are in the heavens and on earth.

BH10400: This is a Book which speaks with truth…

In the Name of the Most Mighty, He is the All-Glorious

This is a Book which speaks with truth and makes mention of the people in this Day wherein the Nightingale of Iraq cries out with a wondrous lamentation, and counsels His loved ones to remember God, the All-Subduing, the Mighty, the Powerful. Therefore, O ye luminous concourse, grieve not over anything, nor over all that hath befallen Us at the hands of the company of the idolaters, for We have offered up Our spirit in the days of God ere the creation of the heavens and the earth. And ye, strive within your own selves and souls to follow the Cause of God and to be numbered among the strivers, that the lights of guidance may shine forth unto you from a holy and luminous dawn.

BH11060: The Holy Spirit is watchful and the Spirit…

He is the Ever-Living

The Holy Spirit is watchful and the Spirit of companionship waiting expectantly—when will the melody of light be mentioned and the drumbeat of manifestation become renowned? When will the countenance of the letter Ha without garment unveil itself and the face of the letter Ba without veil reveal its mystery? So that the mighty throne may quiver and the ancient seat be filled with delight. And peace be upon you.

BH01644: Lawh-i-Bulbulu'l-Firaq (Tablet of the Nightingale of Bereavement)

The nightingale of separation, perched upon the bough of horizons, calleth aloud: "This is the hour of severance, O concourse of longing!"

And the bird of fidelity chanteth upon the Tree of Eternity: "This is the hour of severance, O concourse of longing!"

And the dove of exile warbleth upon the branches of the Lote-Tree of parting, proclaiming: "Severance hath come, O concourse of longing!"

Say: The season of union is ended, and the decree of division hath descended from behind the veils of destiny; and this is the hour of severance, O concourse of longing!

Tears have streamed from the eyes of the denizens of abidingness in the Concourse on high, at this separation—O concourse of longing!

The breezes of joy have been cut off from the Ridvan of splendor by this separation—O concourse of longing!

By God! the faces of the inmates of the lofty chambers have paled through this separation, and the ease of all things betwixt earth and heaven hath been changed—O concourse of longing!

The houris shall stain their eyelids with the blood-red hue, for that they have heard the cry of separation—O concourse of longing!

Nor shall they adorn their temples with the silks of immortality, inasmuch as they have hearkened unto that summons of severance—O concourse of longing!

And this is a sorrow that no sorrow can measure within the dominion of the unseen cloud, forasmuch as the wind of separation hath breathed—O concourse of longing!

In this hour, when the Bird of Eternity hath [flown forth] from the land of ʿIraq, and the people of yearning and desire are consumed in the fire of parting, this epistle—sent from this perishing ant unto the loved ones of God—declareth: O friends! So long as ye have eyes, weep; and so long as breath remaineth, lament; for the carpet of union and communion, of nearness and meeting, hath been rolled up, and the sovereign decree, in accordance with the measured ordinance, hath spread the couch of division and separation, of exile and estrangement. The winds of severance have blown with such violence that every branch of existence, whether of the unseen or the seen, hath been clothed in the robe of mortality, and hath been joined unto an abiding autumn.

Therefore, O eye, shed tears; O ear, hearken unto lamentation; O tongue, raise the cry of wailing and mourning; O body, take thy place in the dust of thy homeland. Yet, notwithstanding all this, we praise God for that He hath singled us out for these successive afflictions and these recurring calamities; and we thank Him at every moment, in all conditions; and He, the very Truth, is Himself witness to what we say.

In all the Tablets aforetime mention was made that a day would come, and an hour would be witnessed, wherein the Bird of ʿIraq would turn its song toward Hijaz. Hasten ye then unto Him, O lovers of the beauty of the All-Glorious, O enraptured ones of the Sanctuary of the Lord! That hour hath now arrived; that breeze hath blown; that Bird hath flown—yet ye beheld not, and attained not, and reached not the goal. Alas! What was written ye did not embrace, and what was uttered ye did not heed. That hour is passed; that Day hath slipped from your grasp. Never again shall that breeze blow in this land; never shall that rose unclose its countenance; never shall that gate be opened.

Have ye ever heard that the nightingale of the divine garden seeketh repose, or chooseth a dwelling, save in the spiritual rose-garden? Or that the hoopoe of the Sheba of love taketh its homeland anywhere but in the Sinai of the spirit? Or that the hearts of lovers desire aught save the beauty of the Beloved?

Yet ye, O lovers, busied yourselves with your own imaginings, and never resolved to journey unto the realm of the Desired One. Wondrous is the heedlessness that hath encompassed the world: the sun shineth at the very zenith of decline, radiant and clear, and the birds of night have become its intimates and companions.

I seal my words with that which the nightingale of separation sang in the land of ʿIraq, and with that wherewith it summoneth all who dwell in every quarter of the horizons:

> “The Bird of Eternity hath flown unto the City of the Unseen Cloud; and the Dove of the Spirit hath ascended from one branch, seeking another.”

Then weep ye, O concourse of lovers, and O people of the world!

Thus do We cast upon you the verses of separation, that haply ye may arise from the couches of heedlessness, and be numbered among them that remember.

Say: O people of hypocrisy! This nightingale, once captive, hath fled from the rose of reunion, and set its face toward the rose-garden of separation, and hath consumed the lovers of the horizons in the quarter of ʿIraq. Therefore, O friends, though afflicted by estrangement, forget not the union with the Beloved. Lament, and sow the seed of patience in the pure soil of the heart, and water it with tears, that it may yield sweet fruit. This is the counsel of the nightingale of the garden of God—therefore hearken.

Volume 031: Late Baghdad Period (1860–1863) (3 of 5)

BH00421: O concourse of earth and heaven! Give ear…

Section 1: "O concourse of earth and heaven! Give ear…"

In the name of God, Who hath cast His splendour over all creation

O concourse of earth and heaven! Give ear to the testimony of God that proceedeth from the mouth of your Lord, the All-Glorious. He verily hath testified, in Himself and by Himself, ere the heaven of His Cause was raised up and the clouds of His Decree were gathered together, that there is none other God but Him, and that He Who hath appeared is that Most Great Name through which His ancient proof and testimony have been established before all who are in the heavens and on the earth.

Verily God hath testified, in Himself and by Himself, and in His inmost Essence, that there is none other God but Him and that He Who is come through the power of truth is the Manifestation of His most excellent names and the Dawning-Place of His most exalted attributes. Through Him the voice of the mystic Morn rang out from the horizon of eternity and the Most Great Spirit spoke forth before the Divine Lote-Tree, saying:

> "This, verily, is He Who hath been intended in the Cities of Names and mentioned in the Tablets revealed from the empyrean of the Will of your Lord, the Ruler of earth and heaven. He, indeed, is the most great Instrument amidst the nations, Who hath come to regenerate the whole world."

Verily God hath testified, in Himself and by Himself, and ere the creation of the world and the manifestation of His names and attributes, that there is none other God but Him, and that He Who is come upon the clouds of divine decree is the Trust of God amongst you and the Revealer of His Essence in your midst.

We verily behold, at this hour and from His realm, all the denizens of earth and heaven, and summon them to this Beauty that hath solaced the eyes of the inmates of Paradise and the dwellers of the tabernacle of holiness, them that have fixed their gaze on this Scene of resplendent glory and whom the veils of human limitations have failed to debar from beholding the countenance of God, the Almighty, the Most Wondrous. He it is Who proclaimeth within all things:

> "Verily, I am your Lord, the Merciful, the Compassionate. From time immemorial I was a Treasure hidden in a station unknown to all save Mine own Self, the All-Knowing, the All-Informed. Cast away all that ye possess and soar on the wings of detachment into this atmosphere wherein waft the breezes of the mercy of your Lord, the Ever-Forgiving, the Most Generous."

By My life! The Day is come which from all eternity was concealed in the treasuries of the might of your Lord. Rejoice in this blessed, this glorious and sublime Day. For He verily is Mine own Appearance amongst you, and whoso maketh the slightest distinction between Him and Me hath indeed strayed far from the straight path of truth. He it is Who hath caused the Mystic Dove to warble upon the twigs of the Tree of glory, saying:

> "By the one true God! The Best-Beloved of the worlds is come!"

Glorified art Thou, O Lord my God! Can anyone befittingly thank Thee for such blessings as Thou hast sent down from the heaven of Thy oneness and the firmament of Thy Will, blessings which Thou hast reserved for the people of Baha in the realm of creation? Nay, by Thy might, O Thou the Beloved of the worlds and the sole Desire of them that have recognized Thee! Wert Thou to endow every creature of earth and heaven with a myriad tongues, even to the number of the atoms of the universe, and were they to yield Thee thanks, so long as Thy kingdom and Thy dominion endure, for the bounties which Thou hast bestowed upon Thy loved ones in this Day—a Day whereon Thou hast revealed Thyself in Thine own Essence and inmost Being to the dwellers of earth and heaven, and in Thy Beauty to the inhabitants of the cities of eternity, and through Thy Names to them that are immersed in the billowing oceans of grandeur—yet would their thanksgiving fade into nothingness before that which Thou hast bestowed upon them through Thy grace and bounty.

I know not, O my God, which among Thy gifts to extol in this Day, a Day that Thou hast made to be the source of all Thy days and the dawning-place whence the rays of the light of Thine Essence and the splendours of the glory of Thy countenance have shone forth. Shall I praise the heavenly repast which Thou hast sent down in this Day unto the people of Baha, whom Thou hast singled out for Thy favour amongst the dwellers of earth and heaven? This, verily, is a sustenance borne in the vessel of Thy words, from every letter of which a myriad suns of divine wisdom and utterance dawn forth and the lights of authority and exposition shine resplendent.

This, verily, is a sustenance whose substance is such inner meanings as had from everlasting lain concealed within Thine inviolable treasuries and hidden beneath the tabernacles of Thy glory. Or shall I, O my God, extol Thine appearance in this Day from the dawning-place of Thine Essence; or Thine establishment, before the gaze of all men, upon the throne of Thy name, the All-Bountiful; or yet Thy proclamation, through the Tongue of might and power, to all things visible and invisible? By Myself, the True One! The Hidden Secret and Treasured Mystery hath been revealed. Whosoever seeketh Me shall behold Me.

I swear by Thy glory, O Fashioner of names and Creator of earth and heaven! The tongues of Thy creatures are powerless to render thanks for the favours Thou hast bestowed upon them in this Day, a

Day from which Thou hast made all Thy days to proceed. This is the Day whereon Thou hast summoned the well-favoured to the Dayspring of Thy nearness and the sincere to the Dawning-Place of the light of Thy countenance. This is the Day concerning which Thou didst covenant with every Prophet to herald unto all the advent of Him Who shall be manifested therein with Thy sovereign might and celestial power.

This is the Day whereon Muhammad, the Apostle of God, cried out from the midmost heart of Paradise, saying:

> "O peoples of the earth! By God, the Beloved of the worlds and the Desire of every understanding heart is come! He, verily, is the One to Whose voice I hearkened on My Night Journey but Whose beauty I was not to behold until the days attained their consummation in this Day, a Day which is the adornment of all the days of God, the Sovereign Lord, the Almighty, the All-Praised. This is the Day whereon the rule of His grace and all-pervading mercy hath been so universally established as to embrace every soul, for He hath in truth summoned each and all to His presence and hath shed upon all things the splendour of His glorious and refulgent beauty."

This is the Day whereon the Spirit proclaimed from the midmost heart of heaven: "O concourse of creation! He Who is the sovereign Ruler of all hath been made manifest. That which pertaineth to the Kingdom of My Lord hath been fulfilled. He Who is the Beloved of My heart and the Helper of My Cause is now come. Follow Him, and be not of those that have turned aside. This is the Day whereon every veil hath been parted, and your Lord, the Almighty, the Most Bountiful, hath appeared and fulfilled through His appearance all that was promised aforetime. Hasten then to this resplendent, this most luminous Beauty!

"O priests! Tell Our servants to ring not the bells save in His name, the All-Glorious, the Most High. This is the Day whereon the sore athirst have attained the stream of everlasting life and the yearning souls have beheld the Vision of the All-Merciful. This is the Day whereon the lowly have been exalted, the poor enriched, the sick made whole, the deaf given to hear His melody, and the blind made to see. Render thanks, then, and be not of those who join partners with God. The Kingdom of God doth in truth circle round Him. It is for His sake that I adorned the cross with My body and then arose from the dead to perfect His remembrance amongst men.

"O people of the Gospel! Take heed lest ye direct your prayers towards Me after having turned away from Mine all-glorious Father, Who changed, through His love, Abraham's fire into light. He who awaiteth another when once He hath appeared is indeed in grievous error. Hasten, then, to the river of the mercy of your Lord, the All-Merciful, and beware lest ye withhold yourselves from its soft-flowing waters. We have, verily, reared you for this Day. Peruse ye the Book, that ye may apprehend the meaning of My words in My days. Verily, I revealed Myself only for the sake of His Cause, and I came amongst you solely to herald the Kingdom of God, your Lord and the Lord of the worlds.

That which was hidden is now revealed, and that which was concealed is now come. Bestir yourselves to greet this Day, a Day whereon the gates of heaven have been flung open, and the clouds of eternity have rained down, and the Nightingale of His Cause hath warbled its melody upon the twigs of the Divine Lote-

Tree, and the hearts of the Concourse on high have been seized with longing in the all-highest Paradise, and the Maids of Heaven have hastened forth from their celestial chambers towards His mighty Throne. Cast away all that ye possess and cleave unto that which hath been enjoined upon you by this Ancient Beauty.

Section 2: "O concourse of divines! Still your pens…"

O concourse of divines! Still your pens, for the Pen of Glory hath spoken. Lay aside your books, for the Book hath appeared that compriseth all that hath been said aforetime and sufficeth all the inhabitants of the earth. Rise above the horizon of certitude in the name of your Lord, the All-Merciful, and tear asunder the veils that have come between you and the Lord of all creation.

Thus commandeth you the Spirit, Who offered up His life that the world might be quickened and that the Desire of every heart might appear. And He, verily, hath appeared through the power of truth. Follow Him, and cling not unto that which ye possess of the proclamations of former times. For the trumpet-blast hath been sounded, and lo! the earth of idle fancy hath been cleft asunder; and the Tongue of Grandeur hath spoken from the pavilion of glory, saying: The Kingdom in this Day is God's, the All-Possessing, the Almighty, the Most Exalted, the Most Great! The dead have risen and the souls have been gathered together, and yet still We behold you entombed in the sepulchres of heedlessness and desire. Fear God, O people! Rise from amongst the dead and turn your faces towards the Dayspring of His grace which shineth above this resplendent horizon. I, verily, await His command, that by His leave I might descend into the world, even as I ascended from it. He, verily, hath the power to ordain whatsoever He pleaseth.

O followers of the Gospel! Do ye seek Jerusalem, when He Who built the House of God therein by a mere indication of His will hath come? Far have ye wandered in the paths of error! Of a certainty, no deed will be accepted in this Day unless it be performed by His leave, and the invocation of no soul shall rise up unto God unless it be uttered for His love. Thus hath the decree been fulfilled and the command established by Him Who is the Almighty, the All-Knowing.

This is the Day whereon Moses lifted up His voice from the Sinai of Our name, the Almighty, saying:

> "O people! Verily the Day is come! This is He at Whose separation I wept sore in the desert of longing, and for Whose love I bewailed in the wilderness of ardent love. And when I purposed to enter the sanctuary of His nearness and to gaze upon His beauty, He restrained Me through the power of His sovereign might and withheld Me from the desire of My heart. Whereupon He addressed Me, saying: Thou shalt never behold Me!' and returned Me to the splendours of the lights of His mighty Throne. Such was the longing with which I was then consumed as I am powerless to describe and the ears of the true believers unable to hear. But lo, He hath now appeared with the power of truth and unveiled to you His beauty. At every moment He proclaimeth: O concourse of creation, look and ye shall behold Me!' By God, this is the Word that hath proceeded from the mouth of the Will of your Lord, the All-Merciful. It behoveth you to offer up your souls for His sake, if ye be of them that judge with fairness. Thus have I informed you, O people, of Him Whose remoteness hath lacerated My heart and Who hath

made Me to quaff the cup of separation. Bear witness unto Him, and be not of the heedless. Blessed are your eyes for having beheld, and your ears for having hearkened. And woe unto them that have deprived themselves of this resplendent Vision."

This is the Day whereon the Point of the Bayan called out from the midmost heart of Paradise, saying: "O people! This is He in Whose path I laid down My life. This is He for Whose sake I revealed Myself and of Whose presence I bore unto you the most joyful tidings. Beware lest ye deny the One but for Whom the Day-Star of the Bayan would never have dawned nor would the verses of the All-Merciful have been revealed. By God! He it is Who caused the morn of inner meaning and explanation to break, and the gates of divine reunion to be opened before the faces of all the peoples of the earth. It is by His Name that the cities of names have been adorned; it is by His remembrance that the hearts of the chosen ones have been set ablaze.

Beware lest ye deal with Him as ye dealt with Me. I testify that I was but a herald of His Revelation unto all who are in heaven and on earth, and that I conditioned the Bayan upon His leave and good-pleasure. I swear by God! It is for His love that I rose up amongst you and consorted with you. Were it not for Him, I would assuredly not have revealed a single word or verse. Cling ye to the hem of the robe of His mercy, and hold fast to the cord of His love. This is the Day whereon every atom proclaimeth: 'By the Possessor of all names and attributes! Verily, He Who is invoked by all that are in heaven is now come!"'

Praise be to Thee, O my God, for having adorned the preamble of the book of eternity with this most luminous Day, a Day whereon Thou didst shed the splendour of Thy most excellent names and most exalted attributes upon all created things. This, verily, is a Day whereon Thou hast ordained that each of Thy names be endowed with the potentialities of all Thy names. Blessed, then, be they that have turned towards Thee, attained Thy presence, and hearkened unto Thy call.

O Lord, my God! I beseech Thee by this Day, and by Thy most consummate Name through which the Most Great Ocean hath surged, to protect the people of Baha from them that have disbelieved in Thy mighty signs. Make them then, O my God, to be the exponents of Thine ascendancy and Thy might, that they may arise to glorify Thee and to celebrate Thy praise amidst Thy servants, in such wise that neither the veils of the people of the earth, nor their insinuations, nor the onslaught of them that have arisen to put out Thy light, may keep them back from Thee. O God! Deprive them not of the gentle breezes that are wafting in this Day, a Day whereon every atom proclaimeth: "Verily, Thou art God; no God is there but Thee!" O Lord, adorn them with the ornaments of constancy and certitude, and cause them to be champions of Thy Cause amidst all creation.

O my God and the God of all the worlds! O my desire and the desire of every understanding heart! I implore Thee, by Him Who hath caused the sun of Thy revelation and inspiration to dawn, to ordain for the people of this Day that which Thou hast ordained for the chosen ones amongst Thy servants. Send down then upon them such liberal effusions of Thy grace as none hath previously attained, and cause them to circle round the court of Thy nearness and the sanctuary of Thy presence. Inspire them, then, in Thy Cause with that which setteth ablaze the hearts and souls of men. Make each one of them to be as a lamp of Thy remembrance unto those servants of Thine whom self and passion have veiled from recognizing the Manifestation of Thine Essence and the Dayspring of Thy signs.

O Lord! Thou art He to Whose power and sovereignty every mighty one hath testified, and to Whose majesty and grace every great one hath borne witness. Bestow, then, upon Thy loved ones that which beseemeth this Day, a Day which Thou hast made to be a luminous ornament upon the brow of all Thy days, and which Thou hast caused to shine above the horizon of eternity. Send down then upon them, from the clouds of Thy oneness and the heaven of Thy grace, that which will enable them to dispense with aught else except Thee.

O Lord! Give them to drink, from the hands of Thy mercy, a draught from that river of everlasting life that floweth from the right hand of Thy Throne, and aid them to abide by that which Thou hast revealed in Thy perspicuous Book. Thou, verily, ordainest as Thou pleasest. No God is there but Thee, the Most Exalted, the Sovereign Protector, the All-Compelling, the Almighty, the Most Bountiful.

BH00034: Suriy-i-Sabr (Lawh-i-Ayyub)

Section 1: "The remembrance of God in the City…"

In the Name of God, the Most Exalted, the Most High!

The remembrance of God in the City of Patience concerning His servant Job, when We sheltered him beneath the sacred Tree in his heart and caused him to witness the Fire that was kindled and shone within his inmost being. We revealed Ourself to him through his own self, and called unto him from that Spot of God round about which blessing hath been vouchsafed, saying:

> "Verily, He is God, thy Lord and the Lord of all things, and He is, in truth, powerful over all things, the Self-Subsisting."

When his countenance was illumined by the Fire that burned within him, We clothed him with the garment of Prophethood and commanded him to summon the people to the Fountainhead of grace and bounty, and to call them to the shore of sanctified love. We established him in the earth and rained upon him the showers of bounty, and made him rich above all who dwell on earth. We bestowed upon him abundance of wealth and made him prosperous in the realm, and provided him with a portion of all things. We strengthened his arm with a company endued with power, and granted him sons of his own loins, and established him in an exalted station in the land.

For successive years he dwelt among his people, counseling them with the jewels of hidden knowledge wherewith We had taught him, and reminding them of the days that were destined to come. He said: "O people! The oceans of knowledge have surged within the Self of God, Who standeth for justice—hasten ye thereunto that ye might find a way unto them. The Sun of loving-kindness hath truly risen and now standeth at its noontide height. The Beauty of the Divine Countenance hath appeared from behind the holy pavilions—present yourselves before Him that ye might be illumined by His beloved sanctified lights. The heavens of grandeur have been raised up and adorned with the stars of knowledge and wisdom—thus hath the Cause dawned from the holy horizon.

> "O people! Messengers came unto you aforetime with God's messages and delivered unto you that which would guide you to the shore of exalted glory. The Hours have come in truth, the Lights have shone forth in justice, the Bird of Eternity hath warbled, the Dove of the Cause hath cooed, the clouds of Light have been upraised, the seas of grace have surged, yet ye, O peoples of the earth, have been deprived of all these things. Fear ye God, and spread not corruption in God's land of wisdom, but hearken unto the Word which hath descended from the heaven of nearness."

Thus did We counsel Our servants through the tongue of the Messengers from the beginning that hath no beginning unto the end that hath no end. Yet all turned away from God's counsel and retraced their steps, save those whom Our loving-kindness had preceded, who heard God's call from behind the veils of hidden glory, who answered God's summons with their inner and outer beings, and who were attracted by the melodies of the Beloved. These attained unto the stations of guidance—upon them be God's blessings and mercy. God granted them that which none knoweth and brought them to a station that was hidden from the eyes of all created things.

God shall soon manifest His Cause and separate truth from falsehood, raise up the banners of guidance and utterly demolish all traces of the idolaters. He shall cause His servants to inherit the earth—they who have detached themselves unto God and have not drunk the love of the Calf in their hearts, who have turned away from those who disbelieved and associated partners with God after clear proofs had come unto them from every direction. Thus hath the decree been inscribed by the Finger of Glory upon the Tablets of Light.

Remember Our servant Job, when he appeared with the banners of wealth in the realm, and his people envied him and slandered him in their gatherings, and thus were their deeds preserved in the hidden scrolls. They imagined that he called upon God because of the ornaments of the world bestowed upon him, though he was sanctified above their imaginings and certitudes and above all in the realm together. When We desired to manifest the signs of truth in his detachment and his reliance upon God, We sent afflictions upon him from all directions and tried him with trials. We took from him his sons and cut off from him the bounty We had bestowed upon him in truth, and We took from him each day something known.

Not a day passed except that there descended upon him from the direction of fate what was inscribed by the Pen of Decree. Misfortune and hardship seized him according to what was ordained by the Mighty, the Self-Subsisting. Then We burned what was harvested from his fields by the hands of the angels of command and made it all as scattered dust. When We had sanctified him from the ornaments of the realm and purified him from the filth of earth and cleansed him from all worldly conditions, We caused a scorching wind from the angels of wrath to blow upon his skin. Thereby his body weakened, his form was afflicted, and his members trembled to such extent that no part of his body larger than a dirham remained unwounded.

Yet each day he increased in thankfulness, and he was patient at all times and did not lament what befell him. Thus did We account him among the trusting ones, the thankful ones, and the patient ones.

His people drove him from the village wherein he dwelt, showing no shame before God their Creator, and they harmed him according to their power, and We found him oppressed in the earth. The gates of wealth were closed in his face and the gates of poverty were opened, until days passed and he found nothing with which to satisfy his hunger, and thus was the matter decreed for him. There remained for him neither companion nor friend nor associate, and he became solitary in the realm save for his wife who believed in her Lord and served him in his tribulation, and We made her a means for him in all matters. When his companion found him in that grievous state, she went to his people and asked of them a loaf of bread, but these embodiments of tyranny would not give it to her, and thus did We record all things in a clear book.

When she was driven to extremity in her need, she went to one who was among the most evil of women on earth, who refused to give her a loaf until she took from her what she desired—and by God, the Pen is ashamed to mention it, and God was witness to their deeds. She came to the servant with a loaf, and when he looked upon her he found her hair cut off. Then did he cry out in his heart, and thereby the heavens and earth cried out, and he said: "O handmaiden of God! I perceive in thee a matter forbidden to the truth. Why didst thou cut thy hair which God made the ornament of thy beauty?"

She said: "O Job! Whenever I asked thy people for a loaf for thy sake, they all refused, until I entered the house of a handmaiden among the handmaidens of God and asked her for a loaf. She denied me until she took my hair and gave me this loaf which I have brought before thee. Thus did she transgress against God and show pride toward Him, and thus was the matter decreed between me and her. O Job! Forgive me."

O Job! Pardon me and take me not to task for my sin, for I was helpless in Thy Cause. Have mercy upon me and forgive me, for Thou art verily compassionate and forgiving. And that which was decreed between them was decreed, and grief arose to such degree that the heavens were nigh to being cleft asunder, the earth of forbearance to be rent, and the mountain of patience to crumble. Then he laid his face upon the dust and said:

> "O Lord! Affliction hath touched me from all sides, and Thou art He Whose mercy hath preceded all things. Have mercy upon me through Thy bounty and bestow upon me through Thy grace, for Thou art ever merciful unto Thy servants."

When We heard his cry, We caused to flow beneath his right foot a spring of sweet, refreshing water, and We commanded him to immerse himself therein and drink therefrom. When he drank, he was healed of all ailments and appeared in the most excellent form. And We restored unto him all that We had taken from him, and more besides, such that We rained down upon him from the heaven of bounty that which enriched him above all who dwell on earth. We solaced his eyes through his family and fulfilled for him what We had promised to the patient ones in the preserved tablets of holiness. We set aright all his affairs and strengthened him with the arm of the Cause which was mighty in truth. Through him We exalted the lowly and destroyed those who had waxed proud before God and were wretched upon the earth. Thus do We do what We will by Our command, and fulfill the reward of the patient ones, and bestow upon them from the treasuries of holiness an abundant recompense.

O concourse of earth! Be patient in God and grieve not for that which befalleth you in the days of the Spirit, for ere long shall ye witness the reward of the patient ones in a holy and inaccessible Paradise. God hath created a garden in the precincts of eternity and named it Patience, a name which until that day had been treasured in the repositories of infallibility. Therein hath He ordained that which He hath ordained in no other paradise, and We have now unveiled its covering and mentioned it unto you as a mercy from Us unto all the worlds. Therein are rivers of the shade of God's loving-kindness, which God hath forbidden unto all save those who have shown patience in tribulations, seeking the face of God, Who is in truth praiseworthy.

None shall enter therein save those who have not altered God's favor unto themselves, who have entered beneath the shadow of the Tree of the Spirit, who have feared no one, and who have soared on the wings of glory in the atmosphere of patience. They have shown patience in afflictions, and the more tribulations increased upon their souls, the more did they grow in their love for their Lord. They turned with their whole being toward a holy and exalted direction, the ardor of longing grew intense in their breasts, and the breezes of spiritual taste increased in their souls, until they sacrificed themselves and gave up their possessions and spent all that God had bestowed upon them through His grace and bounty. And in all these severe conditions they remained thankful to their Lord and sought no one's help. God hath inscribed their names among the patient ones in the preserved tablets of holiness.

Blessed then is he who is adorned with the robe of patience and steadfastness, who changeth not in adversity, whose feet slip not at the blowing of the winds of force, who is content with his Lord at all times and in Him ever trusteth. By God! He shall soon cause him to appear in the pavilions of grandeur, attired in a luminous garment that shall shine as shineth the light from the horizon of the Spirit, in such wise as to dazzle all eyes that behold it. And above his head shall the herald of God proclaim:

> "This is he who showed patience in God during the vain life of this world despite all that the idolaters wrought against him."

The denizens of the highest paradise shall seek his blessing, and the dwellers of the chambers and the chaste-eyed damsels in the tabernacles of beauty shall yearn for his presence.

O people of the Bayan! Be patient in these fleeting days and grieve not for what hath escaped you of worldly ornaments, neither be ye troubled by the hardships of affairs which were ordained in the scrolls of divine power. Know ye that for all good deeds a limited recompense hath been ordained in the Book, save for patience. Thus was its decree established aforetime through Muhammad, the Messenger of God. Verily, the patient shall be paid their reward without measure. Thus did the Spirit of Truth descend upon the heart of Muhammad in the Arabic tongue, and thus was revealed in all the Tablets what was ordained for the patient ones in wondrous books of glory.

Know ye then that God hath made patience the garment of the Messengers, such that He hath sent no Prophet or Messenger save that God adorned His temple with the robe of patience, that He might be patient in the Cause of God. Thus did God take the covenant from every Prophet sent forth. It behooveth the patient one at the outset to be patient with his own self, such that he restraineth himself from tyranny, indecency, and lusts, and from all that God hath forbidden in the Book, that he may be recorded

in the Tablets among the patient ones. Then must he be patient in the tribulations that descend upon him in the path of his Creator, neither being disturbed when the winds of destiny blow and the seas of power surge in the dominion of execution. He must remain steadfast in the religion of God and be patient with what cometh upon him from his loved ones, showing fortitude regarding those who have believed, seeking the face of God, that he may be well-pleasing in the religion of God.

Await ye then the day when the clouds of patience shall be lifted up, and the Bird of Eternity shall warble, and the Sacred Peacock shall appear with the ornament of the Command in the Kingdom of Meeting, and the weary tongues shall be loosed in the melodies of the Dove, and the Dove of Paradise shall hover between earth and heaven, and the trumpet shall be sounded, and the temples of existence shall be renewed, and the fire shall be kindled, and God shall come overshadowing from the Spirit with a beauty of impregnable glory.

Then hasten ye unto Him, O peoples of the earth! Be not occupied with aught in the kingdom, let not the prohibition of any prohibitor prevent you, neither let scientific affairs veil you, nor rational proofs obstruct you. Hasten ye to an exalted and holy retreat, for if ye tarry in the endless beginning of beginnings and hesitate on that Day less than a moment, the decree of patience shall not apply to you. Thus hath the decree been sent down from the Pen of the All-Knowing Glory.

Say: O people of the earth! Fear ye God in these days and fabricate not against His trusted ones, and say not that of which ye have no knowledge, for ye are powerless in the earth and destitute in the lands. Be not proud within yourselves, but hasten to the land which was in truth accepted. By God! This world shall pass away and all wherein ye rejoice, and the angels of divine wrath shall gather you together before a mighty and powerful sovereign King, and ye shall be questioned concerning what ye did in your days, and nothing shall be left of what is in the heavens and the earth save that it is recorded in the Tablet of Knowledge. Then shall no one avail you, nor shall any soul plead for you, nor shall aught profit you save what ye have sown in the fields of your deeds. Be ye wakeful, O company of the wretched!

Section 2: “Then hearken to the counsel of this Kind…”

Then hearken to the counsel of this Kind Friend Who counseleth you for the sake of God and desireth from you neither recompense nor thanks. His reward is only with Him Who sent Him with the truth and revealed unto Him the verses, that His proof might be complete unto all the worlds. How long will ye slumber upon the couch of heedlessness? How long will ye follow those who are naught on earth but as worthless insects? Say: By God! Those whom ye have taken as lords besides God—their names and their beings are not even mentioned before God. Have mercy, therefore, upon your own selves and fear God, your Creator. Then turn unto Him, that He may forgive you your evil deeds, for verily He is forgiving toward His servants.

Say: By God! Those to whom ye attribute knowledge and whom ye have taken as your learned ones—these are, in God’s sight, the most wicked of men; nay, the very essence of wickedness fleeth from them. Thus hath it been inscribed in the scrolls of knowledge. We testify that they have not drunk from the fountains of knowledge, nor have they attained to a single letter of wisdom, nor have they penetrated the mysteries of the Cause, but have remained immersed in the land of their own desires. No Prophet, nor

Successor, nor Holy One hath ever been opposed or denied save by their leave. Thus have they passed judgment against the Manifestations of Holiness.

Say: O concourse of the ignorant! Did We not reveal aforetime "the Day when God will come in the shadows of the clouds"? Yet when He came in the clouds of the Cause in the temple of Ali, in truth, ye turned away and waxed proud and were a ruined people. Was it not revealed "the Day when thy Lord cometh, or some of the signs of thy Lord"? And when He came with clear signs, why did ye turn away therefrom and remain veiled behind the veils of self? Say: God is sanctified from coming and descent. He is the Single, the All-Sufficing, Whose knowledge encompasseth all who are in the heavens and on earth. He will never come in His Essence, nor be seen in His Reality, nor be known in His Identity, nor be comprehended in His Attributes. He Who cometh is the Manifestation of His Self, even as He came in truth in the name of Ali, yet ye gathered against Him with the claws of hatred and pronounced judgment against Him, O concourse of divines, and were not ashamed before Him Who created you and fashioned you. Thus have We recorded your deeds in preserved tablets of glory.

O Ear of Immortality! Hear what these unbelievers say: that God hath sealed Prophethood with His beloved Muhammad, the Apostle of God, and will never raise up anyone after Him, and that His hands are bound from bestowing grace, and that no more shall the Temples of Holiness appear after Him, and that the lights of grace shall no longer shine forth, and that divine outpouring hath ceased, and power hath ended, and loving-kindness hath terminated, and the gates of bounty are sealed, though the breezes of bounty have ever wafted from the paradise of might. Say: Your hands are bound, and ye are accursed for what ye have said. Nay, His hands encompass all who are in the heavens and on earth. He raises up whom He willeth through His power, and He shall not be questioned of His doings, for verily He hath power over all things.

Say: O people of the Qur'an! Reflect upon the Book which was sent down in truth to Muhammad, wherein He sealed Prophethood through His Beloved until the Day of Resurrection—this Resurrection wherein God hath arisen in the Manifestation of His Self, while ye remained veiled therefrom, even as the peoples of the earth were veiled from the Resurrection of Muhammad aforetime, and ye were submerged in the depths of heedlessness and aversion.

Say: Were ye not promised the meeting with God in His days? Yet when the promise was fulfilled and Beauty shone forth from the horizon of Glory, ye closed your eyes and were gathered on the plain of assembly, blind. Say: Hath it not been revealed in the Qur'an through His true Word: "Thus have We made you a middle nation, that ye may be witnesses against mankind, and that the Messenger may be a witness against you"? Ye have interpreted this verse according to your own desires, while firmly believing and acknowledging that which was revealed in truth, that none knoweth its interpretation save God and those firm in knowledge. Yet despite your conviction in this, ye have interpreted the words of God and explained them after having been forbidden to do so, and have risen in opposition and denial against those firm in knowledge. Nay, ye slay them as ye slew them aforetime, and ye rejoice in your deeds. Shame upon you for that which your hands have wrought and for your thoughts concerning God's Cause on a day when the lights of guidance were manifest from the dayspring of knowledge.

Ask them then how they read that which was sent down from the heaven of might unto Muhammad in the Arabic tongue, and what they say concerning the meaning of "middle" if Prophethood was sealed through Him—how then was His community described in the Book as the middle of nations? Know then their measure, as though they had never heard the cooing of the Dove, and even had they heard it they would not have understood. Thus was the proof from their own Book conclusively established against them. And this is what all peoples have declared in the time of every Prophet: whenever Messengers from God came unto them, they said "Thou art no Messenger," and claimed Prophethood was sealed with Him who came before. Thus did Satan make their deeds and words seem fair unto them, and they were far removed from the shore of truth. Remind them of the account of Muhammad aforetime, when He came with manifest authority. He said: "O people! These are the signs of God which have been sent down in truth. Dispute not concerning God's Cause, but gather ye upon the shore of transcendent glory."

O people! Look upon Me with the eye of God, and follow not your idle fancies, nor be like those who called upon God by day and by night, yet when He came unto them they turned away from Him and denied Him, remaining utterly devoted to the idols of their own selves. The Jews declared: "By God, this is he who hath fabricated a lie against God, or he is possessed of a demon, or is under a spell." They said: "God hath sealed Prophethood with Moses, and this is God's decree as set forth in the Torah. The Law of the Torah shall never be abrogated throughout God's eternity, and he who shall come after must arise to promote its laws unto all who dwell on earth."

Thus was the command sent down from the heaven of divine decree unto Moses. And those who were given the Gospel spoke likewise, and remained expectant from that day until this. God banished them by that which He revealed unto Muhammad, the Arabian, in the Surih of the Jinn: "They imagined, as ye imagined, that God would never raise up anyone after him." By God! This verse that hath been sent down, and the mysteries of God concealed therein, suffice all who dwell on earth, if they would but walk in the paths of recognized glory.

Say: God hath raised up Messengers after Moses and Jesus, and will continue to send them until the end that hath no end, such that the outpourings of grace may never cease to rain from the heaven of divine bounty. He doeth what He willeth and is not asked of what He doeth, while all else shall be questioned concerning all things in the presence of justice. Hear then what these objectors say, imagining concerning God as did those servants who came before. Say: By God! The matter hath become confused for you. The Hour hath come to pass in truth, and the Resurrection hath arisen, despite your wishes and the wishes of those who were deaf to the melodies of God. Say: Ye speak as spoke the peoples of old in the time of God's Messenger, and ye wait as they waited, and your feet have slipped on this Path that hath been stretched forth in truth. Reflect then on the implications of this verse, that ye may receive your portion from the table of knowledge that descendeth from the heaven of holiness according to a decreed measure.

O Solace of Eternity! Witness what the idolaters testify concerning this Tree that hath put forth leaves, this blessed Tree that hath been raised up upon the mountain of musk, whose branches have grown until they reached the station that was concealed behind the pavilions of holiness. These idolaters desire to cut off its boughs. Say: It hath sought refuge in God's stronghold and protection, and God hath caused the

hands of the hypocrites and unbelievers to fall short of reaching it. The hands of those who have disbelieved and turned away shall never attain unto it. God shall soon gather beneath its shade all who are in the kingdom, and this is what the Truth hath prescribed for Himself, and this hath been irrevocably sealed in the tablets of glory by the Pen of Knowledge.

O Solace of Beauty! Remind the servants with spiritual remembrances in these days, then let them hear a melody from the melodies of eternity, that they may perchance perceive in themselves something less than a mote, and that they may not suppose as their associates supposed before, and may be assured that God is able to raise up a Messenger in every age. Say: O assemblage of hatred! Die in your wrath! This is what hath been decreed in truth by the Pen of transcendent glory. Therefore cast upon them that which the Dove of the Spirit warbled in the paradise of holy and beloved beauty, that they may follow what was explained in the Seal by the tongue of him who was firm in knowledge concerning the visitation of God's name, ʿAli.

He said—and His word is the truth—"The Seal of what has gone before and the Opening of what is to come." Thus did he mention the meaning of the Seal with an eloquent holy tongue. Even so did God make His Beloved the Seal of the Prophets who preceded Him and the Opening of the Messengers who would come after. Therefore ponder, O people of the earth, on what We have cast upon you in truth, that ye may perchance find a way to the source of the Cause on the holy shore. Be not veiled from what ye have heard from your learned ones, then ask concerning the matters of your religion from him whom God hath made firm in His knowledge, and from whose countenance the lights were resplendent and luminous.

O people! Fear God and take not knowledge from turbid springs which flow from the direction of self and ignorance. Take it rather from the flowing, palatable, pure, running, sweet springs which stream from the right hand of the Throne, and of which God hath given the righteous their portion. O Dayspring of Holiness! Bestow upon all contingent beings that which God hath bestowed upon thee through His bounty, that they may arise from the sepulchres of their bodies and become aware of the Cause which hath in truth come to pass. Then send upon them from the perfumed, musk-laden breezes which God hath given thee in the particles of eternity, that perchance thereby the decayed bones may be quickened, and that the people may not deprive themselves of this Spirit which hath been breathed from this ancient, eternal, everlasting Pen, and may be gathered in this good and blessed land before God in the most beauteous form.

O Pen of Command! Thou dost witness and behold how all created things, in infinite oceans, turn away from this all-encompassing, outpouring mercy that hath enveloped all who are in the heavens and on earth. They turn not toward the countenance from which the lights of the Spirit have dawned, by which all in the kingdoms of command and creation were illumined—and of this thou art indeed witness. They run in the valley of self and desire, and wade among those who attained not Thy presence in Thy Day, after Thou didst give them glad tidings aforetime through a glorious and mighty Pen, and Thy sweet utterance in the heaven of eternity declared: "On that Day all sovereignty shall be God's." Thus was the decree of that Day inscribed upon tablets of glory by the finger of the Spirit from time immemorial.

But when the Day came and the hours arrived and the matter was accomplished and the lights of Beauty were established at the meridian, then all rose up in hypocrisy against this Light that shone forth from the

horizon, and veiled themselves behind thick veils of unbelief. Thus may ye recognize all peoples throughout all ages: after they awaited that which was promised in the days of God, when the promise was fulfilled they denied it through what Satan cast into their souls, and remained far removed from the holy shore. Even as ye witness today these idolaters who waited in their days for what was promised by the tongue of Muhammad, the Messenger of God, and whenever they heard His name they would rise up and cry "May God hasten His advent!"

Yet when He appeared in truth they denied Him in their souls and opposed Him and disputed with Him falsely and imprisoned Him amid the mountains. The rancor of their hearts and the fire of their souls was not quenched until they perpetrated against Him that which caused the very livers of existence to be consumed in the temples of being, whereby the pillars of the cities of eternity were shaken in the heaven of blindness, and the Beauty of the Unseen lamented in Its hidden sanctum of holiness.

O Day-spring of Glory! Make mention to the believers among the people of eternity what the idolaters spoke in former times in the days when Husayn was slain by the embodiments of tyrannical wickedness. They would visit his shrine each day and curse those who oppressed him, and would recite a hundred times each morning "O God! Curse the first oppressor who oppressed the right of Muhammad and the family of Muhammad!" Yet when Husayn was raised up in the holy land, they oppressed him and killed him and did unto him what none had done before. Thus doth God distinguish between the truthful and the false, between light and darkness, and cast upon you that which revealeth all the deeds of the oppressors.

Section 3: "Remember then in the Book one who was…"

Remember then in the Book one who was a pious servant of God, who believed in God on a day when the Cause shone forth resplendently from the Dayspring of the Spirit, and who aided his Lord to the extent of his power at the time when the Vahid entered the eastern land of love. He said:

> "O people! God's proof hath come with the truth and the Face hath appeared. O concourse of the Furqan! Hasten unto Him and turn not back upon your heels. O people! Beauty hath dawned from the horizon of holiness and the Promise hath come with truth. Hasten ye unto the Paradise wherein that Face shineth with radiance. Beware lest ye deprive yourselves and your eyes from the meeting with God, for this is God's Day, a day grievous unto the unbelievers. O people! The Book hath been set down in truth, and the deeds of all in the world shall not escape it by so much as a date-stone's weight or a date-thread. O people! Be not veiled from the Beauty of God after He hath come overshadowed by clouds, with holy angels round about Him—thus was the matter decreed from before the Throne."

And when the Vahid said:

> "O people! I have brought you a Tablet from the Spirit, from before the Self-Subsisting. Be not divided in God's Cause, but answer the call of Him Who summons you with pure truth and teaches you that which will draw you nigh unto the right hand of glory beloved. O people! In all the Tablets ye were promised the meeting with God, and this is the day wherein Beauty is

> unveiled, the Light hath appeared, the Herald hath called out, and the heaven hath been cleft asunder with clouds. Fear ye God and close not your eyes to a Beauty brilliant as the morning star. This is what ye were promised by the tongue of the Messengers aforetime, and God took from you a covenant concerning this in the realm of pre-existence. Therefore fulfill your covenants and be not detained in the lands of allusion."

Among the people, some fulfilled God's covenant and answered the call of Truth, while others turned away and were rebellious against God. And among them was he who was named 'the Pious One' in the Book, who believed in God his Lord and was faithful to His promise. He appeared before the Vahid and held fast to the Most Great Handle, divided not God's word, and remained steadfast in the true religion. He aided his Lord in all conditions with all that lay within his power, and thus did God cause his name to be inscribed by the Pen of Glory in the lines of eternity. Tribulation and adversity befell him, and he bore all hardships in his own person, yet in all these conditions remained thankful and patient.

Verily they who aid God with their wealth and their persons, and who endure hardships seeking God's face—these were from all eternity victorious through God's help, even though they be slain and burnt on earth, for they were created from spirits and soared in the atmosphere of the Spirit by God's leave. They pay no heed to their physical bodies in this realm and long for trials in their Creator's path as the guilty long for forgiveness and the infant for its mother's breast. Thus doth the Dove remind you with spiritual remembrances, that perchance the people may detach themselves from their selves and their wealth, and return to a holy and manifest seat.

The days passed until there gathered around Vahid a band from the village which God had blessed among all villages and had exalted its name in the Tablet from which the Mother Book had been separated. They followed God's decree and circled round His Cause, spent their wealth and sacrificed all the ornaments they possessed, fearing none but God—and God is indeed aware of all things. Their hearts were as blocks of iron in God's aid, the blame of no blamer took hold of them, nor did the rejection of any rejecter prevent them. In the cities of the earth they were like sacred banners raised in God's Name. The matter reached such a point that the chief of oppression, who had denied God, associated partners with His Beauty and turned away from His proof—and who was the most wretched of people on earth, as testify to this the men who were concealed in the pavilion of eternity—heard of it.

O people of the village! Give thanks to God your Creator for having favored you with the truth and preferred you above all who dwell on earth, in that He honored you with His presence, made you know His Self, and nourished you from the fruits of the Lote-Tree of Paradise after all had been deprived thereof. He caused you to attain His days, sent upon you the breezes of holiness, turned you toward the right hand of oneness, and drew you near to the blessed spot of glory. Thus does He bestow His favor upon whomsoever He willeth and singles out for His mercy such servants as are cut off from all who dwell on earth. Therefore rejoice within yourselves and take pride over all who are gathered in the kingdom.

Know that God has inscribed your names in the holy scrolls and ordained for you in Paradise a praiseworthy station. By God! Were the station of but one of you to be revealed to those on earth, they would sacrifice their souls in their longing for this station which was created by God's hand. But it has been veiled from the eyes of men that the evil might be distinguished from the good. Thus does God try

them in the kingdom that what lies in their hearts might be revealed, as indeed it has been revealed, and you were witness to this. How many were the servants who worshipped God in their days, commanded people to righteousness and piety, wept over the tribulations of the family of God, and closed their eyes in prayer and in reciting visitations to show their orientation toward a holy, worshipped Source! Yet when the truth came to them they turned away from it and denied it, even to the point of killing it with their own hands, and they were delighted with their deeds. Thus does God render void the deeds of those who showed pride against Him, and accepts the deeds of those who turned to God, humbled themselves before His countenance, and walked the paths of His good-pleasure.

Remember, O people of the village, the bounty of God which He hath in truth bestowed upon you, and taught you that which none of the divines of the earth have known—they who, by reason of the weight and size of their turbans, can scarcely walk upon the earth, and when they move, they move as though a mountain of hatred doth move across the land, detested. By God! It behooveth you, O friends of God, to sanctify yourselves from all that ye have been forbidden, and to thank God throughout all days and nights for having singled you out with a grace whereof others have no share, and to speak of God, your Creator, in such wise that the fragrance of God may waft from you, and ye may thus be distinguished from those who have disbelieved and joined partners with God.

Thus doth the Dove counsel you and teach you the paths of knowledge, that ye may be firmly grounded in God's religion and steadfast in His love. Fear God, and let not your deeds be rendered vain through heedlessness, and boast not to God of your faith in the Manifestation of His Self; rather God bestoweth His favor upon you in that He hath aided you in His Cause, shown you the paths of glory and piety, and inspired you with wondrous and hidden knowledge. Well is it with you, O people of the village, for having been patient in God's days through hardship and tribulation, and for having heard with your ears and witnessed with your eyes. God shall soon reward you with the most excellent of rewards and grant you that which shall satisfy your souls, and shall inscribe your names in a holy and hidden Book.

Strive, then, that your patience be not nullified through complaint, and be content with whatsoever God hath decreed for you and with all that He shall decree hereafter, for the world and its ornaments and embellishments shall pass away in less than a moment and shall not endure, and ye shall be brought into a seat of glory well-beloved. Blessed are ye and those who have sacrificed themselves in the days of God and were among those who soared in the atmosphere of love and attained unto a station that was forbidden to all others.

Wherefore, O Pen of Holiness, make mention of what befell the Vahid at the hands of the enemies of God's own Self, that his cause may be remembered in the Concourse on High with truth. When he who disbelieved and was wretched, then grew arrogant and rebellious, heard thereof, he dispatched the hosts of infidelity and commanded them to slay those the like of whom the earth had never borne in their faith in God, and to shed blood whereby all things were purified. The wicked one gave commands among the people contrary to what God had revealed in the Book, and thus was his decree irrevocably fixed. He appointed two chiefs over the hosts, who denied God and His signs, and sold their religion for worldly gain, thereby purchasing for themselves everlasting and perpetual torment, and through their tyranny were destined for God's wrath.

They came with the hosts of infidelity and the armies of idolatry until they besieged God's hosts and His loved ones, and were inscribed by the Pen of Command in the Mother Book as the most evil of men. They warred against God's companions, disputed with them, contended with them, and fought with all their might to overcome the hosts of truth, but God caused them to be defeated at the hands of the believers in their battle. When they proved powerless against the party of God and His friends, they plotted and schemed within themselves and took counsel together until they sent a messenger to the Vahid with deceitful words. The messenger of Satan entered unto Vahid and said:

> "You are the son of Muhammad and we acknowledge your excellence over us. We have not come to contend with you, but rather we desire reconciliation in your cause. We will hear what you command us and follow your word, and we will not oppose your judgment in the least degree."

Then the Spirit opened Its mouth and the Holy Spirit spoke through the tongue of the Vahid, saying: "O people! If you acknowledge my excellence and recognize that I am the son of Muhammad, the Messenger of God, why have you come against us with the hosts of infidelity and besieged us, turning away from God's Cause and rebelling against it? O people! Fear God and spread not corruption in the land, cast not God's Cause behind your backs, and fear God Who created you and sustained you and sent down unto you wondrous verses of might. O people! The kingdom and your hosts shall perish, then he who sent you with tyranny. Consider what befell the nations of old and be mindful of matters that were decreed aforetime.

O people! I am but a servant who has believed in God and His verses revealed through the tongue of Ali in truth. If you are not content with my presence among you, I will depart unto God. I desire nothing from you. Fear God and shed not the blood of His loved ones, seize not people's property unjustly, and deny not God after having claimed faith for yourselves. Thus do I counsel you with justice; follow my counsel and stray not from the Cause which has dawned from the horizon of the Spirit. O people! Would you slay a man for saying 'My Lord is God,' when he has brought you signs that confound the minds of all creation? Have mercy on yourselves and follow not your desires. You shall depart from this transient world and appear before the presence of the Almighty, the Self-Subsisting. You shall be questioned concerning what you did on earth and be recompensed for all that you wrought in the false dominion. This is what hath been irrevocably decreed in the mighty tablets."

Thus was His decree established in the Tablets with invincible might. Messages and missives were repeatedly exchanged between them until they set forth God's Book amongst themselves, swore by it, sealed it and dispatched it to the Beauty of Glory, the Vahid. Thus did they seek to practice deception in God's Cause, making promises with their tongues that were absent from their hearts. The hatred in their breasts was like a fire concealed behind veils of deceit. They beseeched Vahid to honor their places and gatherings with his presence, emphatically renewing their covenant and pledge, while they lay sleeping upon the couch of self and passion.

When God's Book came before Vahid, he arose and proclaimed to those around him:

> "O people! The promised time has come and destiny's decrees have been fulfilled in truth. I shall go to them that what lies ordained for me behind the pavilion of destiny may be made manifest."

Thus did he ever place his trust in his Lord. Vahid entered among the hosts of tyranny and the armies of Satan with but a few souls. They arose to welcome him, giving him precedence over themselves in walking and sitting, and he remained among them for numbered days. Through him they wrote to the people of the village to disperse, assuring them they would not be harmed, until they had scattered them. Then the forces of unbelief entered their quarter and practiced a mighty deception against them.

When their hearts and souls were at ease, they broke their covenant, violated their pledge, transgressed God's decree among them, and breached the Book's covenant through their passions. Thus were their names inscribed as accursed in the Tablets by God's Pen. They seized Vahid, violated his sanctity, stripped his body, and perpetrated such acts as caused the eyes of the denizens of Paradise to shed crimson tears. God's curse be upon those who wronged him and those who continue to commit injustice in these days when the Sun is veiled behind sacred clouds. Not content with what they had done, they slew the villagers over successive years, took their women captive, plundered their possessions, and showed no fear of God Who created and nurtured them. They vied with one another in oppression and in what Satan cast into their hearts, while God witnessed their deeds.

They raised heads upon spears and lances and entered the land which God had honored above all other regions of earth, wherein the All-Merciful was established upon the throne of a magnificent Name. When they arrived in the city, people gathered around them—some reviling them with their tongues, others stoning them with their hands—while the dwellers of the heavens bit their fingers in astonishment at what these unbelievers had done to these radiant and luminous countenances. They brought them into the city, and God knows what befell them after their entry, for He keeps account of all things in a noble and precious Book.

Section 4: "O Divine Beauty! This is not the first…"

O Divine Beauty! This is not the first time that the idolaters have acted thus on earth. They slew Husayn and his companions, then took his family captive, and now they weep and lament for him morning and evening. Say: O concourse of brutes! Have ye not inferred the truth of Husayn and his companions from how they sacrificed themselves and gave up their possessions, and ye were mindful of this? How then do ye brand these martyrs with unbelief after they gave up their wealth and their women in the path of God and strove therein until they were slain in diverse ways such as no ear hath heard and no eye of creation hath collectively witnessed? And when it is said unto them, "Why did ye slay those who believed in God and His signs?" they say, "We found them to be unbelievers in the land."

Say: By God! Thus did these same words issue from your mouths aforetime against the Prophets and Messengers until ye slew them with the sharpened swords of hatred, and God doth encompass all things. Woe unto you for having denied God's Messengers and risen up to wage war against them until ye shed their blood without right, as attesteth what hath been inscribed upon the Tablets, preserved and hidden. Say: Hath not God established in His Book that which distinguisheth between the truthful and the liar

through His true word “Then wish for death, if ye speak truth”? Why then did ye deny those whose truthfulness God hath attested in His Book, which no falsehood can approach and which was sent down from the Tablet?

Ye perceived it not, cast God’s Book behind your backs, and slew those who wished for death in God’s path—to this your eyes, your tongues and your hearts bear witness, and beyond all this God is the Witness. Shame upon you for having shed the blood of those the like of whom the eyes of creation have never seen, and for having denied them after their truthfulness was confirmed by the explicit text of the Book, and for having followed those who would not consent to the diminution of even an atom of their prestige in God’s path, and whose only concern in this world is to consume the wealth of the people and to occupy the highest seats in assemblies, thereby priding themselves above all who dwell on earth.

By God! It behooveth you to take these transgressors as your lords instead of God and to follow them until ye enter with them into the fire that was created for the idolaters. Say: By God! If ye were to become aware for less than a moment, ye would destroy your books which ye have written without God’s leave, strike your heads, flee from your homes and dwell in the mountains, eating naught but fetid black mud.

Say: The souls of those who were martyred upon the earth have taken flight, and now they soar in the atmosphere of nearness and circle round the mighty throne. At every moment the angels of grace descend upon them and give them tidings of a station of praiseworthy glory. Each day God reveals Himself to them with such splendor that were it to appear to the dwellers of earth and heaven, they would fall down unconscious. Say: O assemblage of the wretched! Rejoice not in your deeds, for soon shall you return to God and be gathered before His glory on the Day when the pillars of all creation shall quake. God will then call you to account in His justice for what you have wrought against His loved ones in the days of falsehood. Not a single deed of yours shall be overlooked but shall be laid bare before you. You shall be rewarded according to your works, for nothing escapes God’s knowledge and He encompasses all things.

The wrongdoers in the nethermost depths of the fire shall say: “Would that we had not taken these divines as our friends!” O people of the village! Remember God’s favor upon you when you were on the brink of the abyss of unbelief, and He saved you through His grace and guided you to the court of His unique Name. When you were enemies, He united your hearts, brought you together in truth, exalted your name, and sent down verses unto you from a tongue of beloved glory. Remember too when We passed by you with hosts of angels and opened unto you the gates of Paradise. You were gathered when passing by the fortress, but Satan whispered to some among you and cast terror into your hearts. Then We found some of you disturbed and shaken, but We pardoned those who were troubled, as a mercy from Us upon you and upon all who dwell on earth.

Say: Those who have disbelieved among the people of the village are the most evil of men, just as you are the best of servants. Thus have We recorded the matter in a Tablet sealed with the seal of glory. Those who did not present themselves before Vahid, who warred against him and disputed with him falsely—these are cursed in this world and the next, and the word of punishment from One mighty and wise is decreed against them.

O loved ones of God from that village! Hold fast to the cord of God, then thank Him for having chosen you in truth. You have become, through God's mercy, steadfast upon the paths of holiness. O trees of the village! Prostrate yourselves before God your Creator, for the breezes of spring in a season of unique glory have wafted over you. O earth of that village! Thank your Lord, for God has transformed you on the Day of Resurrection and the lights of the Spirit have shone upon you from a horizon of glorious light. O air of the village! Remember God, Who has purified you from the dust of self and passion, raised you up in truth and caused you to be presented before Him.

Blessed art thou, O Yahya, for having fulfilled thy covenant on the day when the heavens and earth were created. Thou didst take the Book of God with the power of thy faith and wert drawn by the melodies of His days to the sanctuary of Beauty. Then did the Concourse on High give thee glad tidings of what was recorded in a Tablet to which clung the spirits of the Books and beyond them the Mother Book, which was preserved in the fortress of infallibility. Thus doth God reward His servants who have believed in Him and His verses, and He seizes those who have wronged on earth. Verily, the curse of God be upon all wrongdoers.

O Delight of Eternity! Change thy melody and chant with the notes of the warbling doves from behind the pavilions of names in the heaven of attributes, that perchance the birds of the Throne may detach themselves from the dust of their own selves and wing their flight to their true habitation in that station which is sanctified above all sanctification. O Essence of Truth! Sing and trill with the sweetest of melodies, for the maidens of Paradise have emerged from their chambers and from the pavilions of God's protection to hearken unto thy song which was chanted concerning the tales of truth in the Qayyumu'l-Asma'. Deprive them not of what they seek from the wonders of thy bounty, for verily thou art the Generous One in the precincts of eternity and the Lord of great bounty in the heaven of the unseen, and thy name hath been known for bounty in the Supreme Concourse.

O Beauty of Holiness! The idolaters will not allow this melody to issue forth from this soul, and when the voice seeketh to emerge from my mouth, they place upon it the hands of hatred. Yet Thou, despite Thy knowledge of this, commandest me to raise the call in the atmosphere of this heaven. Verily Thou art the Doer of what Thou willest, the Judge of justice, doing what Thou pleasest and remaining wise over all things. And shouldst Thou hear Thy servant's call and fulfill his need through Thy grace, then excuse them with the most gracious words and gentlest utterance, that they may return to their pavilions and their seats in the chambers of crimson ruby. Thou knowest that I am tried amongst the idolaters of both parties, and Thou art the Ruler of both causes, the Observer of both judgments, the One manifest in both garments, the One dawning with both suns, the One mentioned by both names, the Lord of both Easts, the Commander of both mysteries in both lines, and God is, beyond what I say, All-Knowing.

Thou knowest that I fear not for myself, for I have sacrificed my soul and spirit on the day when Thou didst honor me with Thy presence, taught me the wonders of Thy beauty, and inspired me with the gems of Thy verses, gathered upon all who have entered beneath the shadow of Thy Cause. Rather, I fear lest the pillars of the Cause be scattered by the Most Great Word, even as these deluded ones scattered them on the day when Thou didst establish Thyself upon the thrones of existence through Thy mercy which

encompasseth all in the worlds collectively. Thus have We detailed this matter in detail on the day which was then sent down from the heaven of the Spirit.

O Blood-Drenched Robe! Pay no heed to the signs, then burn the veils, then appear adorned with the ornament of God between earth and heaven, then sing with the hidden and treasured melodies within thy spirit in these days wherein there hath befallen the Manifestation of God's Self what no eyes of creation have ever witnessed. O Beauty of Holiness! The command is in Thy hands, and I am but Thy humble servant, abased before Thee and ruled by Thy command. When Thou commandest me to make mention in remembrance of God, the Most Great, and God's Greatest Treasure, it behooveth Thee to command the angels of Paradise to guard the pillars of the Throne, then the angels on high to preserve the pavilions of grandeur, lest the veil of the Divine Realm be rent asunder by this Call which hath been concealed in the breast of glory.

O Glory of the Spirit! Veil not Thyself with these veils, but appear through God's power, then break the seal from the vessels of the Spirit which have been sealed from all eternity with the seal of preservation, that the fragrant breezes may waft from this Ancient Vessel upon all created things, perchance all existence may be quickened by the breath of the All-Merciful and arise to promote the Cause on the Day whereon the Spirit shall be witnessed from the direction of dawn.

Say: This Tablet commandeth you to patience in this greatest terror and ordaineth steadfastness for you in this most mighty anguish, at the time when the Dove of Hijaz shall wing its flight from the precincts of Iraq, and the breezes of separation shall blow upon all contingent things, and the crimson hue shall appear in the face of heaven, and thus was the matter decreed in the Mother Book. Say: The Bird of Immortality hath taken flight from the horizon of the invisible realm and seeketh the heaven of the spirit in the holy Sinai, that the decrees of destiny might be reflected in the mirror of divine determination, and this is one of the hidden mysteries. Say: The Bird of Glory hath flown from one branch and seeketh the holy Branch that was planted in the land of exile.

Say: The breeze of divine unity hath wafted from the City of Peace and seeketh to blow upon the City of Separation that was mentioned in the scrolls of the Command. Say: O concourse of the heavens and earth! Cast ye ashes upon your faces and heads, for Beauty hath vanished from the cities of nearness and seeketh to rise from the horizon of a distant heaven. All this hath been ordained in truth, and we thank God for this and for what He hath sent down upon us of tribulation after tribulation, and hath rained down upon us from the clouds of destiny showers of recognized sorrow.

O Essence of Grief! End thy words in this remembrance, for by it We have grieved and the dwellers of the Supreme Concourse have grieved. Then make mention of Abdu'llah who asked about a message that was in truth momentous. Say: By God, the Truth! The Message hath been fulfilled in the Beauty of Ali, made manifest. Then the servants differed concerning it, and the divines of the age objected to it—they who were veiled by the veils of self. And ye have recognized the Beauty of God in the vesture of ʿAli, the Self-Subsisting, and soon will all who are in the heavens and earth recognize Him. This hath been inscribed in truth and was decreed by God as inevitable. And ye shall learn of a message at a time which must surely come.

But, O people of the Bayan! Strive within yourselves lest ye differ regarding the Cause of God. Be steadfast in the Cause like unto a mountain firmly fixed in truth, that neither the whisperings of Satan may cause you to slip, nor anything on earth make you waver. This is what the Dove of the Cause counseleth you at the time of parting from the land of Iraq, through that which the hands of the ungodly have wrought.

Know then, O company of the chosen ones, that when the Sun setteth, the birds of night move about in darkness. Therefore, turn not unto them, but set your faces toward a holy and beloved direction. Beware lest ye follow the Samiri within yourselves, nor pursue the calf when it appeareth among you. This is the best counsel from Me unto you and unto all creation collectively.

Ye shall hear the call of the Samiri after Me, and he shall summon you unto Satan. Turn not then unto him, but turn unto a Beauty mighty yet concealed. Thus do We address all who are in the heavens and on earth in this City, that all things may receive what hath been ordained for them by One All-Wise, All-Knowing.

And thou, O Time, be not heedless of this moment which hath come in truth, wherein the breath of God wafteth from a holy western direction. And thou, O Hour, rejoice in this Hour which hath arisen in truth. Then recognize in this eternal, enduring, celestial Table that which hath descended from the cloud of holiness and the shadows of light from the heaven of glory in the name of God.

O Day! Illumine all created things with this Divine, radiant, resplendent Day which hath appeared from the horizon of Iraq unto all regions and been witnessed. Thus do We expound unto you the verses and cast upon you the words of the Spirit, and bestow upon all things that which hath been decreed in a mighty Book inscribed, that all things may know the Fountainhead of Oneness in this Ridvan which hath in truth been outpoured. And the Spirit be upon you and upon those who have circled round the Cause and who have walked in the path of love.

Volume 031: Late Baghdad Period (1860–1863) (5 of 5)

BH07287: This is a Book wherein the Dove warbleth…

He is the Mighty.

This is a Book wherein the Dove warbleth with melodies of glorious love, and reciteth unto all created things the verses of separation. This is an ordinance from the presence of the Mighty, the Self-Subsisting King. Grieve thou not at the grief of this day, neither be thou dismayed by this most great dismay and this supreme anxiety. Put thy trust in God, the Mighty, the Praised. Fear thou no one, and sorrow not over anything. Verily that which We had ordained for thee in previous Tablets hath been fulfilled in truth, and this is what hath been inscribed in a preserved and glorious Book, wherein the destinies of all things have been decreed, did ye but know. Remind thou the servants at all times, and be not perturbed by any matter. Then walk thou in the path of truth, for this is better for thee than all that was and shall be. God shall soon exalt His Cause in truth, and make His words to prevail, and manifest His proof.

He, verily, is the King, the Sovereign, the Guardian, the Self-Subsisting. And the Spirit be upon thee and upon those who walk in the ways of God and are not dismayed.

BH04131: Aqa in Shin

Aqa in Shin

He is the Glorious!

Hearken to what the departing Dove revealeth unto thee, as He prepareth to leave the realm of ʿIraq—such are the methods of God decreed for His Messengers. Let this not cause thee sorrow. Put thy trust in thy Lord and the Lord of thy forefathers…. Those who are endowed with the insight of the spirit are independent of all that was and shall be created, and are able to behold the mysteries of the Cause behind the thickest veils. Say, O beloved of God! Fear none and let nothing grieve thee; be steadfast in the Cause. By God, those who have drunk of the love of God, the Glorious, the Effulgent, have no fear of anyone, and show patience in calamity, like unto the patience of the lover toward the good pleasure of the beloved.

With them affliction ranketh greater than that which the lovers perceive in the countenance of the beloved. Say, O concourse of evil-doers! Erelong the Cause of God will, in truth, be exalted, and the standards of those who join partners with God will perish, and the people shall enter the Faith of God, the Sovereign, the Supreme, the Ancient of Days. Well is it with those who have now hastened forth in the love of God and received the tidings of the breath of the Holy Spirit. Glory be unto you, O concourse of believers in the unity of God.

Know then that thy letter hath reached Us, and We have given this reply to create in thy heart the warmth of yearning, to cause thee to turn to the paradise of this resplendent Name, to make thee detached from all, and to enable thee to soar to such heights as have not been attained by the wings of the worldly-wise who are not under the shadow of God's countenance and who are indeed of the perplexed.

BH04974: O letter Fa in the realm of Baha! Hearken…

He is the Almighty

O letter Fa in the realm of Baha! Hearken thou to My call at this time when tears are flowing down luminous holy cheeks, when the hearts of the people of Paradise are trembling and tender hearts of glory have melted, by reason of what has befallen the Name that hath preceded all names from time immemorial, even as was revealed aforetime upon the tongue of the temples of Ahmadian holiness in the prayer which the Imams of the Faith would recite on the luminous Nights of Power. Thus have We removed for thee the veil of the Cause that thou mayest be steadfast in love.

Well is it with thee that in these latter days thy missives have reached the unseen hosts of might and the party of exalted light, and by this thy name hath been inscribed among the emigrants in wondrous tablets of glory. God shall soon exalt thy name in truth and join thee with the beauty of a radiant countenance.

We had written thee before the Book of the Spirit wherein We revealed eloquent verses of nearness and wherein We detailed every matter in detail, and it shall reach thee in truth—this is what hath been inscribed in a preserved tablet of glory. And We commanded thee therein to remind the people in these days when the Beauty of the All-Merciful hath mounted the Buraq of the Cause, by reason of what the hands of the wicked unbelievers have wrought.

And glory and the Spirit be upon thee and upon those who hearken to thy words concerning the Cause of thy Lord and who remain faithful to the Covenant.

Volume 032: Writings in Baghdad (to 1863) (1 of 3)

BH00612: Glorified art Thou, O my God! This servant…

Glorified art Thou, O my God! This servant of Thine hast Thou stripped of the garment of Thy Divinity and distanced from the gardens of nearness to Thy Lordship. Thou hast removed from him the robes of understanding fashioned from the wonders of Thy knowledge through the gems of Thy decree that befell him, and divested him of the shirt of certitude wrought of the essence of Thy wisdom through the swords of Thy retribution that descended upon him. Thou hast made him seek Thee through Thyself, turn to Thine Essence through Thine Essence, and gaze upon the hem of Thy countenance through Thy direction. Thou hast imprisoned him in the prison of earthly dominion by Thy power and sealed against his face the doors of grace by Thy might.

All this descended upon him in such wise that the heavens were rent asunder at comprehending it, the earth shook at its occurrence, the spirits were troubled at hearing it, the waters ceased their flow, beings were brought to naught at its execution, essences were demolished at its reckoning, and the sun was darkened by what befell it. Yet he sits before Thee at a time when he finds no helper, no supporter, no companion, and no friend. He is among people yet not of them, speaks with servants though not being one of them, sits with them while not desiring them, and walks among them though loving them neither secretly nor openly.

All this appeared solely through the measures of Thy Cause, the resources of Thy wisdom, and the tokens of Thy abasement which Thou ordained for Thy guides and decreed for Thy loved ones. Yet, O my God, after Thou didst clothe me in the garment of poverty and abasement and dressed me in the raiment of sorrow and anguish, Thou didst comfort me through inspiring me that all this flowed only from the subtlety of Thy grace and the precision of Thy gift. Even as Thou showed me the creation of the heavens of Thy Cause, how Thou raised them by the sovereignty of Thy power and ordained therein brilliant stars and manifest planets, decreeing for them neither setting nor eclipse. All revolve in the heaven of Thy direction, moving through the cycles of Thy ordainment and sanctification, illumined by the dawning rays of the sun of Thy Self-Subsistence and brightened by the flashing lights of the moon of Thy holiness, moved by Thy command and circling round Thee, such that they are untouched by what befalls the suns in the heavens of Thy holy oneness and what descends upon the moons in the horizon of the cloud-veiled heaven of Thy glorification through the eclipses of Thy decree and the settings of Thy execution.

All this stemmed only from the hidden aspects of Thy wisdom and the conditions of Thy glorious sovereignty, and this is among that which appeared from Thy timeless action and Thy mighty handiwork, and what resembles it from what Thou hast manifested from the treasuries of Thy power and the storehouses of Thy might. Thus dost Thou plant the tree of Thy singleness in the sacred soil of Thy will and preserve it through the sovereign of Thy grace in these nights and days by the hands of Thy generosity. Thou sendest upon it the breaths of Thy eternal holiness and waterest it from the rivers of the camphor of Thy glorious oneness, guarding it with the hosts of the unseen which none can reckon save Thee, until Thou hast raised high its branches and boughs, brought forth the fruits of Thy identity, and caused it to put forth leaves through the wonders of Thy favors and blessings.

After Thou didst raise it to the highest horizon and cause it to ascend to the most exalted kingdom, children gather around it and stone it so that there might fall upon them its fruits from the paradise of Thy eternality and there might descend from it the fruits of the bounty of Thy mercy. All this befalls it because of its fruits, for verily a tree without fruit is desired by none. No soul draweth nigh unto it, nor shall there descend upon it the misfortunes of abasement and what is beneath them.

Glory be unto Thee! Glory be unto Thee! How wondrous are the marvels of Thy handiwork, and how sweet are the manifestations of Thy craftsmanship! Thou hast ever humbled Thy loved ones through what Thou hast ordained for them of the conditions of Thy might, and Thou wilt ever exalt Thine enemies through what Thou hast decreed for them of the retribution of Thy sovereign power. Thou hast concealed the wisdom of this from the eyes of Thy servants and hidden its pearls in the shells of Thy power in the seas of Thy grandeur, such that none save Thee should become aware thereof.

Glory be unto Thee, O my God! Despite my recognition of all this and my certitude in all that Thou hast taught me of the wonders of the craftsmanship of Thy heavens of ordainment, the ornaments of the movements of the cycles of Thy sovereign handiwork, and the revolutions of the pillars of the manifestations of Thy glorious might, I am consumed by the fire whose ember sets ablaze all existence, and I weep tears from which all the seas find their essence. How could it be otherwise, after I heard the call of one of Thy loved ones whom Thou didst love in the privacy of Thy mystery, unknown to any soul? He cried out before Thee with such a cry that the hearts of existence were set aflame, and he lamented with such a lamentation that the spirits of the ethereal beings in the palaces of manifest glory were troubled, and the life of the secluded ones in the chambers of heaven before the countenance of the All-Praised was transformed.

The seas of grandeur grew still from their waves in the depths of the seas of the Divine Essence, falling into repose. The winds of love were cut off from the gardens of the holy and beloved One, as Thou didst will to make him drink from the springs of separation and remove him from the throne of intimate communion, after Thou hadst filled his heart with the essence of Thy rapture, the pure substance of Thy attraction, the splendor of Thy love, and the radiance of Thy glory.

Thou didst call him through Thy mystery to the thrones of Thy nearness, and hasten him through Thy call to the arenas of Thy reunion and meeting. Thou didst cause him to dwell in the vicinity of Thy mercy and gave him to drink of the pure wine of Thy favor from the hands of Thy generosity. Thou didst make him taste the sweetness of Thy remembrance from the fruits of the tree of Thine eternity, and caused him to

hear, through the inner realities of existence, the melodies of the dove of Thy mighty heaven and the doves of Thy glorious kingdom.

Judge then, O my God, and be fair, O my Beloved, at this moment—how can anyone bear this, or how can anyone endure this? How befitting is it for Thy sovereignty to treat anyone as Thou hast treated him through the wonders of Thy deeds, or to send down upon any soul what Thou hast sent down upon him of the gems of Thy wisdom? Yet inasmuch, O my God, as he was gazing upon Thy mercy, bowing in adoration before Thy Countenance, well-pleased with Thy decree, and patient in the pathways of Thy command, I thereupon call upon Thee with his voice before Thy face, entreating Thee on his behalf in the sanctuary of Thy holiness, and adjuring Thee, with the tongue of his inmost heart from his very self, by the Lamp which Thou hast kindled with the light of Thy love, by the Flame which Thou hast ignited with the fire of Thy affection, by the Niche of Thy being which Thou hast made to shine with the flashes of the lights of Thy Countenance, and by the Path of Thy glory which Thou hast exalted in the hearts of them who are drawn nigh among Thy loved ones, that Thou wilt not abandon Thy Friend whom Thou hast honoured in Thy mystery and cherished within Thy heart; that Thou wilt not abase Thy Word which Thou hast lifted up to the heaven of Thy might; that Thou wilt not quench the pure one whom Thou hast illumined with the lights of Thy attraction; that Thou wilt not congeal the camphor which Thou hast caused to flow from the realities of the manifestations of the lights of the morn of Thine oneness; that Thou wilt not cast down the standard which Thou hast raised up through the dawnings of the morn of Thine eternity; that Thou wilt not drive away from the streams of Thy bounty him whom Thou hast made to flow from the springs of Thy Lordship; that Thou wilt not debar him from the wellspring of Thy sustenance, nor sever the cord which Thou hast bound between him and Thy Friend.

O my God! In his separation, make for me a means of attaining unto Thy presence, and in meeting him, grant me the attainment of Thy covenant. Cause him to return unto Thee as Thou didst cause him to return the first time, and bring him back as Thou didst bring him back before. Verily Thou art the Originator of all things and their Return, the Restorer of all things and their Haven. Thou art, verily, powerful over whatsoever Thou lovest, and Thou art the Mighty, the Best-Beloved.

Then, O my God, make him steadfast in Thy love, patient in Thy good-pleasure, yearning for Thy union and Thy meeting, walking in the paths of Thy paradise, and treading the ways of Thy good-pleasure. This station is greater than the creation of the heavens and earth, such that no other station can equal it, no matter can parallel it, and nothing can compare with it, neither in the heaven of Thy mercy's tender affections, nor in the realm of Thy power's majestic manifestations. For this is the station which Thou hast specially ordained for the sincere ones among Thy loved ones and the near ones among the people of Thy affection—they who behold none but Thee, who turn to none but Thee, who trust in none but Thee, who find intimacy with none save Thy beauty, who immerse themselves in naught but the seas of Thy good-pleasure, who breathe not except by Thy leave, and who speak not except by Thy command.

Glorified art Thou! Glorified art Thou! How exalted are the wonders of Thy mercy upon them, how sublime are the jewels of Thy favors concerning their station! How pure are the essences of Thy generosity in their inmost hearts and their outward beings, their visible and their hidden aspects, their beginning and their end, their origin and their return! Thus dost Thou exalt whom Thou willest, elevate

whom Thou willest, love whom Thou willest, and do what Thou willest unto whom Thou willest. Within Thy grasp lies the kingdom of all things. Thou orderest them according to Thy measure and Thy decree. Verily, Thou art the All-Compelling, the Mighty, the All-Praised.

Therefore, O my God, send Thy blessings upon Him Who raised the pavilions of Thy grandeur through Thy celestial might, Who manifested the tabernacle of Thy loftiness through Thy divine power, Who sat upon the throne of Thy Lordship and reclined upon the couch of Thy Divinity, Who was seated at the right hand of Thy power, before Thy might, to the south of Thy grandeur and to the north of Thy loftiness. Thou didst make Him the Supreme Ruler over all Thy names and attributes in the kingdom of Thy Command, and the Self-Subsisting, the Transcendent One in the heaven of Thy creation, through all that Thou art able and dost love. Verily, Thou art the Most Exalted, the All-Subduing, the Almighty, the Mighty, the Luminous.

BH00623: I have taken up the pen at this moment…

He is

I have taken up the pen at this moment, O my God, from Thee, and have placed the ink before Thee, not knowing what Thou desirest to cause to descend upon it and to manifest through it of the wondrous measures of Thy handiwork and the wise counsels of Thy glory. Whether Thou causest to flow from the ink the oceans of Thy grandeur or the rivers of Thy holy oneness—who can prevent Thee in this, O my God? And shouldst Thou manifest from the pen the signs of Thy glorious singleness and the tokens of Thy holy greatness—who can hold Thee back in Thy Cause, O my Beloved? For Thou hast ever been powerful over Thy Cause, mighty in Thy deeds, and supreme in whatsoever Thou willest to bring forth of the wonders of Thy decree, and sovereign in whatsoever Thou desirest to reveal of the decisiveness of Thy Will. To such an extent that wert Thou to gather all names within a single one of Thy names, Thou wouldst be praised in this; and shouldst Thou wish to sanctify it above all that and whatsoever pertaineth to the kingdom of creation and the realm of glory, Thou wouldst be obeyed in Thy Cause and loved in all that proceedeth from Thee and is attributed unto Thee.

And shouldst Thou, O my God, through a single letter thereof, resurrect the cycles of the two weighty ones in the two names—this would be befitting of One like Thee, and none could reject what Thou hast decreed. And wert Thou to move through a single word thereof the ages of the two kings in the two mysteries—this would be a judgment from Thee, and none could prevent what Thou hast ordained. And shouldst Thou take all of this away from it and render it nonexistent, such that no name nor trace nor fruit nor sign would remain thereof—this would be a command from Thy presence, and none could resist what Thou hast caused to flow. Yet by Thy glory, I am not content with any of this and do not wish to turn to anything thereof, except that Thou make me wholly detached unto Thee, returning unto Thee, and pleased with Thee.

And this shall come to pass when Thou beholdest my hair dyed with my blood while I am seated upon the dust, my head bare, my feet unshod, my body trembling and my spirit agitated with thirst. Then shall I look to the right and find no helper besides Thee, and turn to the left and behold no succorer other than

Thee who might assist me in aught, or give me a drink of water, or accompany me in my distress, or console me in my anguish and tribulation.

Then shall I rise from my place, yet be unable to stand due to the weakness that hath overtaken me, and fall prostrate upon my face in the dust once again, calling out to Thee at that moment in my inmost heart: "O my Beloved! Hast Thou accepted from me and art Thou pleased with me?" And Thou shalt answer me: "O My beloved! Blessed art thou in having fulfilled thy covenant and kept thy pledge." Thereupon shall I swoon before Thee from the profusion of blood flowing from my veins, such that the entire earth shall be reddened thereby, and I shall remain in my swoon for a duration that none can reckon save Thee. And after my spirit returneth, I shall commune with Thee in the most hidden recesses of my heart without letter, sound or mention, or Thou shalt speak through my tongue with the evident tokens of Thy mercy, without description, attribute or symbol, lest anyone discover the stations Thou hast concealed in the hidden repositories of Thy Cause and the pavilions of Thy glory. Then shall there appear before me he whom Thou hast made the most wretched of servants in all lands and the most misguided of people in guidance, that he might sever my head and raise it upon a spear.

By Thy glory! After my spirit soared into the holy atmosphere of Thy Essence and my light ascended to the horizon of the heaven of Thy Oneness, then did I traverse the firmament of the gems of existence and journey through the realms of pure manifestation. And I declared:

> "How pleasing to me, O my Beloved, are the wonders of Thy mercy! How blessed, O my Heart's Desire, are the ornaments of Thy tenderness!"

And I sang with a melody that drew forth the gems of existence, and chanted with a tune that gladdened the pure ones in their slumber. All this was a bounty from Thee unto me and an honor bestowed upon me from Thy presence, wherewith I take pride in the kingdom of Thy Cause and the dominion of Thy creation.

I testify this day that Thou hast fulfilled all that I asked of Thee, granted all that I desired of Thee, and accomplished all that I hoped from Thee. For Thou art too exalted and too great to delay in what Thou art called upon to do, too glorious and too gracious to alter what Thou art beseeched and hoped for. Nay, Thou hast ordained for me what was never ordained for anyone before me, and caused to flow what shall never flow for any soul after me. Yet none save Thee can know this, and no one but Thyself can reckon it. For just as Thou canst not be perceived by eyes, likewise Thy deeds cannot be comprehended by thoughts. Thou art, verily, the Almighty, the Exalted, the Compelling.

All this was revealed at the time when Thou didst cause me to hear the disputation of Thy servants regarding my station, after Thou hadst ordained for me no station save servitude to Thyself, humility before the gate of Thy mercy, and lowliness before the manifestations of the lights of Thy countenance. For Thou hast ever been sovereign over me, and I have ever been a servant before Thy face. I was master of myself yet owned by Thee, abased before Thy presence, insignificant before Thy sovereignty, non-existent before the manifestation of Thy power, and nullified before the revelation of the lights of Thy eternal might.

This is to the shame of those who seek to spread corruption in Thy land, to exalt themselves in Thy domains, and to bring about in the kingdom that which was not ordained for their own selves and stations. Glorified, glorified art Thou above all this and above whatsoever I have attributed to Thee! For Thou canst not be comprehended so as to be described, nor known so as to be characterized. Rather, this servant of Thine is a servant to those who serve Thee, prostrate before those who prostrate themselves to Thee, a servant to those who serve Thy Cause, submissive to Thy sovereignty, a helper to those who seek Thee, and an aid to those who aid Thee in Thy heaven and desire to assist Thee in Thy lands.

By Thy glory! I find for myself no greater honor than this, no higher station than this. And whoever carries in his heart ardent longing for Thee and passion in Thy love will recognize the love wherewith Thou hast honored me through the gems of Thy mercy and pure bounty. He will inhale from this rose-leaf the fragrant breezes of the garden of immortality and the sweet scents of the city of faithfulness, and will witness how this candle melts and dissolves in the lamp of his heart through what hath befallen it and descended upon it in the Cause of its Lord.

Glorified, glorified art Thou, O my Beloved! If at this moment Thou wouldst accept from me what I have mentioned of what Thou hast taught me through Thy generosity and caused to flow through my pen by Thy grace, then I would do what befitteth Thy station and perform what beseemeth Thy grace and favor—as a manifestation of Thy generosity and honor toward Thy servant, though I deserve none of this and am not worthy of less than this. For all my limbs have been occupied with other than Thee and have been heedless of Thy remembrance. Yet how could I be worthy to recall the wonders of Thy favors and the outpourings of Thy glorious mercy, or count the gems of Thy bounty and the essences of Thy bestowals, for how can an eye that hath turned to other than Thee be worthy to behold the revelations of the lights of Thine eternity?

And how can a heart occupied with anyone but Thee be capable of recalling the tokens of Thy glory and oneness? And how can a tongue that hath spoken other than Thy name be worthy to speak that which Thou hast spoken upon the throne of Thy Lordship? And how can feet that have moved in paths other than Thy good-pleasure ever approach the precincts of the sanctity of Thy meeting? And how can ears that have heard verses other than Thine be capable of hearing the enchanting melodies of the Dove of Thy oneness or delight in the mention of the letters of Thy eternal glory?

By Thy might! At such a time my wings are clipped by the assaults of Thy decree for what I have committed before Thee, and I shall never be able to soar to the canopy of the heaven of grace and the gardens of primordial glory. Therefore it behooveth the King of Thy mercy to raise up this servant through the power of Thy will to the summit of the heavens of Thine eternity, and to cause this sinner to ascend unto the horizon of the heaven of Thy oneness and the inmost heart of the paradise of Thy forgiveness and pardon, that thereby the dwellers of the realm of divinity may remember him in the ascents of grandeur and the denizens of the Kingdom may be stirred in the pavilions of infallibility.

Glorified, glorified art Thou, O my God! How wondrous are the marvels of Thy handiwork in my affair which Thou hast caused to flow from this Pen of mine, whereby I behold at one time that Thou causest it to rise from the dayspring of words, and there floweth from it the sweet water of life without cessation, delay or hindrance, as though it had counted all things in their places and had set in motion all

possibilities and what they contain, and all created things and what lieth upon them, by a movement from its mouth; and at another time I behold that Thou veilest it in the setting-place of allusions and concealest it in the darkness of symbols, whereupon it becometh still in its motion as though it were powerless over anything.

Exalted be Thy power in Thy dominion, and glorified be Thy grandeur in Thy lands, and triumphant be Thy might over Thy servants! At such a time, when the matter hath reached this station before Thee, it behooveth me to return the utterance to another strain, that haply thereby the servants may ascend unto the Most Exalted Horizon and the all-glorious canopy.

And now the tablet is ended, though the degrees of yearning in the breast of the Dove and the stations of ardor in the heart of faithfulness are not complete. But since it is finished and concluded, I seal this remembrance with the declaration that there is no God but Him, and that the Most Exalted Beauty is His light and His radiance, and the Holy Countenance is His glory and His beauty, and the Temple of Light is His essence and His lamp. We, verily, are all assured of them.

BH00212: Lawh-i-Kimiya 6

Section 1: “First, one must know wherein the All-Wise Lord…”

In the name of God, the Sufficient, the Helper!

First, one must know wherein the All-Wise Lord and All-Knowing Sovereign hath placed this mighty matter and sublime mystery. Then must one purify and sanctify the soul and spirit from the cage of self and desire, that it may become worthy of this divine trust and heavenly artifice.

Take then the luminous water from the dark fire, that the high may be distinguished from the low, and separation be made between water and earth. After separation, let purification occur that it may be fit for marriage and mixture. That is, burn the sulfur with gentle fire, which is the moist putrefaction of the wise ones, until the earth of sulfur is extracted from the water of sulfur.

Apply this subtle, sharp, luminous water to this dark earth repeatedly through distillation and redistillation until no water remains in the earth and all water has been obtained. Then apply some of this water to the purified earth and leave it in the aforementioned moist putrefaction. Repeat this until this sulfurous water unites with the mercurial earth.

Then feed some of this water to new mercury twenty-one times, or less or more, until this earth becomes waxy. At this point the lunar elixir is complete. If you wish, you may apply the first distillate to the sulfurous earth repeatedly until this divine water dissolves whatever essence of soul remains in this earth, such that no trace of soul remains therein. At this point the pillars of the Stone—which are spirit, soul and body—will be prepared.

Herein is revealed the mystery of divine unity in this wondrous art. Then apply some of this profound solution, which is the mercury of the prophets, to this purified earth until this divine water dissolves this silver taken from mineral gold and makes it part of itself—that is, until the sulfurous earth unites with the

mercurial water, meaning it becomes waxy. Then leave this waxy earth in solution for some days until you achieve the end of waxing, which is the first station of dissolution. This is the complete degree of the gates of the lunar elixir.

Thereafter, if you wish to feed the aforementioned purified oil, which is the same as the soul, to this illuminated waxy earth, the solar elixir will be completed. This is among the greatest gates—whoever attains it has attained the ultimate goal.

Know also that some seekers of this art attempt to marry incompatible spirit and body without proper measurement and preparation, hoping to achieve mixture—but this is extremely unlikely and they will never reach their aim. This word in this science is among the secrets of the prophets and sages: that spirit will not dwell in a foreign body, nor will body accept a foreign spirit. If this matter is understood, you will attain all that you seek.

Some have called the Stone the microcosm, taken from the macrocosm, for they consider man to comprise the three genera, which are vegetable, mineral and animal. Though the form of this temple is of the lesser world, yet its inner reality reflects the greater world. They have likened the creation of stone to the creation of man—that is, it appears from the earth and returns to the earth. But nothing grows from the earth except through water. Therefore understand, O seeker, the signs of mysteries in the inner meanings of words.

I shall mention one of the symbols of the Prophets so that you may become aware of all the mysteries of this Cause. If you comprehend its symbols, know that God, blessed and exalted be He, created the earth from water and created the sun to shine upon the earth. Then vapors and smoke arose, and thus the heaven was created. Then, through consummate wisdom, it was known that the heat of the sun would harm the earth, so through perfect power He created the clouds to rain upon the earth, causing all its hues and colors to appear. Furthermore, know that the greatest pillar in these works is fire, through whose aid all these stations must be completed—yet it must be a gentle, subtle fire, for the swift effect of fire upon oil is evident and clear and needs no mention or proof.

If you wish to work in a new way and follow a fresh path, gather together the breaths of minerals and their spirits and bodies according to the natural measure that is hidden from the sight and understanding of men. Then purify them until they are cleansed and purified of all dirt and blackness, so that each may manifest a color according to its natural disposition—that which is disposed to whiteness becoming white, and that which is capable of redness becoming red and crimson. Then blend these with a true universal blend, for no universal blend takes form except by turning all into flowing liquid water. Then let them dissolve until they blend and unite in a true union from which they can never separate or divide, even if you employ every possible stratagem.

This is the station of the immortality of bodies and the resurrection of forms from their place to the paradise of eternity, which is the station where this mercurial spirit becomes eternal in the immortal sulphuric body—meaning that the removal of tincture or any change or alteration is impossible at this station, unless God so wills. At this point the resurrection of bodies in this degree is complete. This is one of the secrets of nature and jewels of the knowledge of creation in the natural world that I have imparted

to you. Therefore be grateful for this supreme bounty and mighty favor that none has ever attained before, neither among the sincere ones nor among the cherubim.

Some of the Prophets completed the work with mercury alone, the mention of which has never been permitted and never will be permitted, and which has ever been hidden in the treasuries of infallibility and stored in the vaults of power.

And know that if you return this illumined subtle solution, which you have taken from the divine tree of wisdom, three times to its base until it becomes sharp and […] with mercury, which is sulphur, and the tincture, which is the purified earth, it combines—that is, it dissolves and then coagulates. At this time it manifests and appears with the color of ruby, and is ready for all bodies—meaning it penetrates, volatilizes and tinges all [types of] minerals.

And know, O seeking wayfarer, that within the visible minerals are hidden subtle [glorious] tinctures for those servants who have been blessed with this greatest result, although the animal tincture is more potent, subtle, noble, strong and suitable. And know that the noblest minerals that carry the tincture are four: mercury, sulphur, arsenic and sal ammoniac. And their bodies are gold, silver, lead, iron and copper. The greatest of all for producing the redness of gold is from copper, and for the whiteness of silver is from lead. As for the essence of redness, it is sulphur, and the essence of whiteness is arsenic and mercury. And the purification, union and combination is the work of sal ammoniac. These are all the categories of minerals that were mentioned.

As for the divine mineral which is from the Father, Son and Holy Spirit, it is known from the essence of words and manifest jewels, as has been shown. Thus it became known that the foundation of the work is from mercury and sulphur, but not the common mercury and sulphur. “The filter they prepare for their work is not with the trembling, flowing mercury of commerce.” Although it is the same market mercury and sulphur that encompasses all the earth, such that no place is deprived of it—this is only due to the expansion of God’s infinite mercy and divine favors. The purpose is to open these two pillars so they may open and combine by their own aid without interference from others. The key is elemental fire, by whose aid they open and combine. Each soul has gone a path and devised a method according to their own penetrating vision.

And know that the science of balance [tadbir], which was among the most difficult sciences for the ancient philosophers and others, such that volumes were written about it, all depends upon your insight and intellect—there is no need for external weights.

Do not think that what has been mentioned was taken from anyone—I have never studied wisdom nor been taught it, rather it was bestowed by the subtle spirit of grace.

Since the explanation has reached this point, I shall renew the subject regarding the different names mentioned in books, so that you may understand all the degrees and no doubt or uncertainty remains for you. So know that the foundation of this firm matter and great mystery is from the sun and moon, which are the mercury and sulphur of the prophets and sages. They are mentioned by many names so that the subtle matter remains hidden from view and protected from strangers, lest any unauthorized person become privy to divine secrets and knower of the treasuries of eternal wisdom—such as mercury and

sulphur, heaven and earth, spirit and body, male and female, eastern mercury and western mercury, water, soul, and body—head and tail, manifest and hidden, black and white—has been called by all these names, while some have abbreviated it to a single name, calling it "stone."

Thus they became cognizant of the mysteries of the process, and took a water which they named eastern mercury, sulfuric water, sharp water, concentrated vinegar, alum water, virgin's milk, universal key, living water, wine, vinegar, calf's urine, and children's urine. When the distillation was completed three times—that is, when the first water taken from the olive tree was returned to the sediment and left to putrefy until three cycles were complete—they called it triple water, and it is the key to the divine treasure. Similarly, its earth has been called by countless names such as lead, antimony, philosophical copper, white lead, magnesia, litharge, mineral head, body, western mercury, and so forth.

Section 2: "Know that these names were not mentioned…"

Know that these names were not mentioned in vain; rather, in the stages of the process, according to each condition and color, they established a name and determined a designation. For example, before processing and purification, when blackness remains in it, it is termed pitch, antimony, copper, and black lead. After being freed from impurity, blackness and darkness, it is called white magnesia, whitening sulfur, white lead, lime of eggs, purified earth, new earth, child, silver and moon. After marriage and refinement it is referred to as leaven, gold, seed of gold, red sulfur, the sun, Roman disk, and philosophical anemones—just as man is designated and described by different names and titles in each state, from the condition of a clot until being invested with the robe of "Blessed be God, the best of creators." Likewise are the stations of all created things and all that is mentioned, if thou wouldst observe with a pure and clear eye. All these different names were mentioned so that minds would not slip and become confused by the diversity of terms. This is naught but pure mercy and the essence of grace.

All the Prophets and sages have mentioned this matter through symbols, riddles and different names, as when the Commander of the Faithful was asked while delivering the Sermon of Exposition: "O Commander of the Faithful, does alchemy exist?" He replied: "Yes, by my life, it did exist, does exist, and will exist." They asked: "What is it?" He said: "Verily in flowing mercury, lead, vitriol, saffron-colored iron, and green copper rust lie earth's treasures." They said: "O Commander of the Faithful, we do not understand." He replied: "Make some of it earth and some water, then cleave the earth with water, and the work is complete." They said again: "We do not understand." He replied: "No more than this, for the ancient philosophers added no more lest people make sport of it." And it is related that Abraham the Friend said: "Knowledge is in the egg, though not an egg." He was asked: "What then is the work, and what is the egg?, and what is other than the egg?" And [the Prophet] (peace be upon him) said that the egg is the world, containing the four natures wherein lies all knowledge.

It is said that Jesus, the Spirit of God and His Word, stated that it exists. When asked what it is, he said: "The Word of God." People were divided between religious law and wisdom concerning it, for he said "He who has no sword, let him buy one," and added nothing more to that. And Balinas the Wise mentioned this when describing the inscription on the tablet in Hermes' hand, saying with absolute certainty that the higher comes from the lower and the lower from the higher, performing wonders from the One, just as all things came from One—its father is the Sun and its mother is the Moon. He also said that the subtle is

more noble than the gross, the Light of Lights through the Power of Powers ascends from earth to heaven, then descends becoming master over earth and heaven, the higher and the lower. Know that God, blessed and exalted, took a line and split it lengthwise, then turned one around the other, thus creating the world. The line is formed from the point when moved—understand what we say.

Then know that when God created all things from the four elements—fire, air, earth and water—the four primary natures emerged: heat, cold, moisture and dryness. When combined, fire became two parts heat and dryness; water two parts cold and moisture; earth two parts cold and dryness; and air two parts heat and moisture. Then God Almighty created from this the higher and lower worlds. What had balanced natures remained over time, while what was unbalanced returned to corruption. As we said regarding the composition of the two luminaries, when the Almighty created the Sun He balanced its natures except for fire which He increased, thus it came with the color of fire. And He created the Moon with balanced parts but water dominated the parts, thus it came with the color of water. So the two active ones came, not the passive ones, for the active ones are fire and water while the passive ones are earth and air. Know this, O Abbas, then understand. As for what has balanced natures, fire cannot burn it nor can pools drown it—this is pure gold which nature has cooked. Know this, for by God I have revealed to you the two great gates of practice and knowledge, and mentioned all that you need and seek.

Know then, O seeker, that this hidden work has been called “animal” for two reasons: first because just as animals have spirit, soul and body, so too does the Philosophers’ Stone contain these; and second because the origin of this work is from purified oil which is related to animals, thus it was given this name. And it was called “air” because the three things and three elements in the atmosphere of the realm of possibility constitute this greatest pillar, and after its pillars appear in the outer world of existence it becomes external. The application of the name “stone” to this thing is because the stone attracts iron through the spiritual power inherent therein, and likewise this mighty pillar attracts and transforms all bodies through spiritual power and divine force.

No symbol, riddle, metaphor or mystery remains in this matter except that We have unveiled and made it clear. Although I have never had and do not have any desire to write, nevertheless I have mentioned this blessing in such detail and precision so that you may witness within your inmost heart the sign of God’s power and ascendancy in the realm of bodies, and become prepared for the encounter with the Most Great Elixir, the honored Essence and the glorious, mighty Spirit—He Whom God shall make manifest—for He is the transformer of spirits, the renewer of elements, and the resurrector of hearts and minds.

Having reached this blessed name, purely for His sake I mention another explanation of this science, so that the honor and favor of that Remembrance may endure among the servants until the appearance of that Sun of Truth, that hidden Purpose and praiseworthy Point. Then take from the white resin which is the purified, whitened sulfuric earth—meaning in a state of true whiteness with no darkness remaining—and afterward mix it with red resin which is the moist soul, meaning the purified oil that has been cultivated with lime and has reached the state of non-burning oil and is truly red. Let it dissolve until nothing of the earth remains except that it has been dissolved. At this point the work is complete, and this reaches its end in small measure.

When the dawn of inner meaning and exposition breaks forth from the horizon of certitude, hold fast to it that you may hold fast to the sure handle and the most exalted luminous thread and the most complete firm cord, that you may be among those who have drunk from the gems of inner meanings from the springs of the All-Glorious and be among those who are firmly grounded therein.

Know then that this science, for all its nobility and loftiness, pertains to the natural world. How can one who does not comprehend the natural realms comprehend the science of what lies beyond nature? Yet despite all these degrees they consider themselves learned. Glory be to God above what they say about that which they do not understand!

After all these stages of utterance, explanation, elaboration and exposition, I counsel you that attaining the Most Great Elixir will make you independent of all that exists in the visible kingdom and that which you need of food, drink, clothing and necessities. However, you will still remain needy and constrained, even more intensely than before, for unity indicates separation and wealth is the path to poverty. Therefore seek that which will make you independent of the elixir and all who are in the heavens and earth—for that is the furthermost Tree, the supreme subtlety, the most glorious pavilion and the Lote-Tree beyond which there is no passing, and the stations of nearness in the dwelling place of eternity. This is the counsel of this servant. Although occupation with these matters does not bar this door—say: Enter therein, O people, in security. And praise be to God, the Lord of the worlds.

BH00730: This is a Book from this servant to those…

This is a Book from this servant to those who have believed in God and His signs, and were among those who are guided by God's signs—for verily in the movement of leaves, the gushing forth of rivers, the holy manifestations in the mirrors of the righteous, the shining of the sun from the horizon of lights, and the rising of the clouds of grace are signs for those who walk upon the sacred shore and whose hearts are sanctified from worldly allusions and deceptive indications, and who soar on two wings of detachment in the holy and luminous atmosphere. There has come before Us a tablet from someone complaining about this servant in veiled words, after We had sheltered him on the shore of nearness and made him among those who are certain of their Lord's signs.

Say: Have you not heard "He shall not be asked of His doings"? It is as though you were in the sleep of heedlessness and were among the slumbering ones. Have you not heard "He doeth whatsoever He willeth"? This is from the command of God, the Mighty, the Ancient. If you do not understand these allusions, then I shall cast upon you other proofs that you may be at peace within yourself and be among those who know. Know at the outset that these words are from Us, but We did not direct them to all of you. We intended only those who claim to love God and then cast at Him a clear flame, who attribute themselves to God and the Manifestations of His Cause, yet afterward walk in the valley of heedlessness.

Therefore be fair, O servant, after what has befallen the Manifestations of God's Cause which you have heard and seen, until matters reached such a pass that they expelled this needy servant from the land, as you yourselves witness and behind you the near angels bear witness. Until We entered this land and servants gathered around Us, and We loved them with utmost love and sheltered them in this land, desiring them to become standards of victory among all creatures, such that from their faces would shine

the lights of divine unity and from their deeds and actions would appear signs of sanctity and detachment—and God bears witness to this if you be of those who know. We associated with them every day and every hour that perchance there might be kindled in their hearts the fire of love and they might be set ablaze with love for God, the Protector, the Mighty, the Powerful. We were at all times saddened by their sadness and among those who rejoiced at their joy. We did not exalt ourselves above them but were a companion to them, with them and among them, and you all acknowledge this if you be of the fair-minded.

Therefore consider, after all this, what these deniers have done—claiming to love God while turning away through their deeds, reaching through their actions a point that has bewildered the minds of the knowing ones. We were aware of their deeds but since they were secret We concealed them and did not reveal what they had done. Yet they were not content with this until they made the matter public and thereby raised the standards of the corrupt ones. They turned to gross and impure directions and turned away from the direction of God, the Mighty, the All-Knowing. They followed their own desires at all times and hastened to do whatever their souls commanded them. Then after this they attributed themselves to God, the Lord of the worlds.

Is it seemly for anyone to claim within his soul love for God and for the Manifestations of His Cause, and yet to commit such deeds as cause the tears of the sanctified to flow, after We had willed for them to be a sign of holiness in the lands, to be Our supporters, and to aid God with their very selves, their spirits, their actions and their deeds, and to be among those who in the kingdom are of the helpers—such that, were We to command them to aught, they would not hesitate therein, but would hasten to accomplish that which they were bidden? This is what We hope from them, if thou art of them that comprehend. And We have counseled them in all the Tablets that those who claim belief in God, the Mighty, the Beautiful, should be such that if they were to pass by the kingdom of beauty and the temples of majesty they would pay no heed thereto.

This is what hath been inscribed by the finger of power upon luminous and holy tablets. Likewise, should they pass by cities of gold, they would pay no attention nor turn towards them, that they might thereby become signs of sanctification in the dominion of the heavens and earths. Yet they have turned away from all this as though they had not heard a single letter from the Book. Then they followed whatsoever their souls commanded them, and God is aware and witness to all this. And whatsoever they do, people attribute it to Us, as thou hast heard in numerous instances if thou hast not forgotten, and its harm returneth to the root of the Tree, if ye be of those who are certain.

Say: O people of the Bayan! Do ye not witness how all the dogs of the earth have gathered against Me, and at every moment cast at Me the darts of hatred and animosity, such that were they to drink My blood, by God, the thirst of their hatred would not be quenched, nor would the fire of their opposition be extinguished? At all times they wait to attribute to Us deeds from which all people turn away in aversion. Despite all this, doth it beseem those who claim to love Us to assist them in their purposes, such that through their actions they cut off Mine arm and become supporters of the hypocrites? Say: O people! If ye will not help God and His loved ones, at least stand not against Him, and be not among the transgressors.

By God! Were ye to discover the sorrow of My heart and the lamentation of Mine inmost being, ye would weep as those who have lost their loved ones weep, and would never laugh, nor would ye find joy within yourselves, if ye be among the lovers. For the lover is not content with that which displeaseth the One Whose love he claimeth, and walketh not save in the paths of the sincere ones. Therefore ponder within thyself, then bring thyself into the presence of God, the Mighty, the Powerful, the Omnipotent, the All-Knowing, the All-Wise.

In whatsoever God hath commanded His servants in His ordinances, or forbidden them in His prohibitions, doth He seek His own good or your good? Nay, by Him Who holdeth My soul in His hand! He desireth naught save your preservation among the worlds. Do ye not witness how He cast Himself before His enemies, and how He sacrificed His spirit, His soul, and His body among all created things? By God! In this He desired naught save that His loved ones might find peace in the Cause and not be among the hesitant ones, and that ye might be assured within yourselves that this is truth from One mighty and powerful, and that those endowed with spiritual insight might testify that this was not in vain, and might be among the perceiving ones.

Despite all this, how can We be content to abandon all that We have been commanded in the Book from Him, and commit that which We have been forbidden? Alas for Us, O concourse of lovers! By God! Then doth the lamp weep at My state and My poverty, and the Pen lamenteth My lack of helpers, and the Tablet crieth out at My loneliness. And I say:

> "Sufficient unto Me is God. There is no power nor strength save in God, the Great, the Generous."

We seek refuge in none save Him, and We seek help from none save Him. He is the best Helper and the most excellent Supporter.

If thou findest in thy heart the love of God, arise from thy place, then remind the people of their excesses against themselves and their transgression against God, if thou be among those who seek victory. Otherwise, remain tranquil in thy house and dwelling place. He will assuredly assist His Cause as He pleaseth, more swiftly than the twinkling of an eye. And in all this I say:

> "Praise be to God, the Lord of the worlds, and the end belongeth to the patient ones."

Then it behooveth them to return unto God and seek His forgiveness seventy times, that perchance He may forgive them through His grace and remit their evil deeds, and make them to be of those who have repented and returned with their souls, spirits and bodies unto God, the Mighty, the Praised. Let them take none as helper save Him, nor any companion except Him, nor any joy save from Him, nor any gladness except through Him. Thereafter, let them walk upon the earth with tranquility from God and dignity from His presence, in such wise that the angels of the worlds rejoice thereat, and let them ascend in their ascent unto God to such a station as is hoped for by the denizens of the pavilions of eternity and, beyond them, the concourse of the near ones.

BH00777: A luminous remembrance from this servant to him who…

In the Name of our Lord, the Most Exalted, the Most High!

A luminous remembrance from this servant to him who hath believed in God and been guided by the Sun that hath shone from the horizon of the Spirit, and who hath ascended unto God until he reached the station of nearness in the pavilion raised above the horizon of holiness, and who hath heard the melodies of the Dove upon branches planted by the hand of God in the paradise of the Divine Essence. Thus doth God exalt whomsoever He willeth through His command and abaseth those who have waxed proud before God and who this day are debarred from the beauty of God.

O servant! Grieve not over anything, and fear no one. Place thy trust in God. There is no God but Him. His is the creation and the command, and unto Him returneth the decree, preserved in a Tablet from the hands of the oppressors. Say: O people of guidance! Should sorrow or tribulation touch you, rejoice within yourselves. And should the oppressors desire your body, surrender it unto them, that ye may don the crimson robe and mount the steed of the spirit, and soar in the atmosphere of destiny upon the winds of the divine command.

Then preserve thyself and the souls of them who have believed in God and His signs according to thy capacity. And should destiny unveil the countenance of tribulation, be patient and content, that ye may walk in God's good-pleasure and tread the path of submission. All this is God's command and His decree, preserved in the pavilion of destiny upon a tablet concealed from eyes.

Say: O people of the Bayan! Follow not your selfish desires, and dispute not about the Cause of God. When a verse descendeth unto you, bow down in humility before it and be not among those who are puffed up with pride. This is what the servant counseleth you, advising you through a command sent down from the heaven of oneness through God's clouds.

Say: O people! Consider those who came before you, how they met their end in heedlessness. Walk not in their ways nor follow their guidance. Rather, follow Him Who was raised up in the depths of light through God's nature. Turn not to any of the world's ornaments, nor to those in whose hearts ye find rancor against God and His loved ones. Hasten instead to a law sent down from the clouds of glory.

Thus do We turn you toward the traces of God's mercy and cast upon you from the wisdom that was, in the eternity of eternities, veiled behind the veils of light. Say: O people! Deprive not yourselves, and distance not yourselves from a paradise wherein blow the breezes of the celestial realm. Say: Those who would bar you from the path of immortality have no love within them and are recorded among the heedless on holy tablets by the Pen of the Spirit.

Those in whose hearts is kindled the fire of love are deterred by nothing and held back by no command. They hasten with their very beings toward a station forbidden to the worlds. O essence of love! Should anyone ask thee what thou hast gained from thy journey, turn thy face from him and say: God hath sanctified our souls from all that ye have known, and we have attained unto a station recorded in the Mother Book in hidden script. We have soared in the atmosphere of reunion until we reached a city

whose gates God hath shut against the likes of thee. Then seek God's help, and He will inspire thee in thy response with melodies of the immortal Dove, that thou mayest be enchanted by the holy strains.

And thus do We impart unto thee mysteries of knowledge and wisdom, that thou mayest advance swiftly along the paths of divine recognition. Thus have We given thee glad tidings through the Spirit and cast upon thee meanings that were inscribed in the Tablets of the divine decree in the invisible realm. Therefore ponder what God hath shown thee in thy vision, then preserve it in the treasuries of thy heart and relate it not to those who have turned away and waxed proud, whose sole concern in this world is but to amass counted coins. When We impart unto them any mention, they turn away their faces—such is the measure of their understanding. Would the dung beetle desire to enter a garden wherein spiritual fragrances are wafting and sweet scents are diffused? Nay, by Him Who hath made me His servant, they will never incline unto it, but rather flee unto their own base selves which are consumed in a fire kindled by the faggots of idolatry. These are they who have cast the Word of God behind their backs, and Satan hath made their deeds seem fair unto them. Therefore hath God seized them for their sins and caused them to be burned in the fire of unbelief.

O beloved! Hearken unto My call and take what We have inspired thee with by the hand of power, and be as a flame of fire that thou mayest ignite the fire in the hearts of those who have detached themselves unto God and whose breasts are consumed by the flames of longing. Then accept what We have enjoined upon thee in the Concourse on high and be not of those whose fire of divine love is extinguished in the valley of devotion. Say: Those who hasten unto good deeds in this fire are they whose hearts God hath tested for certitude and whom He hath distinguished with the robe of divine recognition from among the garments of understanding. The angels of the Cause receive them and teach them the ways of piety and give them glad tidings of mysteries that were mentioned in the Mother Book.

Say: O people! This is but a servant of God, like unto any one of you, who calleth you unto a Paradise wherefrom the Spirit hath been bestowed upon the frame of all created things. He commandeth you naught save the pure truth, that He may bring you unto a knowledge that was raised aloft upon the Mount of Light. Say: Now hath the Face appeared from behind the veil, and the angels of the Spirit have descended, and God hath come upon clouds that were mounted in the heaven of holiness. Say: O people! Hasten unto God and fear no one, and despair not of the Spirit of God. This is what We have mentioned unto thee in this Book and made thee a bearer of glad tidings from Us unto all the worlds, that thou mayest waft the holy breaths upon hearts and remind them of days wherein verses descended from the clouds of grace in wondrous wise.

And should the Name of God meet thee, spread these words before him that he may rejoice within himself and not be veiled from the gems of the Cause. And say unto him: Dost thou love thy head more than God? Say: Glory be to God! I love it only that it may be raised upon the spear in Thy love, if this be acceptable unto Thee. Or is thy breast dearer unto thee than God? Say: Glory be to God! I have preserved it only for the arrows of the enemies in Thy path, and this lieth manifest before Thee.

Say: Fear no one and strip thyself of veils, for all good is in God's hands—He preserveth whom He willeth by His command, and His grace hath ever been witnessed by the worlds like unto this sun in the horizon above. Detach thyself from the world, then soar in the atmosphere of nearness and yearning, that thou

mayest be even as the phoenix of longing, finding intimacy in the fire of God. These numbered days shall swiftly pass away, and all that they contain shall be folded up. Return to a pavilion that was spread out before God from all eternity and say: Verily, we have loved Thee and made mention of Thee in the Concourse on High, yet found not from Thee the fragrance of love.

Therefore have we made mention of Thee in the Tablet, that it might draw Thee unto a spot that was sanctified above the hearts of them that are nigh unto God. This is from the Dove of the Cause, warbling unto you with the melodies of Paradise, that it might render you entranced by the strains of God and bring you to the stream of life and shelter you beneath the shade of mercy that was stretched forth in the Garden of Eden. And we seal these words with the remembrance of the Beloved in the tabernacle of the heart, that the book of the Best-Beloved might be sealed with the seal of preservation. Then clothe with the robes of glorification, wrought of the silk of eternity, those in whose faces thou findest the light, and who abide forever in the garden of detachment.

BH00783: This is a Book from this humble one who…

In the Name of my Best Beloved, the Most High!

This is a Book from this humble one who calls all who are in the heavens and earth unto his Lord, the Mighty, the Compelling. Say: Verily, in the boiling of the seas, the flowing of the rivers, the alternation of night and day, the manifestations of oneness in the garments of light, the blowing of winds, and the signs of creation in the fruits, are signs for those possessed of sight. Say: O concourse of earth! Behold ye the signs of God's power, how He created all who are in the heavens and earth by one word from His Pen, and breathed into them the spirit of life by another word. Thus do We impart unto you what was concealed in the depths of the ocean of mysteries. He sent ʿAli before Muhammad and revealed with him clear signs which every possessor of knowledge and power is powerless to understand. Thereby was the earth of knowledge cleft asunder, the heavens of wisdom were split, the clouds of grace were raised up, and the rain descended upon you. All this is a reminder to you of the truth and a lesson to those possessed of understanding, guiding those who are detached unto the precincts of holiness, while it increaseth naught for the wrongdoers save loss.

Say: O people! This is what God promised you in the Tablets. He hath come to you upon clouds of fire, surrounded by angels of the spirit, giving you glad tidings of the good-pleasure of oneness in that seat wherefrom the lights shine forth. Those who were given the vision of justice by the decree of the Mighty, the Self-Subsisting, turned unto Him, while those in whose breasts was rancor against God turned away and were of those who disbelieved in God in every age and epoch. This is what hath been inscribed by the Most Exalted Pen upon tablets traced by the finger of God, the Protector, the Compelling.

Say: O people! Be fair unto yourselves for less than a moment and ponder thereon, O ye possessors of thought! If ye believe not in Him Who hath come with clear signs, then to what face will ye turn today, O possessors of justice? Have ye not heard aforetime of the Day when your Lord or some of the signs of your Lord would come? And this is He Who hath come in the shadows of light with signs that render powerless all who are in the heavens and earth, signs that stupefy the minds of the mystics and the hearts of the righteous.

Say: O people! Arise from the couches of heedlessness and turn unto God, the One, the Powerful, the All-Wise. Say: Verily in the creation of your souls, the utterance of your tongues, and the movement of your hands are signs for those possessed of vision. Say: O people! Let not the world and its ornaments prevent you, nor what hath been sent down upon you from every proud doubter hinder you, and fear not those whom God hath given power only over your bodies for numbered days, that He may test which of you in the kingdom is most patient and enduring. All this hath not been sent down upon you save by what was ordained in the Preserved Tablet by measure and destiny. Soon shall pass away all tribulations that have touched you in less time than it takes for vision to return unto you. Fear God and be afraid of Him Who hath power over you, over your souls and bodies. None can prevent His command. He doeth what He willeth and is not asked of what He willeth. He is the Mighty, the Self-Subsisting.

Say: Those who have been patient in the earth, God shall soon reward them with the most excellent of rewards. They shall ride upon the crimson Steed and shall pass at all times through every region and quarter.

Say: O people! This is the She-Camel of God, grazing upon what God hath caused to grow for her in the land of Paradise, giving you to drink of the milk whereby souls and bodies are quickened. O people! Wrong her not through the evil of your own selves, and follow not your selfish desires, but follow Him Who calleth you unto God. Then remember Him in your hearts in the night seasons and at dawn.

Say: Doth it not suffice you that He hath sent down unto you the Book wherein every matter is distinctly set forth, which is recited unto you at eventide and at daybreak, and which giveth you the glad tidings of the Day when the faces of the wrongdoers shall be covered with the dust of the fire, when the mountains of knowledge shall crumble, when the earth of unbelief shall be cleft asunder, and when rivers shall burst forth?

Say: This is the Day whereof ye were promised in the Tablets, when the heavens shall be folded up in the right hand of Power, when the earth shall be grasped by the hand of Will, and when the seas shall be set ablaze. This is what the Pen of Command hath inscribed from the hidden mysteries with manifest clarity.

Then shall those nigh unto God rejoice at the meeting with their Lord, while every proud deceiver shall be shaken. The angels of light shall lead those who have believed unto the Paradise of perpetual abode in the pole of heaven, while the angels of torment shall drive those who have disbelieved unto a most evil dwelling place. Thus do We cast upon thee from the mysteries of the Cause, and recount unto thee what they who disbelieved did aforetime, even as these transgressors now disbelieve, that thou mayest be apprised of what was decreed before and mayest be steadfast in God's Cause in such wise that no disbelieving denier may cause thee to slip.

Know thou that those who were given the Torah were promised One Who would come after. Yet when Jesus came unto them with clear signs from the Spirit, they said: "This is naught but a lying man." Then those who possessed the Gospel were given glad tidings of One Who would come after them. Yet when Muhammad, the Apostle of God, came unto them, every deceitful dissembler waxed proud against Him. Ask, then, concerning those who were given the Furqan: When the Apostle came unto them from God, they said: "This is naught but a sorcerer." Yet when He returned to the holy seats beneath the canopies of

grandeur, they began to yearn for Him at all times and to supplicate Him night and day. Thus did they who came before—before whom there was none—and thus shall they continue to do unto the end—beyond which there is no end.

This is what We have recounted unto thee concerning those who disbelieved and turned away after clear proofs came unto them from every direction, and who plotted against God according to their power. But the plotting of the unbelievers endeth only in ruin.

Even as thou seest today: When He came unto them with the truth with clear proofs and scriptures, they said: “We were not promised this by our forebears.” Then they grew proud against Him and fled like frightened asses. Such is their portion in the kingdom, and thus hath Satan made their deeds seem fair unto them, such that they perceive not what they say. Thus have We informed thee of all things with clarity, that thou mayest be among those endowed with insight.

Say: Consider likewise those who were given the Bayan: Should anyone come unto them with manifest signs, clear proofs, brilliant evidences, comprehensive words, and luminous verses, they would shut their eyes to all of this, break God’s covenant, turn upon their heels, and would accept him only with flying arrows. By this thou canst be certain that in all dispensations the true believer hath been as rare as red sulfur. This is what hath been sent down from the heaven of the Spirit upon the hearts of the righteous.

Say: O people! Should ye come to possess all the treasures of earth, and should ye rule over all that lieth beneath the light of the sun, and should ye partake of every fruit that hath appeared upon the trees, and should ye don every robe that hath been woven of silk and attire in all the lands, and should ye take possession of every virgin maiden—by God! none of these things shall profit you in the least when the angels of death shall come unto you from a compelling and almighty Lord and shall sever you from all these things in less than the twinkling of an eye, as though ye had never been created in the kingdom. This is a truth that hath been inscribed in the scrolls by God, the Almighty, the Powerful, the All-Compelling.

Thus have We prescribed unto you the law of admonition and shown you the paths of holiness and taught you the ways of Paradise and imparted unto you the wisdom of the Cause that ye may draw nigh unto the Mighty, the All-Powerful. Say: O concourse of earth! Whoso willeth, let him take this counsel as a path unto God, and whoso willeth, let him turn away and return to his abode in the fires of hell. And glory be upon thee and upon those who have hearkened unto the melodies of the Spirit and ascended unto the station of resplendent holiness.

BH00788: O people of the Bayan and whosoever hath believed…

O people of the Bayan and whosoever hath believed in God and His verses in the realm of exposition! Hearken unto that which the Dove of Identity warbleth unto you from the uttermost heights of Its ecstasy in the love of God and the pinnacle of Its passionate longing for God, Its self-effacement and Its subsistence in God, the All-Powerful, the All-Compelling. Fear ye God and dispute not concerning the Cause of God, worship none but Him, and spread not corruption in the land of divine knowledge.

Then accept the counsel given unto you by this Servant, upon whom the arrows of destiny have rained down from the crimson clouds in such measure as none can reckon save God, and none can comprehend save Him. Have mercy, O people of the earth, and burn Him not with the fire of your selves, harm Him not with the suspicions of your idle fancies, imprison Him not in the jail of your heedlessness, slay Him not with the swords of your hypocrisy, and drive Him not away with the spears of your tyranny and fetters, inasmuch as He hath called you to naught save God and will never summon you except unto the Manifestations of His Self and the Mirrors of His Being, and by Him Who standeth in the station of His Cause.

Say: Fear ye God, oppose not the truth, and transgress not the essence of counsel. Know ye that whosoever spreadeth corruption in this good and blessed land, upon him be the curse of God; whosoever raiseth his hands without God's good pleasure or without permission from His presence, upon him be the curse of God; whosoever moveth his feet without obedience to God, he is deprived of God's mercy; whosoever taketh his hands from his pockets and followeth his desires, casting the Cause of God behind his back, he is excluded from God's shadow even should he dwell in the precincts of God's sanctuary.

Whosoever breatheth or speaketh according to his desires in this land wherein the countenance of God hath been established, he is bereft of the wonders of God's grace; whosoever severeth not himself from all that are in the heavens and on earth cannot enter into the Kingdom of God; whosoever followeth his desires and attributeth them to God, he is deprived of the gardens of God's loving care; whosoever harboureth in his heart aught save the love of God can never enter the City of God; whosoever conveyeth a message to anyone without God's permission, upon him be God's vengeance; whosoever spreadeth God's words before anyone without being authorized by God, upon him be God's might.

Say: Fear ye God, this is the holy land wherein the Spirit of Oneness hath removed Its sandals to enter therein. Whosoever conceiveth corruption against it in his heart hath turned away from the face of God; whosoever guardeth not his tongue, his feet, his hands and all his members, from his heart to his vitals, upon him be the vengeance of God; whosoever slayeth a soul without explicit permission from God hath transgressed the Cause of God, and whosoever transgresseth the Cause of God, upon him be the curse of God; whosoever backbiteth another and the sun riseth upon him for three days while he hath not repented unto God, he is debarred from the presence of God; whosoever lieth down at night upon his bed while harboring hatred in his heart for his believing brother, glad tidings unto him of God's vengeance and chastisement.

Close not, O people, to the face of the poor, the portals of bounty, lest there be shut against you the gates of the grace of God. Whoso entereth not the garden of resignation and contentment hath indeed gone forth from the stronghold of God; and he that hath gone forth from the stronghold of God is verily blind to the vision of the light of God. Say: Fear ye God, and expend upon your needy that which hath been allotted unto you from the presence of God; then seek ye His aid, that He may cause to descend upon you the showers of His all-encompassing mercy.

And if ye desire to enter the abode of peace, surrender yourselves and purify your hearts and illumine your spirits, for therein are treasured the pearls of God's wisdom and concealed the beauty of God's essence. Whoso entereth and visiteth the land wherein is enshrined the Temple of God's Throne, it is as

though he were seated at the right hand of God's majesty. And whoso standeth at the gate where gather the angels nigh unto God, while in his heart lurketh the slightest trace of desire, the breezes of God's spirit shall not waft over him.

O people! Know ye your station, inasmuch as ye abide beneath the shade of the Tree of God's Paradise. Have mercy upon yourselves and depart not therefrom if ye be birds soaring in the heaven of God's oneness. Ye shall be tried with a blind and deaf test, but whoso keepeth his feet firm upon God's path, it is as though he walked in the precincts of God's sovereignty. This Dove shall warble in this atmosphere, and ye shall neither witness what ye have witnessed nor hear what ye have heard. Blessed are the eyes for what they have seen, and the ears for what they have heard, and the hands for what they have grasped.

And whoso heareth not what ye have heard is deprived of God's melodies and deaf to the cooing of God's Dove. This is the final counsel of this servant in these words which have appeared through the grace of God's eternal dawn. Act upon them, O servants of God, that the essences of God's bounty may be perfected upon you.

Say: O people! Sanctify your spirits and purify your hearts and empty your souls and turn not to anything nor let anything prevent you nor let this fleeting dominion veil you. Enter into the Egypt of God's love and dwell in the precincts of His mercy and find solace in His remembrance. Then turn away from aught else. Then drink from the oceans of His grace, then enter the sanctuary of His beauty, then burn away the veils of limitation that prevent you from His union and meeting, and delight in the everlasting, enduring blessings of life through His wondrous favors.

Be not of those who feared not God and His loved ones, and who were not ashamed before the Manifestations of His Cause and the Daysprings of His glory, and who were of those who exceeded the bounds in His Cause and spread corruption in His wisdom and denied His signs and turned away from His beauty, and thereby departed from the party of the All-Merciful and entered the party of Satan, and were among those who perish.

And I send blessings and peace upon the First Dawn that rose and shone forth, and upon the Last Dawn that illumined and revealed, and upon Him Whom God shall make manifest on the day of His advent from the canopies of light in a cloud of fire, and upon those who guided unto Him on the day of His manifestation and drew nigh unto Him on the day of meeting Him, that the lights of His essence may be perfected upon all who are in the heavens and earths. At that time I say: Praise be unto Him for He is the Lord of the worlds and the Beloved of the mystics.

He. O My beloved and intimate friend! Since certain unseemly deeds have appeared from some which are contrary to the good-pleasure of God, therefore these few words concerning the elevation of the stations of spiritual conduct have been set forth, that the dwellers in this land may walk upon this straight path and shining way, so that no sorrow may find its way to anyone. And since Mirza Javad was setting forth to circumambulate the Kaaba of the All-Bountiful, these degrees of unity were expressed in this Tablet of wisdom, that all may be preserved from the hardships of the Cause and the intensity of self, and that the

ships of hearts and minds may rest upon the Ararat of piety and acceptance. How excellent is the reward of those who recite, and praise be to God, the Lord of the worlds.

Convey My glorious mention to his honor Mulla Rajab-Ali and Aqa Ali-Muhammad. I remember the honored Sayyah and all the friends. In truth, Mirza Aqa Jan was the cause of sending this page, otherwise this servant would not have been so bold.

BH00916: Glorified art Thou, O my God! Thou art He…

In the name of Him Who is the Manifest, the All-Powerful, the Most Exalted

Glorified art Thou, O my God! Thou art He Who created all beings through the force of Thy Self-Subsistence, and manifested all things through the power of Thy Unity. Thou hast clothed them with the garments of Thy all-knowledge and adorned them with the robes of Thy holiness, that all might testify to Thy eternal sovereignty in the realm of divine essences, and all might bear witness to Thy singular dominion in the world of contingent beings. Thou hast made the Point of Existence the essence of all knowledge in the dawning of creation, and hast stripped away all signs, such that no mention was ordained for aught else in His presence, nor any glory for another in His kingdom. Thou didst ordain no separation between them, no connection, no mention, and no description, lest any soul be veiled by beholding created things from attaining unto the beauty of Thy countenance, and lest any being be kept back, at the manifestation of known things, from gazing upon Thy majesty.

Glorified, glorified art Thou above the knowledge of all known things! Glorified, glorified art Thou beyond the description of all created things! By Thy glory, O my Lord, were all names in their fullness and all attributes in their grandeur to be bestowed upon any sign of Thy dominion, it would be fitting, though nothing would be manifested therefrom throughout all eternity, nor would a single letter emerge from the veils of majesty. Glorified, glorified art Thou! How great is Thy power, how mighty Thy sovereignty, whereby Thou hast made all existence the dawning-place of Thy knowledge and the treasury of Thy glory!

By Thy life! Should any of those who point unto Thee desire to bring forth all knowledge from a speck of dust, he would be able, for the sovereign power of Thy grace hath permeated the mystery of unity, and the king of Thy bounty hath stirred within the innermost essence of eternity. All this is but a token of the knowledge whereby Thou didst create all visible things and bring forth all that hath been mentioned, without anything departing from or entering into the sign of Thy unity. But the knowledge that is Thy Self none shall ever know save Thee, and none can describe it except Thee. It hath no description save its own essence, no mention save its own being, no attribute save its own self. Glorified, glorified art Thou far above whatsoever Thy servants assert in describing Thy attributes!

Glorified art Thou, O my God! I know not how to make mention of Thee after Thou hast cut off all ways before me and encompassed me from every direction. Yet how can I refrain from mentioning Thee after Thou hast commanded me by the sovereign power of Thy remembrance and guided me by the king of Thy loving-kindness? By Thy glory, O my Beloved! I desire none but Thee, I describe none but Thee, I seek none but Thee, I ask for none but Thee, and I exist solely for Thee, and through none but Thee.

By Thy glory, which is Thy very Self! Were I not fearful lest the feet of them that know Thee might slip and the minds of the united ones be confounded, I would have declared Thee sanctified above all things, hallowed beyond every description, and would have returned all the attributes wherewith people describe Thee to a speck of dust, that the sovereignty of Thy might might become manifest in the realm of divine essences and the king of Thy transcendence might be proven in the kingdom of unity. But how can this be, after Thou hast sealed my tongue by Thy power? And how can this appear, after Thou hast removed me far by Thy might?

Glorified art Thou, O my God and my Beloved! Thou art He Who seated me within the pavilions of Thy grandeur, then took away their pillars; Who caused me to dwell in the tabernacle of Thy loftiness, then cut its cords. Praise be to Thee, O my God, for what Thou hast sent down upon Thy servant from the drops of Thy might, and thanksgiving be to Thee, O my Hope, for what Thou hast caused to descend upon this son of Thy handmaiden from the outpourings of Thy power, such that the signs of Thy wrath have encompassed me from every direction. None shall be able to withstand me in the face of the manifestation of the signs of Thy wrath, nor can any soul endure to be with me at the revelation of the tokens of Thy chastisement.

Glorified, glorified art Thou! How great is my grief, and how severe my tribulation, that even wert Thou to seat me upon the throne of glory and give me to drink from the chalices of oneness before the countenance of beauty, and conceal me in the robes of grace behind the tabernacles of might and bounty, and cause me to enter the pavilions of grandeur at the dawning of the sun of eternity—by Thy glory, the sorrow of my heart would not be dispelled, nor would the anguish of my soul be lifted, nor would the burning of my heart be stilled, nor would the grief of my being be extinguished. I know not, O my God, why Thou hast caused to remain on earth one whom no created thing desireth, and how Thou hast delivered unto the kingdom one whom no creature loveth.

Glorified, glorified art Thou! Never have I found any as patient as Thee, nor known any as forsaken as I. Yet by Thy glory, even if Thou wert to slay me with every sword, and pierce my heart with every arrow, and raise my head upon every spear, and parade it throughout the lands until the people do with it as they wish—I would remain content with Thy decree, obedient to Thy command, accepting of Thy deeds, and loving what Thou lovest. It is not for me to object with a single word, for I, in my weakness and abasement, have known and become certain that Thou wilt not deal with me save in that which benefiteth me, and this is the ultimate expression of Thy grace toward Thy servant and the supreme manifestation of Thy loving-kindness toward the son of Thy handmaiden. But none can understand this save those whose vision Thou hast made penetrating this Day, and sufficient art Thou as witness to what I say.

Glorified, glorified art Thou! Verily, I have been among the wrongdoers, and I call upon Thee in the darkness of remoteness that there is no God but Thee. Glory be unto Thee! Verily, I am of those who repent. Answer Thou my prayer and have mercy upon me, for Thou art the Beloved of them that know Thee, and praise be unto Thee, for Thou art God, the Lord of all worlds. Dost Thou see within Thyself, O my God, that Thou shouldst not have mercy upon me, after I have become certain that Thou art the Most

Merciful of the merciful? Dost Thou perceive in Thy inner being, O my Lord, that Thou shouldst not gladden me, after I have known that Thou art the Lord of all worlds?

Glorified art Thou, O my God! If Thou art not with Thy servant, who then can be his companion? And if Thou art not with the son of Thy handmaiden, can any other than Thee be his reckoner? Nay, by Thy presence! For by the power of Thy grace Thou hast cut him off from all directions, and by the sovereignty of Thy mercy Thou hast sanctified him from all contingent things, whether this be in opposition to his self or in accordance with it, such that nothing remaineth for him save the dawning-places of Thy remembrance and the manifestations of Thy praise. If Thou acceptest these, then unto Thee be praise—praise that causeth grace to descend from the heavens of Thine eternity, praise that manifesteth tenderness from the splendors of Thine essence, praise that befitteth the sovereignty of Thy oneness and beseemeth the dominion of Thy unity.

Glorified, glorified art Thou! Verily, I have been among the heedless, and I say: Have mercy upon me, O Thou in Whose hand is the kingdom of all worlds.

BH01050: I addressed unto thee aforetime an Epistle…

In the name of our Lord, the Most Exalted, the Most High!

I addressed unto thee aforetime an Epistle in the lucid Arabian tongue, and I now reveal for thee this Tablet in wondrous Persian prose, that thou mayest hear, in the glorious accents of the Nightingale of ʿIraq, the sweet melodies of the nearness of the heavenly Paradise that had, ere this, been intoned in the language of Hijaz. Perchance thou mayest become pure spirit; attain, without taking a single step, the loftiest stations of mystic ascent; and explore, without leaving thine outward habitation, the furthermost reaches of the worlds of inner significance. Thereupon wouldst thou, with a divine rapture, experience true spiritual attraction, lay down thy life in the path of the Friend, and sacrifice thy soul in the wilderness of His love. This indeed is the meaning of stillness in flight and flight in stillness, of fluidity in solidity and solidity in fluidity.

To continue: It is clear that the wayfarers in the wilderness of search and longing, of attainment and reunion, have numerous degrees and countless stations. Some, after spiritual struggle and physical toil, ascend from the lower reaches of “no God is there” to the lofty bowers of “but God”, flee from the shadow of negation to abide in the limitless realm of affirmation, and abandon the privation of a transient existence for the bountiful assemblage of reunion. This is the uttermost limit of the realm of effort and striving.

Others, without receiving the least intimation of “no God is there”, pass beyond the highest horizon of “but God”; without even tasting a dewdrop of the degrees of self-surrender ascend unto the kingdom of life everlasting; and without partaking from the wellspring of utter abnegation quaff the wine of the Ancient of Days. These souls, as they traverse the stages of wayfaring and ascend unto the stations of reunion, walk a different path and occupy a different rank.

Still others, without having perused a single letter of the kingdom of names or acquired the faintest intimation from the realm of attributes, which pertaineth to this world, dawn above the invisible horizon

of eternity and return again thereunto. A hundred thousand seas of glory surge in their luminous hearts, and yet to outward seeming their lips are parched; a myriad rivers of holiness stream within their breasts, and yet no trace thereof is to be seen; the books of God's consummate wisdom are recorded upon the tablets of their hearts, and yet they breathe not a word thereof in the world of appearances. They dwell in the Egypt of certitude and journey in the lands of resignation. They are intoxicated with the beauty, and entranced by the glory, of Him Who is the All-Glorious.

Heart to heart they whisper hidden secrets; soul to soul they unfold abstruse matters. The mysteries of the Divine Essence glow upon their brows, and the lights of Divine Unity shine from their peerless faces. They clothe themselves in the robe of concealment and cast their sleeves over both this world and the world to come. Without wings they soar, without feet they walk, without hands they grasp and hold. They speak an unknown tongue and observe an unseen grammar, of which all the world's inhabitants know not a single letter, save those whom thy Lord hath willed. Unto each hath a share been vouchsafed in His Book, and they shall all attain unto that which hath been destined for them.

It is clear and evident that, in this Dispensation wherein the banner of utterance hath been raised aloft and the candle of discernment hath been lit, there is no Lord but the Exalted One. He it is Who is one in His essence and one in His attributes, single in the kingdom of names and peerless in the realm of actions. It is by virtue of His blessed name that the seas of Divine Unity have been made to surge; it is through the power of His resistless command that the immutable decrees of destiny have been enforced; it is through the potency of His sovereign might that the dictates of fate have been fixed. Who hath the power to soar in that exalted atmosphere or to cherish another beloved than Him?

We all abide beneath His shadow and seek our portion from the ocean of His grace. However far the gnat may fly, it can never traverse the length and breadth of heaven, and however high the sparrow may soar, it can never attain the tree of immortality. Since all do not possess the same degree of spiritual understanding, certain statements will inevitably be made, and there shall arise, as a consequence, as many differing opinions as there are human minds, and as many divergent beliefs as there are created things. This is certain and settled, and can in no wise be averted. Now, it is clear that some are virtuous, others are sinful, and still others are rebellious. One must call the people to love and faithfulness, to zeal and contentment, that the sinful may be admonished and the ranks of the virtuous may swell.

Nor is it possible that there be no sinners: So long as the name "the Ever-Forgiving" shineth resplendent above the horizon of existence, there will be sinners in the world of creation, for the latter cannot appear without the former and the former cannot exist without the latter.

Our aim is that thou shouldst urge all the believers to show forth kindness and mercy and to overlook certain shortcomings among them, that differences may be dispelled; true harmony be established; and the censure and reproach, the hatred and dissension, seen among the peoples of former times may not arise anew. Perchance they may be educated and, in the latter Resurrection, inflict not upon that cherished Spirit and Essence of existence, that exalted and subtle Reality, the least of that which the Point of the Bayan was made to suffer.

Moreover, a reply to thine enquiries was sent aforetime. It is evident that whatever question is asked will be answered through the ocean of eternal grace, but such questions also add to the burden of duties imposed upon the servants. That which hath been recorded at God's behest in the Persian Bayan is indeed sufficient unto all, and none will be held to account for what it hath not commanded. Consider how numerous were those in the early days of the Revelation who obeyed, without the slightest deviation, every least one of its injunctions and yet reaped no benefit therefrom. The beginning of religion is love for God and for His Chosen Ones, and its end is to manifest that love to His servants.

I swear by God! Whoso faileth to obey the commandments of God can in no wise be numbered among His loved ones, for among the conditions of His love is to follow His commandments and observe His prohibitions. But since these are the days of concealment, and the Sun of eternity remaineth hidden beneath the horizon of being, one must gather together everyone with love and protect them. The time for the completion of the commandments and the perfection of deeds will assuredly come.

BH00925: I know not, O my God, for whom I…

I know not, O my God, for whom I shall describe Thee and through whom I shall make mention of Thee. By Thy glory, I am bewildered, after Thou didst place me in the land of abasement like unto a distressed fish. Whenever I desire to make mention of Thee, my tongue cannot utter a sound due to the severity of tribulations that have befallen me therein. And whenever I find the love of remembrance in my heart, no cry ascends from my inmost being due to the multitude of calamities with which Thou hast surrounded me, to such extent that I find my lips, through the subtleties of power, make mention of Thee, yet my ears hear not what describes Thee. I know that my heart, with the perfection of its love, praises Thee, yet my tongue knows not how to remember Thee. And this is naught but a bounty from Thee and a favor from Thy presence. There is no God but Thee, the Protector, the Self-Subsisting.

Glorified art Thou, O my God! Thou seest how all the servants are asleep upon their beds while the eyes of Glory await the wonders of Thy mercy. All mankind lie slumbering upon their couches while the Countenance of Beauty lies upon the dust, yearning for the manifestations of Thy compassion. It is as though I behold all directions like unto a sinner who is led to be crucified, looking to his right and his left that perchance he may receive a sign of Thy loving-kindness and the dawning of Thy mercy. Yet have I not witnessed it until now, nor after now. The command is in Thy hands alone. There is no God but Thee, the Mighty, the Beloved.

I know not, O Sovereign of my Glory, which of my afflictions to complain of before Thee, and which of my tribulations to mention in Thy presence, after the sighs of tears have prevented me from the sovereignty of remembrance when visiting Thy tribulation, and drops of tears have veiled me from the King of description at the manifestation of Thy trials. How great is Thy tribulation and how mighty Thy retribution! Whenever Thou didst preserve me, O my God, from one tribulation, Thou didst deliver me unto another, and whenever Thou didst save me from one abasement, Thou didst rear me for an abasement greater than the first, to such extent that no garment of humiliation remained except that Thou didst clothe me therewith, and no sea of hardship existed except that Thou didst make me drink therefrom, and no fruit of adversity was seen except that Thou didst make me taste thereof.

Alas, alas! Would that I had never existed in the kingdom and had never been mentioned on earth! Alas, alas, for what Thou hast decreed through the wonders of Thy power, and ordained through the manifestations of Thy might, and brought into being through the sovereignty of Thy Lordship, and numbered through the authority of Thy Self-Subsistence, and inscribed upon the tablets of creation by the hands of Thy leave, and ordained upon the face of invention at the exaltation of Thy remembrance!

I know not, O my Beloved, how I can endure before the surging of the winds of Thy power and be still at the manifestation of the signs of Thy might, after the pillars of the sanctuaries of the Kingdom have been demolished at the sprinkling of the tokens of Thy might, and the foundations of the towers of the Realm of Power have been destroyed at the brandishing of the signs of Thy sovereignty. Alas, alas, for the intensity of my weakness at the descent of Thy tribulation! Alas, alas, for my lack of patience at the appearance of Thy vengeance!

By Thy glory, tribulations in their entirety have seized me, and calamities in their fullness have encompassed me. I beseech Thee by what Thou art, to send the breezes of light which Thou hast nurtured in the heart of heaven, that perchance thereby the heart of Glory may find rest. Nay, by Thy glory, it shall not find rest even if Thou seat me upon the throne of the heaven and give me to drink from the crimson vessels by the snow-white countenance, and cause me to hear the melodies of the dove at the tree of accomplishment from the point of destiny. For verily, by my Lord, the Lord of the heavens and earth, in no matter have I desired aught save to follow Thy command, to be submissive at the manifestation of Thy sovereignty, and to be humble before the gate of Thy mercy.

O my God! Though I may not be a champion of Thy Cause, yet I am a servant of Thy loved ones; and though I may not be obedient to the sovereignty of Thy will, yet I am a helper of Thy chosen ones. Glorified, glorified art Thou! Verily Thou art the First of the forgivers, and I am the last of the penitent. Have mercy upon me through the wonders of Thy mercy, and show me kindness through the effulgent rays of Thy bounty. Thou art the Bestower without being asked, and the Ever-Enriching without decline. There is none other God but Thee, the All-Compelling, the Kind.

Whenever I wander, O my God, in the wilderness at eventide, I behold that the birds return to their nests, and the sheep to their folds, and the beasts to their lairs, while I find myself bewildered and distracted, knowing not whither to go nor to whom to turn, for all the people have driven me from their lands and all mankind have cast me out from their dwellings, until I remain alone and solitary in creation, not knowing which way to direct my steps, to which country to turn, or where to dwell.

Nay, by Thy might! I shall not turn to anyone but Thee, even should I face worse afflictions, nor shall I seek any but Thee, even should I be brought lower than this. For I have known none other than Thee to cleave unto, and have witnessed none besides Thee to turn to. If Thou drivest me from one door, I shall enter through another; if Thou keepest me distant from one direction, I shall draw near to Thee from another; if Thou slayest me with one sword, I shall await another. For Thou knowest, O my God, that though Thou mayest have servants better than I, yet I have no sovereign greater than Thee; and though Thou mayest have servants mightier than I, yet I have no master like unto Thee, nor any lord resembling Thee.

Glorified art Thou, O my God! If these eyes be not worthy to behold the lights of Thy beauty, then change them as Thou pleasest; and if this earth be not fit for the descent of Thy sovereignty, then transform it by Thy power, as Thou hast promised in the scrolls of Thy glory and the tablets of Thy might, that I may be among those who seek refuge at Thy gate, who take shelter in Thy presence, who drink from the cups of Thy grandeur, who gaze upon Thy countenance alone, who ascend to the pavilion of greatness by Thy power of eternality, who rise to the dawning-place of oneness by Thy might of unity, who warble the verses of Thy attraction, who repose upon the carpet of Thy lordship, who hold fast to the cord of Thy sovereign grace, who shelter beneath the shade of the tree of Thy eternity, who sit within the tabernacles of greatness at the manifestation of the sun of Thy oneness, who dwell in the tents of eternity at the revelation of the signs of Thy singleness, who drink from the cups of detachment at the gleaming of the beauty of Thy grandeur, and who are enriched by the melodies of attraction at the warbling of the dove of Thy glory.

Perchance then my heart may find peace, my essence be gladdened, my soul rejoice, my spirit be stirred, the fire of my love be kindled, the light of my mystery shine forth, my face be illumined, my body move with longing, my form ascend with joy, and I may be among those who, through Thy grace, find rest and through Thy favor make their petition. O my God! Send Thy blessings upon him whom Thou hast loved before and whom Thou wilt love hereafter, and upon him whom Thou wilt manifest on the day when Thou raisest up the heavens of Thy creation and causest the sun of Thy power to shine forth, in accordance with what Thou lovest and art pleased with. Verily Thou art the Almighty over whatsoever Thou willest, and verily Thou art the All-Compelling, the Self-Subsisting.

BH01073: Glorified art Thou, O my God and my Beloved!…

Glorified art Thou, O my God and my Beloved! All servants exalt Thee above any other, and all created things sanctify Thee from all else. Yet I, in my powerlessness and poverty, have found none besides Thee from whom to exalt Thee, and have witnessed none except Thee by which to sanctify Thee. By Thy glory, O my God, whenever I have sought other than Thee, I found it naught, and whenever I desired other than Thee, I witnessed it not. And whenever I descend from the most exalted heights to the lowest depths of earth, I find nothing except signs of Thy oneness, tokens of Thy singleness, intimations of Thy lordship, and evidences of Thy self-subsistence, to such extent that were Thou to remove Thy signs from existence, nothing would remain in Thy kingdom and no letter would be witnessed in Thy realm.

Thus hast Thou made the night and day as two signs, effacing the sign of night and making the sign of day illuminating, that the sovereignty of Thy power might endure in the dominion of all possibilities, and the lights of Thy countenance might shine forth in the kingdom of all created things. None shall attain to the mystery thereof save him whom Thou hast made to dwell in the kingdom and then made him as a proof of the sun.

Glorified art Thou! How mighty is the sovereignty of Thy power which hath encompassed all who are in the heavens and the earth and all that lieth between them! How resplendent is the dominion of Thy might which hath filled all who dwell in the realm of the divine cloud and all below it! Glorified art Thou, O my God! All existence seeketh Thee yet findeth Thee not, and all [witnesses] witness Thee yet know

Thee not, for when they turn to their own stations and conditions apart from Thee, they forget Thee. And when they forget Thee, Thou causest them to forget themselves, as recompense for their deeds. Thus are they veiled from visiting Thy presence, beholding Thy countenance, and gazing upon Thy beauty, and they become of those deprived of meeting Thee, rejected from Thy presence, barred from Thy court, and are among the lost and the remote ones.

Glorified art Thou, O my God! I know not by what tongue I should call upon Thee nor by what utterance I should invoke Thee. I know not, O Thou Who art my heart's desire, how Thou wishest me to describe Thee. Shall I describe Thee by Thyself or mention Thee through another? If Thou desirest to hear Thy description from Thyself—and this is worthy of One like Thee—yet none can do this save those whom Thou hast made repositories of Thy knowledge and treasuries of Thy light. And if Thou desirest to witness Thy description from another—this is impossible for One like Thee, for mention of that which cometh not from Thee befitteth Thee not, nor is worthy of Thee, nor can ascend to the heavens of Thine eternity, nor rise to the sanctuaries of Thine oneness.

Glorified, glorified art Thou! All descriptions fail to reach the court of Thy glory and all attributes cannot attain to the sovereignty of Thy power, for Thou hast not determined for Thyself the true measure of Thy station, nor hast Thou limited Thy countenance to the description of Thy creation. By Thy glory, O Beloved, none can describe Thee and none can mention Thee, for Thou hast not described Thyself save by Thyself, nor characterized Thine Essence save by Thine Essence. Glorified art Thou! I have been among those sincere at Thy gate and those repentant in Thy remembrance.

Glorified art Thou, O my God! I beseech Thee by him whom Thou hast chosen for the wonders of Thy Cause, fashioned for the ornaments of Thy power, selected for the repositories of Thy mystery, and singled out for the splendors of Thy countenance, that Thou inspire me with what Thou lovest of the comprehensive words of Thy remembrance, clothe me in the garments of Thy pardon, shelter me with the cloaks of Thy loving-kindness, and give me to drink from the cups of Thy forgiveness, for I am Thy servant and am in Thy hand, seeking refuge at Your threshold, taking sanctuary in Your presence, clinging to the sovereignty of Your mercy, and beseeching the King of Your grace.

Would You, O my God, distance one whom You reared for Your servitude? Would You, O my Aspiration, forsake one whom You trained for Your service? Would You, O my Hope, deprive one whose eyes await the descent of Your mercy? Would You, O my Lord, deny one whose sight You caused to be fixed upon the manifestation of Your pardon? Far be it from You, nay far be it from You, to cast out whom You have drawn nigh, reject whom You have honored, destroy whom You have quickened, or silence whom You have caused to speak. Glory be unto You! Glory be unto You! You are He Who does what He pleases and ordains what He desires. None can resist Your command or prevent Your deed. There is no God but You, the All-Powerful, the Self-Subsisting.

I know not, O my God, if You do not wish me to describe You throughout the lands, why then have You inspired me with these words? And if You love that I should mention You among Your servants, why then have You cast me away from all directions? Nay, by Your glory! Rather, You have honored me, even if You have seated me upon a speck of dust, and You have called me, even if You have turned me away from all doors. How mighty is the sovereignty of Your Lordship over me, and how sweet is the dominion of my

servitude to You! How exalted are the wonders of Your glory toward me, and how resplendent are the tokens of my abasement before You!

Glory be unto You! I have been foremost among sinners, and You are the Most Merciful of the merciful. Hear my call, for in Your hand is the dominion of all worlds. I bear witness before You, O my God, at this moment when none is with me besides You, that I am a servant who has believed in You, in Your verses sent down from Your presence, and in Your Book dispatched from Your side, such that I have believed in every sign before its appearance and after its setting, and at the time when its beauty shone forth and its light gleamed, submissive to Your command and humble before the sovereignty of Your countenance. I have commanded the servants only what I heard from Your tongue or witnessed in Your Book, lest they differ in Your Cause and spread corruption in Your lands.

In all matters I have desired only to spread Your favors and manifest Your knowledge, and I desire naught but to follow Your command and to stand firm upon what the Countenance of Your glory and the King of Your presence has willed, that the fire of Oneness might be kindled from the Tree of Your eternity and the reality of Your Absolute Unity might be proven upon the throne of Your grandeur. Glory be unto You! Glory be unto You! I am among those who remember and worship You, and I say: Praise be to God, the Lord of the worlds.

BH01176: This is submitted: Your esteemed letter indicating the good…

He is God, exalted be His glory, the Mighty!

This is submitted: Your esteemed letter indicating the good health of your blessed person arrived like the Egyptian Bashir as a herald of glad tidings, reaching the spiritual Canaan which is the city of the heart. The fragrance of faithfulness was inhaled from this garment; it brought joy and increased comfort. The realms of sorrow were rolled up and the carpet of delight was spread forth. The banner of love was raised high while anguish bowed its head.

However, there was complaint about the brevity of the correspondence. Indeed, the friends in the true garden who are intoxicated in the spiritual rose garden by the divine wine, who are stirred to ecstasy by the spiritual melody, who are unconscious of their own existence and are effervescent from the wine of mercy, are not content with little and do not become hung over from much. Before them, the books of contingent existence are as a mere letter, and the ocean of utterance as but a single cup, for they have withdrawn from contingent existence and chosen seclusion in the realm beyond space. The vat cannot satisfy love's hangover, nor can the ocean cool the heat of longing. These two verses were spoken in this regard:

"What thou hast stored within the vault no gall of Love can ever break; So bring, O Saqi, from that Wine—a sea of spirit—for my sake.

That this veiled, love-distracted heart may surge at last with clamorous roar, And this God-drunken, heaven-taught soul rise from its swoon—awake once more."

The fish is never sated with water, nor the lover satisfied with the beloved. Should the loved one gaze upon the beauty of the beloved for a thousand years, it would seem but an hour, and should he drink for ages the pure wine from the honey of union, it would seem but a moment. Their joy is in sacrificing heart and soul, and their sorrow in being occupied with this and that. As Rumi says:

> "Lovers drain the cup of joy only when Their beloveds slay them with their own hands."

In any case, this time the letter—like the register of the disobedient—hath grown dark, and, like the course of the guilty, obscure; for from every offence it yieldeth a token, and from every crime it displayeth a sign. By reason of its excessive prolixity and its chain-like writing, it is as though the sequence hath fallen into the circle of repetition and, at the very first step, remaineth arrested. I fear lest, again, thou wilt not deem it sufficient, and wilt begin to complain—though thou thyself bearest witness that I have barred the doors of companionship, cut off the path of correspondence, and that this which I have done for thee hath been contrary to all accustomed practice.

And further: what can one say of these thankless people? Thou knowest what measure of envy they harbour in their hearts, and what store of rancour they conceal within their breasts. They will draw no breath save at the bidding of self, and will seek naught but the idol of desire—as He saith: Hast thou seen him who hath taken his own desire for his god? With all this—plain and manifest unto thee, yet hidden from any save thyself—how can the Nightingale of God, upon a bough of spirit, sing a subtle strain? How can the Hoopoe of Sheba recount aught of the City of Eternity?

Silence is better than clamour. The gnostics of the Beloved, by this saying, have strung the pearls of utterance: two things, above all else, are sweetest and most pleasing—first, a heart that is receptive to speech; and then, a word that is acceptable to the heart. Now, in which heart among this company shall I seek such receptivity? From what rose shall I inhale the fragrance of this flower? God hath set a seal upon their hearts, and upon their hearing, and over their eyes is a covering. It is evident that none heareth the melody of the spirit save the true ear, and none beholdeth the countenance of the Well-Beloved save the eye of the soul. "They have eyes, but see not thereby; and they have ears, but hear not thereby".

And though the Truth is, of itself, distinguished from falsehood—as the sun from the shadow of non-existence—yet have a few laid claim to being, and have raised the standard of oppression. They have not penned so much as a letter from the ocean of knowledge, nor tasted a drop from the sea of consummate wisdom; and yet they ascribe to these recluses of the Egypt of unity that which they themselves deserve and are fit for. The envious man is wrathful toward him who hath no fault; but by the grace of the Lord their hands are restrained, and the palm-tree of the All-Sufficing's power is raised exceeding high. God refuseth to suffer His light to be quenched, though the idolaters abhor it. In this station the Mathnavi speaketh well:

> "O Diya'u'l-Haqq, Husamu'd-Din, both heart and soul, Before whose presence heart and soul stand abashed; These pieces of clay, in their envy, Seek to veil thy sun from sight."

What can I say? The song of the nightingale is different from that of the raven, and the cooing of the dove from the cawing of the crow. Though I have no ensign but silence, and seek no token but obscurity, all these meaningless utterances have arisen. Alas! Should this Bird of Iraq warble melodies of the Hijaz, and

this divine Falcon adorn the gathering with holy celestial tunes, and bring the intoxicated ones to their senses through the song of the immortal birds, then would it become evident how far these lost ones have strayed from the lofty stations of divine knowledge. It seems they have no share of the ocean of certitude, and have not reached the goal of reunion which is the purpose of creation. O ears bereft of hearing! O hearts devoid of understanding! God willing, through divine grace and Muhammadan virtue, may we gather at the shore of the sea of unity and partake of the wine of detachment, that we may sever our hearts from all else and bind them to the Friend.

BH01310: In the name of Him Who was the Self-Subsisting…

In the name of Him Who was the Self-Subsisting over all who are in the earth and the heavens! Glorified art Thou, O my God! This is Thy servant and the son of Thy servant, who hath entered into the precincts of Thy sanctity and, laden with manifold sins, hath hastened from every direction unto the court of Thy gracious bounty. He desireth to drink from the chalices of Thy mercy and seeketh the wonders of Thy grace which Thou hast specially ordained for the Letters of Thy might and the Words of Thy holiness, that he may become on earth a reflection of Thy countenance, a mirror of Thy beauty, a guide unto Thee, one turned toward Thee, and one who speaketh of Thee, for in Thy hands is the kingdom of the heavens and earth. Thou doest what Thou willest and ordainest what Thou pleasest. There is no God but Thee, the Mighty, the Inaccessible, the Exalted.

Yet I have not attained that which I have sought until now. Rather, whenever I sought shelter beneath the tree of Thy Lordship, Thou didst drive me away by Thy power, and whenever I lay down upon the couch of Thy Divine Unity, Thou didst awaken me by Thy might and then remove me by Thy power, as if Thou hadst not created me in Thy dominion and wouldst not recognize me in the realm of creation among Thy servants. Whenever I desired to soar in the atmosphere of Thy holy sovereignty, Thou didst burn my wings with the fire of Thy dominion, then cast me down into a valley which none can reckon save Thee, wherein I remained without count, extent, time, age, eternity, covenant, epoch, cycle, or revolution, until Thou didst show mercy unto me thereafter, and didst honor me and grant me two wings of moist red ruby in the mystery of Thy Most Exalted Name.

Then after that, Thou didst cause me to ascend by Thy power to the heavens of Thy Cause, yet Thou didst not grant me time to reach them and didst bring me down and return me to another valley. All this didst Thou do unto one than whom none on earth knoweth Thee better, and none in the kingdom loveth Thee more ardently. What then is the recompense of him who turneth away from Thy presence, is heedless of Thy countenance, and ascribeth partners to the sovereignty of Thy oneness? Glory be unto Thee! Glory be unto Thee! How wondrous are the manifestations of Thy deeds toward me! How mighty are the expressions of Thy handiwork concerning me! Praise be unto Thee, O my God, for all of this and the entirety thereof, and unto Thee be thanks, O my Beloved, for all that Thou hast sent down or wilt send down, hast willed or wilt will, hast loved or wilt love.

Glory be unto Thee, O my God! This servant of Thine hath come before Thee once again, with a tongue grown weary and speech become burdensome. He knoweth not a single letter of the wonders of Thy knowledge with which to remember Thee, nor comprehendeth any mystery from the lines of the

universality of Thy grace's outpouring with which to describe Thee. Yet, since he is as a seed from Thy holy land, he desireth that Thou plant him by the hands of Thy bounty in the soil of Thy Divine Unity, that he may yield the fruits of Thine eternity in the cloud of Thy Lordship and put forth the leaves of Thy oneness in the atmosphere of the intimate fellowship of the heaven of glory of the King of Thy bounty.

This is an infant who desireth to drink from the breast of Thy grace the milk which Thou hast stored in the essence of the camphor of Thy concealment. This is a fish that hopeth to plunge into the depths of the seas of Thy glorious exaltation, a dove that seeketh to perch upon the branches of the Lote-Tree of Thy might, an ember that must be kindled from the fire of Thy love, a star that is fit to shine in the heaven of the generosity of Thy mercy, a thirsty one who hath come unto the seas of Thy greatness, a lowly one who hath sought refuge with Thee that Thou mightest admit him into the garden of Thy might, an ailing one who desireth to drink from the rivers of Thy healing, and an ignorant one who hath come before the manifestations of the treasuries of Thy knowledge at the dawning-places of Thy glory and the aspects of Thy holiness.

For my heart will not be content with aught else, even wert Thou to give it all that Thou hast numbered in Thy heaven and earth, for from the wellspring of Thy riches hast Thou caused me to spring forth, and from the seas of Thy generosity hast Thou made me to flow, and from the mount of Thy greatness hast Thou cleft me, and with the flames of the light of Thy countenance hast Thou illumined me, and from the brands of the fire of Thine eternity hast Thou made me to appear. This is a station that no other station in Thy kingdom can equal, a bounty that no other bounty in Thy realm can match, and no matter in Thy lands can compare with it. Thou doest what Thou willest and ordainest what Thou pleasest. None can reverse Thy decree, none can alter Thy judgment, none can prevent Thy doing, and none can oppose Thy command. Verily, Thou art the All-Compelling, the Self-Subsisting.

I beseech Thee, O God, O my God, at this moment, by Him Whom Thou hast made a treasure for all created things, a shelter for all existence, and a fortress for all who dwell in the kingdoms of earth and heaven, to send down upon our hearts the love of Thy loved ones and the affection of Thy chosen ones, that we may become pure mirrors, holy crystals, and luminous lamps, reflecting the wonders of the pure camphor of Thy countenance and proclaiming the gleamings of the cloud of might of Thy presence, that we may be as one servant and one soul in the earth, all prostrating before the sovereign of Thy majesty and submitting to the king of Thy beauty, for we are all Thy servants and within Thy grasp. There is no God but Thee, the Mighty, the Luminous, the Beloved.

BH01429: Consider the mercy of thy Lord unto all who…

In the name of our Lord, the Most High, the Most Exalted!

Consider the mercy of thy Lord unto all who dwell in the world, and how He hath clothed all existence with the raiment of grace, that His mercy might precede all who are in the worlds. Verily, they who answered not the Call of God and turned away from the Beauty of the Most High, the Best-Beloved—these have disbelieved in God and have lost their souls in this world and in the next. Sufficient unto them is their remorse in having deprived their souls of this grace.

Say: O people! This is of the grace which all who are in the heavens and earth do seek, yet none have attained it save a few sanctified souls. Thus do We ordain all things in the holy Tablets from God, the Most High, according to a fixed decree.

Say: O people! Fear your Lord, the All-Compelling, and be ye afraid of Him Whose might over the worlds is severe. Should He seize you, none could deliver you, even if all who are on earth were to gather to aid you—ye would find yourselves without help.

Know then, O servant, that thy letter hath come before the Servant, and We have understood all that was contained therein, and have become aware of what was inscribed therein concerning the trials that have befallen thee, and all that lay concealed within the pavilion of thy heart. Whereupon We have answered thee with this reply, that thou mayest read it at all times and place it before thine eyes, that the vision of joy might return to thee. This is of the promise that was promised in the Mother Book, which God hath decreed for whomsoever He willeth among His creation, and His promise hath ever been truly fulfilled.

Grieve thou not over anything, neither be thou distressed by poverty, for thou possessest that which nothing in the heavens and earth can equal, and this is from a command that hath been witnessed by thee and all creation. For in thy heart is the love of God and His chosen ones, and this is of the treasure that all in the kingdom collectively need. Nothing can compare with it, nothing can equal it, nor can it be purchased with all the treasuries of the heavens and earth. Thus do We acquaint thee with what thou possessest, that thou mayest see thyself enriched with the riches of thy Lord, and not be saddened in the kingdom by the lack of gold. Rejoice then in thy spirit and be gladdened in thy being, until rapture seizeth thee from every direction and bringeth thee to a praiseworthy station of holiness.

Say: O people! Know ye what God hath given you of His grace, in that He hath deposited in the shells of your hearts the pearls of His love, and honored you with that which is more precious in His presence than red sulphur—this is what hath been inscribed on the preserved Tablets of glory.

Say: O people! This is of the wealth that nothing created on earth can equal, and this is of the truth that hath been known to the worlds. For gold leadeth men astray and rendereth its possessor the poorest of servants through the greed that God causeth to overcome him, which hath no bound. Moreover, this wealth impoverisheth him from all that hath worth before God, for it occupieth him in the world to such an extent that the remembrance of the Beloved is not mentioned in his heart. Apart from this, it shall not endure on earth and shall perish in less than a moment—this hath been witnessed by the worlds.

Therefore, it behooveth thee to abandon all this and trust in God, thy Lord, that thou mayest be preserved in His shadow from all that distracteth thee from Him. Then seek from Him that which will enrich thee beyond gold and what exceedeth it, that thou mayest soar in the highest concourse on wings of ruby. For all that thou beholdest shall not endure, while that which is with God shall remain—this is of the matter that hath been symbolized in the Tablets.

Hear My words and My counsel, and grieve not over what hath passed thee by of the ornaments of the kingdom. Rather, rejoice in the treasures that God hath made hidden in thy heart. Then beseech God that He may make thee steadfast in His love and in the love of those who call thee to God in the evenings and

mornings. When thou attainest unto this, know that all things have been created for thee, and all that thou knowest or knowest not is for thee and within thee, and hath been created for thy sake.

Thus have We cast upon thee the mysteries of guidance, that thou mayest follow the guidance of God and not turn back upon thy heels. And the Spirit be upon thee and upon those who have ascended unto God and who have been raised in the atmosphere of glory, and the Fire be upon those who have disbelieved and turned away, and who have become like a vanishing shadow.

BH01524: How can a tongue that calls upon other than…

How can a tongue that calls upon other than Thee be worthy to make mention of Thee, and how can a heart that hath turned to any save Thee be fitting to become a mirror of Thy beauty and be warmed by Thy love? How can an eye that hath beheld aught except Thee and turned toward any direction but Thine be capable of witnessing the wondrous handiwork of Thy creative Oneness or be honored by beholding the glory of Thine eternal majesty? How can an ear that hath perceived the finite words of Thy servants possibly hear the comprehensive verses of Thy divine unity or the sweet melodies of the Dove of Thy reality? How can feet that have walked in paths other than Thy good-pleasure move in the arenas of Thy holiness and reunion? And how can a body occupied with aught save Thee be worthy to drink from the pure wine of Thy love, or find intimacy with the pristine countenance of Thy divine sovereignty, or with the beauty of Thy hidden divinity, or be submissive to Thy Lordship, or prostrate before the face of Thy loving-kindness?

O my God! After all this, I am ashamed of my deeds before Thee and abashed at making mention of Thee. Yet since I know that all this cometh from none other than Thee and from Thy presence, my soul findeth rest and my being is calmed, for Thou art the Doer of all things and the Omnipotent over all things.

Glorified, glorified art Thou! How great is my bewilderment at the wonders of Thy deeds and the marvels of Thy handiwork! How wondrous is my perturbation at the manifestations of Thy power and the expressions of Thy might! At times Thou clothest the temple of lowliness and poverty with the mantle of grandeur and raisest it to the heavens of Thy favor; at times Thou strippest the garment of glory from the form of might and majesty and returnest it to the source of Thy humiliation and the mine of Thy poverty. At times by Thy will Thou causest the essence of the most high to descend to the lowest dust, and at times by Thy desire Thou raisest the pure essence of the lowly to the most exalted throne. At one moment I witness that Thou clothest the point of tyranny with the robe of the glory of Thy justice and majesty, and at another I see that Thou strippest the essence of justice of the garments of Thy mercy and beauty and hidest it in the veils of tyranny, such that it is known and described by naught else.

In all this Thou art powerful through the power of Thy sovereignty and dominant through the all-encompassing nature of Thy might and divinity. Thou art not to be questioned about that which Thou art pleased to manifest, nor art Thou to be prevented from whatsoever Thou desirest to do, such that if Thou shouldst make glory the very essence of abasement, who could prevent Thee, or if Thou shouldst make the essence of remoteness the very substance of nearness, who could forbid Thee? Nay, by Thy glory! The sovereignty of Thy power hath ever flowed through the kingdom of Thy creation, and the dominion of Thy might shall forever hold sway in the empire of Thy realm and creatures.

Glorified art Thou, O my God! How can I make mention of Thee with words with which children play and which the people of contingent being utter? Nay, by Thy countenance! I love not to be thus, nor do I wish to be such, even though Thou shouldst manifest but a single letter thereof in the garment of Thy wondrous glory and the vesture of Thy new and sublime exaltation. By Thy glory! None would be able to utter a letter thereof or make it an enduring proof from Thee, a complete word from Thy presence, and an everlasting treasure greater than the creation of the heavens and earth.

Yet withal, I beseech Thee by the fire of Thy Being which hath ever been concealed in the mystery of Thine Essence, and by the ocean of Thy greatness which hath ever flowed in the reality of Thy Being, to teach me from Thy holy tongue which Thou hast sanctified from the hearing of Thy creation and hallowed from the understanding of Thy servants, and to honor me with the melodies of Thy rapture which none can hear, perceive, or know, for were but a single note thereof to appear, all who are in the heavens and on earth would be thunderstruck by the strange nature of its tune and the wondrous character of its pattern.

Glorified, glorified art Thou! I ask Thy forgiveness for what hath flowed from my pen concerning its cause and decree. I have not occupied myself with aught save Thee, for the essence of Thy Being and the pure reality of Thy Spirit have been engaged with the sweet-scented breezes of Thy holiness and the raptures of Thy glory, yet I have left all this and occupied myself with ink, as though I had turned away from love and inclined toward that which profiteth me not before Thee, O Thou in Whose hand is the kingdom of glory and grace. For to turn to aught besides Thee is a sin unequaled by any other sin and unpreceded by any error. Therefore forgive me and pardon me, for Thou art the Most Merciful of the merciful and the Most Generous of the generous.

BH01585: He is God. The Sun of Divine Beauty hath…

He is God. The Sun of Divine Beauty hath risen from the Dayspring of the unseen realm of the Lord, and hath shed its radiance upon all created things. Wherefore, blessed art thou, if thou be illumined by its splendours.

He is God. The Lamp of God hath been kindled, that by its light it may enkindle the candles of the hearts of men. Wherefore, blessed art thou, if thou dost seek illumination from its radiance.

He is God. The Tree of severance from all save God hath, in this hallowed land, been planted by the hand of the Beloved, and hath cast its shade upon the Paradise of holiness. Wherefore, blessed art thou, if thou art of them that abide beneath its shadow, and of them that are nourished by its fruits.

He is God. The Burning Bush proclaimeth with the tongue of “Verily, I am God!” Wherefore, blessed art thou, if thou dost hearken unto its melodies.

He is God. The Phoenix of holiness hath spread its shade over all created things. Wherefore, blessed art thou, if thou dost take shelter beneath its shadow.

O dervish! Sever thyself from the fleeting world, that thou mayest wing thy flight unto the everlasting realm. Sever thyself from the world, that God may cause thee to ascend, exalted, unto the heaven of holiness.

O dervish! Pass beyond the hue and colouring of the world, that thou mayest be adorned with the wondrous hue of the Beloved. Wherefore, blessed art thou, if thou art of them that act accordingly.

He is God, the Desired One. The incomparable Beauty of the Lord of Glory hath dawned from the Dayspring of the unseen and everlasting realm. Wherefore, blessed art thou, if thou dost attain unto His presence and art of them that are honoured by beholding His manifest and perspicuous Beauty.

He is God. The Divine Cupbearer proffereth the wine of the Lord from the chalice of the All-Merciful. Wherefore, blessed art thou, if thou art of them that drink of His wine.

O ʻAlí! Barter not the everlasting life for this mortal life, that thou mayest ascend unto the heaven of nearness. Wherefore, blessed art thou, if thou art of them that act accordingly.

He is God. With the wings of the spirit, soar unto the heaven of the holiness of thy Lord; pass beyond the world, that in the realm of the Beloved thou mayest enter the gate of the All-Glorious. Wherefore, blessed art thou, if thou art of them that hearken.

He is God. The fire of God hath been kindled upon the Sinaitic Tree, and, communing with the Moses of the spirit, proclaimeth: “Verily, I am God, thy Lord and the Lord of all worlds.” Wherefore, blessed art thou, if with the ear of truth thou dost hear its utterances, and with the eye of the fire thou dost behold therein its flames.

He is God. The Nightingale of immortality, perched upon the Tree of reunion, warbleth with the melodies of the Dove, saying: “O people! This is the Most Great Beauty of God, Who hath dawned from this most luminous Dayspring and hath lifted the veil from His most pure Countenance.” Wherefore, blessed art thou, if thou art of them that have attained unto His Beauty.

He is God. Open thou the true eye, that thou mayest behold a luminous and resplendent Beauty, and cry out with the tongue of the inner mystery: “Blessed be God, the Best of Creators!”

O thou adorned with the ornament of reality! The Nightingale of spiritual holiness singeth with the fairest of melodies, more wondrous than every song. Wherefore, blessed art thou, if thou art of them that hearken.

O ʻAlí! Pass beyond the husk of contingent being, that thou mayest set foot upon the throne of the Placeless.

He is God. The royal falcon of love hath appeared from the horizon of Divine holiness, that by its wondrous strains it may enrapture and bewilder all the birds.

He is God. The Peacock of Bahá hath outspread its beauteous plumes, that it may adorn the Paradise on high with its ornament. Wherefore, blessed art thou, if thou art of them that, with a radiant, luminous, and discerning eye, gaze upon His majesty.

He is God. The bird of immortality hath passed beyond the perishing nest of this world, and hath made its abode in the everlasting nest of the Divine Dove.

He is God. This is the Rose of eternity, the unfading Rose, by whose breaths the heavens on high and the earths below are quickened and refreshed. Wherefore, blessed art thou, if thou dost inhale its fragrances.

He is the Beloved. This is the Rose of eternity, whereby the throne of the denizens of the Concourse on high, above the lofty heavens, is perfumed. Wherefore, blessed art thou, if thou dost hear its warblings.

He is God. With the inner ear hearken unto the sweet words from this speaking Tongue, and stop thine ear against the speech of all else besides Him.

He is God, the Beloved. This is the Rose of glory, whereby the roses of the Paradise of the Cloud of Unknowing are perfumed with wondrous fragrances. Wherefore, blessed art thou, if thou dost inhale its breaths.

He is God. The divine Hoopoe hath appeared in splendour from the horizon of the holiness of the All-Glorious. Wherefore, blessed are ye, if ye behold its beauty.

He is God. This is the Tree of holiness, which hath been planted in the Sinai of the spirit, and proclaimeth: “There is none other God but Him.” Wherefore, blessed is he who heareth its warblings, then abideth beneath its shade, and partaketh of its fruits.

BH01587: Glorified art Thou, O my God! Thou art He…

Glorified art Thou, O my God! Thou art He Who hath brought forth all created things from the treasury of Thine eternity, and raised up all creatures from the ocean of Thy generosity and bounty. Thou hast rolled up the cycles from eternity unto eternity, and turned the ages from pre-existence unto everlastingness, whereupon the seas of Thy mighty Will did surge, and upon them sailed the ships of Thy desire, and upon them settled the ark of Thy decree from the heaven of Thy providence.

Thereafter, Thou didst move the thread of pre-existence through the garments of nothingness, and breathed the spirit of life into the essence of sublime glory, that thereby the countenance of Thy names might be revealed in the kingdom of Thy attributes, and the beauty of Thy face might be made manifest in the realm of Thy grandeur. Among these, Thou didst single out one of Thy servants, clothing him in the garment of Thy grace and the robe of Thy guidance, giving him to drink from the water of Thy love and the Kawthar of the manifestation of Thy good-pleasure. Thou didst nurture him with the hands of Thy mercy and suckle him from the breasts of Thy generosity until he grew mighty in the sovereignty of Thy power and the dominion of Thy lordship.

Thou didst make him firm in his faith in Thee and in Thy signs, a servant to Thy presence and a slave at Thy threshold. He walked upon the earth according to what Thou hadst ordained for him, and what Thou hadst decreed through Thy divine sovereignty and godhood. That which Thou didst ordain for him from the wonders of Thy power came to pass, and that which Thou didst determine from the essence of Thy might and the quintessence of Thy wisdom was fulfilled, until the time which Thou hadst fixed in Thy

Book, wherein falsehood cannot enter, nor can what is written therein be delayed by a single hour or hastened forward.

Thereafter, when his appointed time was fulfilled and his days were ended, Thou didst return him unto Thee as Thou hadst brought him forth from Thee, concealing him in the treasuries of Thy hidden knowledge and the repositories of Thy mystery. All this proceeded solely from Thy consummate wisdom and Thy perfect handiwork, from the hidden stores of Thy knowledge and the jewels of Thy concealed mystery. Yet when the understanding of this became veiled behind the curtains of Thy jealousy and the pavilions of Thy grandeur, Thy servants were troubled and Thy bondsmen were grieved—though by Thy glory, they would not grieve over any aspect of Thy descending decrees or occurring affairs.

Glorified, glorified art Thou! I beseech Thee at this moment, by Him Whom Thou hast made the heaven of Thy Will and the earth of Thy Purpose, the sun of Thy decree and the moon of Thy determination, to send down patience into the hearts of His loved ones and Thy loved ones, for none shall be found among His loved ones save through the revelation of the sun of Thy love and the manifestation of the moon of Thy affection. Then strip from the frame of his father and mother the garments of sorrow and the robes of grief, for this Thou lovest in the kingdom of Thy most exalted might, the pavilion of Thy most glorious majesty, and the paradise of Thy most holy sanctity. Then clothe them in the purest vestures of Thy bounty and the most protective veils of Thy joy. Verily, Thou art the Giver of whatsoever Thou willest in whatsoever way Thou pleasest, and Thou art the Mighty, the Wise.

Glorified art Thou, O my God! I adjure Thee at this moment by Thy Word through which the mystery of Thy Self was established upon the throne of Thy sovereignty, and the Essence of Thy Being upon the seat of Thy grandeur, that Thou extinguish not the lamp which Thou hast kindled with the light of Thine eternity, nor still the dove which Thou hast caused to soar by the essence of Thy rapture and the quintessence of Thy yearning. Then grant tranquility, O my God, to Thy servant who burneth with love for Thy beauty, who crieth out in secret with longing to meet Thee, who waileth in his heart seeking reunion with Thee, who weepeth from the intensity of his passionate desire for Thee and the overwhelming force of his yearning for Thee.

Though in the very midst of attainment, he seeketh reunion with Thee; though at the very height of nearness, he is consumed by the fire of Thy love. There have descended upon him drops of a grief that cannot be quenched and waves of anguish that shall never cease, such that the mystery of Thine eternity, the garments of Thy lordship, and the essence of Thy divinity have been saddened thereby. His drink in these days is from the tears of his eyes, and his food in the nights is from the sighs of his heart and the blood of his soul.

Therefore, O my God, send down into his heart a tranquility from Thy presence and a patience from Thy court, that he might find rest upon the throne of Thy strengthening and the seat of Thy composure, lest he be disturbed by what befalleth him from the hidden aspects of Thy Cause and the manifest tokens of Thy wisdom. For in Thy hands is the kingdom of the heavens, in Thy right hand is the empire of radiance, and in Thy grasp is the realm of destiny. Verily, Thou art the Bestower, the Omnipotent, the Exalted, the Mighty, the Powerful.

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BH01638: O Dawning Place that hath shone forth…

O Dawning Place that hath shone forth from the lights of the morn of oneness and that telleth of the radiance of the horizon of eternity! I bear witness that I have read and understood what the dove of thy love warbled upon the twigs of the Sadrih of thy heart, and have perceived and reckoned what the bird of thy longing stirred upon the branches of the tree of thy inner heart. I have heard its melodies of nearness and its songs of reunion.

Well is it with thee, O Essence of the Cloud of Unknowing, in that thou hast been patient in the Cause of God and hast fulfilled thy covenant, and hast not been heedless of the remembrance of thy Lord in the hidden recesses of thy mystery and the pavilions of thy spirit. There hath befallen thee in the paths of thy Lord such tribulation and hardship as none knoweth save God alone. Yet with all this thou hast remained patient, content and well-pleased, to such extent that thou hast sacrificed thy self, thy spirit and thy body when thou didst detach thyself from all who are in the heavens and the earth, and didst journey for the sake of God and migrate with His servant and she who was treasured in the essences of the spirit of the Cloud and concealed in the heart of Baha.

Thou hast striven in the path of God until thou didst arrive in the Holy Land, the right hand of the Spirit, the Valley of Grandeur, the spot of Sinai, Paran of Light, Horeb of the Manifestation, and didst hear the call of the Almighty from a branch of the fire, that He is God, the Powerful, the Supreme, the Compelling. Thou didst attain at the time when the earth of the divine Essence was split asunder and the heaven of Oneness was cleft and the mountains of Eternality were crushed and the cords of knowledge were severed and the sun of the Cloud was darkened and the moon of glory was eclipsed and the spirits of the abstracted ones ceased to be and the sanctified souls fled away. Thou didst witness all this and perceive it all, yet thou didst not turn aside from God thy Lord in any matter nor forget Him in anything, as though thou hadst turned with all thy being to God and turned away entirely from all else, and relied upon God in thy beginning and end and in thy public and private affairs. Therefore praise God Who thus created thee and fashioned thee and made thee to be among the well-pleased ones.

As for what thou hast complained of regarding My love for thee, know that thy love for Me is the essence of My love for thee, such that there is between them neither connection nor separation. Be certain and assured of this and doubt it not, and be not of the despairing ones.

And as for what thou hast mentioned regarding the mention of what thou didst mention, pay no heed to it nor to those who claim it. For by God, I love all the servants who have believed in God and migrated in His path and striven in His Cause and ascended to the center of eternity in the pole of the Cloud until they entered the sanctuary of the divine Essence and the house of Oneness. By thy life, My longing for them and My yearning for them is like the longing of the spirit for the light and the taste of the unseen for manifestation—nay, even more than that. And likewise I have detached Myself from these who follow the desires of their souls and are not conscious in any matter, and whose only concern in this world is to put themselves before God's servants and to sit in the chief seats of gatherings and to boast and make claims about that which they neither know nor understand.

Say: Woe unto you! By what proof have ye believed in God and by what aspect have ye turned away from Him and by what evidence have ye gathered against this Servant, who, if ye were to traverse the regions of the world from East to West, ye would never find a servant more humble before God and more lowly unto himself? Yet with all this ye were not ashamed before God and the Manifestations of His Cause, and ye did unto Him what ye did and brought upon Him what ye brought, and ye violated your covenant and broke your pledge and denied Him in Whom ye had believed and turned away from Him with Whom ye had migrated. Say unto them: Repent unto God and return from that wherein ye fell short, for the kingdom of the world and its pleasures are passing and have no permanence, while that which is with God endureth; and this is better for you, did ye but know.

BH01698: Glorified art Thou, O my God! I find myself…

He is the Most Exalted, the All-Powerful, the Self-Subsisting!

Glorified art Thou, O my God! I find myself now in the vicinity of Thy great mercy, beneath the shadow of Thy Most Exalted Name, and seated before the kindled lamp of Thy grace within the niche of Thy bounty. I discover in my heart such rapture from the ardor of union with Thee and longing to meet Thee that I find no patience in separation from Thee nor composure in attaining Thee. It is as though I know not what I desire of Thee—if I seek union through the wonders of Thy favors, I witness that in union with Thee my cries are raised and my voice is lifted up; and if I show patience in separation from Thee, I witness that in Thy remoteness my spirit departs and my soul finds no rest ever. Thou witnesseth, O my Beloved, that in both conditions my heart is agitated, my body perturbed, and my frame thunderstruck. Therefore grant me that which Thou hast sanctified above these two conditions, O Thou in Whose hand is the dominion of the worlds.

I know not, O my Beloved, whence appeared this supreme rapture and this most glorious attraction—it seems to have emerged from all directions, though it was sanctified above all allusions. Yet withal I find myself veiled from nearness to the pavilions of the might of Thy sovereignty, my spirit forbidden from entering the tabernacle of Thy Oneness, and my heart deprived of soaring in the atmosphere of Thy Singleness. How long, O my God, wilt Thou not rend asunder the veils of knowledge from the eyes of Thy creation, and how long wilt Thou not burn away the curtains of separation from the hearts of Thy creatures—after Thou knowest my poverty and I know Thy wealth, Thou seest my abasement and I see Thy glory, and I know that Thou art the Powerful over all things through Thy power and sovereignty?

Glorified, glorified art Thou, O my God! If Thou takest not the hands of the drowning, who then is the deliverer of the yearning ones? And if Thou hast no mercy upon Thy helpless servants, who then is the helper of the destitute? By Thy glory, O my Beloved, I know not by what thing I may draw near unto Thee, nor by what name I may approach the lights of Thy beauty. Whenever I contemplate mentioning Thee through the words of Thy unity in the heaven of Thy oneness, that perchance through the cord of its nobility I might draw near to Thee until I attain what I desire from Thee, I witness that the Essence of unity in its pristine nature and loftiness weeps at separation from Thee and cries out in remoteness from Thee, and that the Reality of oneness roars in the desert of longing for Thee and cries aloud in the wilderness in its distance from the divine realm of Thy reunion and attainment. And I witness that all

essences are thunderstruck before the dawning of the manifestation of Thy lights, and all attributes are consumed by the fire of Thy might and power. Yet withal, how can I cling to any of that or hold fast to any such matter?

Therefore I beseech Thee, O my God, that Thou make me sanctified above all that is known and said, and all that is understood through words, until I know Thy Self through Thy Self, and behold Thy beauty through Thine own vision, and Thy majesty through Thine own sight. Verily Thou art powerful over all that, and supreme over whatsoever Thou willest through Thy authority. Thou art indeed the Most Exalted, the All-Knowing, the Powerful, the Wise.

Glorified, glorified art Thou, O my God! When I find myself in that hour detached from all else but Thee and turned away from all save Thee, I seek intercession with Thee through the Manifestations of Thy sovereignty, by whom the horizons were filled with the lights of longing and through whom the suns of glory dawned from the direction of Iraq, that Thou cause those who have believed in Thee and Thy signs to be detached from all who are in the heavens and on earth, in such wise that they occupy themselves with naught but Thy remembrance, turn to none but Thy Name, and direct themselves to none but the ways of Thy good-pleasure—until they all hasten with their hearts to the arenas of Thy nearness and the gardens of Thy reunion. Then gather them, O my Lord, in the paradise of Thy love and the city of Thy affection. Then erase from their hearts the signs of difference and from their souls the tokens of variation, in such wise that they may remember Thee with one tongue and worship Thee in one form, and become as one soul and one spirit. Verily, Thou art over that powerful and mighty.

BH01762: Move, O servant, this radiant Pen across this lustrous…

He is God, the Ever-Living, the Most Exalted!

Move, O servant, this radiant Pen across this lustrous, snow-white Tablet, that it may recount that which the Spirit warbleth in thy heart of the melodies of the Divine Essence in this wondrous Paradise, upon this Tree of Eternity, that thereby may rejoice those honored servants in whom hath been planted the divine Tree, and upon whom hath shone the Sun of eternity, the heavenly Light, and the Ancient Manifestation. Through them have gushed forth the springs of divinity, and the Lote-Tree of concealment hath put forth leaves, and the camphor-like leaf hath yielded fruit. Through them hath the Essence of divinity been established upon the throne of eternity, and the Dove hath warbled in the sanctified Temple, and the lights of morn have dawned from the Sun of the Divine Essence in glorified form. Through them have all created things appeared and unto them do they return; through them have all contingent beings emerged and unto them do they revert. Through them hath the temple of evanescence donned the robe of immortality, and the essence of poverty been clothed in the raiment of wealth, and the epitome of lowliness in the vesture of glory.

Glorified art Thou, O my God! I know not by what means I should commemorate Thee at this moment—whether by that which speaketh within my breast, or by that which Thou inspirest in my heart, or by mentioning how Thou hast fulfilled Thy covenant concerning me and Thy servants, as Thou didst promise aforetime in Thy perspicuous Book and Thy established verses. Thou didst say—and Thy word is the sweetest, and Thy promise is the truth in the most exalted Kingdom—"God will make each of sufficient

means." I testify at this moment before Thee that Thou hast fulfilled all that Thou didst promise, and performed all that Thou didst ordain, and accomplished all that Thou didst clarify, such that Thou hast made all things repositories of Thy riches and treasuries of Thy bounties, in that Thou hast acquainted them with the pathways of Thy Cause, the ways of Thy commandments, the gems of Thy wisdom, the essence of Thy knowledge, and the meanings of Thy verses.

Thou hast unveiled Thy countenance from behind the veils of glory, that all might witness the lights of Beauty in the temple of Thy remembrance, in the vesture of Thy might, in the essence of Thy knowledge, in the treasury of Thy revelation, in the mine of Thy Cause, and in the repository of Thy light, whereby Thou hast made them independent of all else, sufficient beyond all else, and free from all that is in the heavens and earth, such that all servants seek Thy nearness and Thy presence, to circle round the Kaaba of Thy Being and to enter the sanctuary of Thy presence.

Yet, by Thy glory, I have not known separation from Thee that I should seek nearness and reunion with Thee, nor have I witnessed separation from Thee that I should desire union and meeting with Thee. What then can be my thought of Thee, O my God, and what can be the concern of Thy servants toward Thee, O my Beloved, for Thou art established above all things and abiding over all things?

I beseech Thee, therefore, by the Sun of Thine eternity and the holy lights of Thy divine Lordship's might, to make these ones among the signs of Thy sovereign might, the fruits of the tree of Thy oneness, and the leaves of the Lote-Tree of Thy Being. Then kindle, O my God, within their hearts the lamp of Thy love, the niche of Thy favor, and the light of Thy providence, that their very hearts may be consumed with longing for Thy meeting, with love for reunion with Thee, and with desire to gaze upon Thy beauty, for no station in all creation is greater than this. May the breezes of holiness move them from the left hand of limitation to the right hand of unity, that they may be enabled to ascend unto the highest horizon beyond the pavilions of glory in the Kingdom of light and the realm of eternity, in the most great garden near the Most Exalted Vesture in the Most High Temple.

Then establish them, O my God, in the station for which Thou didst create them through themselves. Then clothe them in the robes of Thy guidance and the vesture which Thou hast woven with the hands of Thy power and the fingers of Thy might. Then inscribe, O my God, upon the tablets of their hearts with the Pen of accomplishment that which behooveth the people of divine decree. Verily, Thou doest what Thou willest, and Thou art, in truth, powerful over all things.

BH01777: Consider the mention of thy Lord's mercy unto His…

In the Name of our Lord, the Most Exalted, the Most High!

Consider the mention of thy Lord's mercy unto His servant in this Tablet. This is a Book that speaketh the truth and maketh mention of the tidings of eternity, and therein have been ordained the measures of all things which were inscribed in the Mother Book.

O servant! Bear thou witness within thyself that there is none other God but Him. He hath created creation through His bounty and grace, and hath sent the Messengers that they might summon mankind unto the shore of holiness and cause them to enter pavilions which were raised through God's power

behind the canopy of the Spirit. Then did He send down the Books and ordain therein the laws, and set forth therein the pathways of truth—all this from His grace which hath ever preceded all creation—that all might traverse the paths of guidance and hasten unto the eternal paradise and occupy a seat of holiness well-pleasing unto Him.

Say: O people! Follow not those who have denied God and His signs, and who, when the verses of their Lord are recited unto them, bow their heads and turn upon their heels, mocking God and His Manifestations, remaining veiled behind the veils of their own selves. These are they upon whose hearts God hath set veils of fire, and upon whose eyes He hath placed coverings of unbelief, and upon whose hearts He hath cast barriers which were created through God's irresistible power.

Say: O people! By God, this servant hath counseled you in this Tablet, as in all that We have previously uttered. Therefore take ye counsel and be not of them who have deprived themselves of the bounty of this Day. All that ye do and perform and say shall pass away, and ye shall return unto an abode which hath been inscribed by the fingers of holiness upon tablets of ruby. And ye shall find all your deeds recorded in a Book from which not so much as a grain of mustard seed can escape—this being among the decrees which God hath ordained.

Know thou that We have read thy letter and have answered thee aforetime with an answer at which the hearts of the mystics would marvel if gathered together. And now do We answer thee with this response, that thou mayest know Our love for thee and be of them who, by God's leave, are made to pause upon the path of love at the scene of eternity. Then convey unto the people the words of thy Lord and remind them of a station which hath been outspread before God, that all might hasten with their hearts unto the shore of the Spirit and through their love render victorious the Cause of God, that they might be made triumphant through God's assistance in the land of divine knowledge. This is the word of truth, and after truth there is naught save error which hath been kindled in the hearts of the calumniators.

Know thou further that they who have uttered in thy land what they have uttered—this proceeded only from their lying tongues. We have sought no helper save God, and to this do bear witness the angels nigh unto Him in chambers of praised glory. Convey the word unto them that have believed, then teach them of that victory which is well-pleasing in God's sight—namely, their severance from all who dwell on earth and from all that can be witnessed in the realm. This is God's victory, and through it the breezes of love waft over all who are in the heavens and on earth. Thus do We impart unto thee that from which mankind hath been debarred.

Say: O concourse of earth! Aid ye God through your hearts and deeds, that God may aid you in an atmosphere wherein the breaths of the Spirit have been wafted. Know ye that God's victory is your own victory over self, whereby ye become distinguished from all else in the realm through that which proceedeth from you—this being a victory which hath been set forth in detail in the Tablet. Thereby doth tranquility descend upon you from His grace, and ye attain unto a mercy which hath been sent down from the clouds of holiness. And upon thee and upon them who circle round the Lamp, soaring on wings of victory, be glory.

BH01926: It has been ordained for you to fast…

It has been ordained for you to fast for God for three consecutive days, and at noon each day to turn toward the Qiblih in the presence of the Light of Identity and supplicate God with these verses, that He may through His bounty forgive you and expiate your evil deeds and guide you to the straight path:

In the Name of God, the Mighty, the Powerful, the Compelling!

Glorified art Thou, O my God! Thou art He Who created the heavens through the Pen of Thy creation and the earth through the breaths of the Tablets of Thy invention, and formed between them from the formations of Thy Identity according to the measures of Thy eternal craftsmanship, and turned upon them from the cycles of Thy Lordship that which Thou didst specially ordain for them from the essences of the manifestations of the might of Thy sovereignty. Thou didst send the winds of love from the right hand of Thy will and cause the rains of providence to descend from the clouds of the bounty of Thy generosity, and didst mix this living, life-giving sweet water with this holy, luminous earth.

Then were the hearts of all existent things stirred within the vestures of Thy creation, and the bones of all created things were quickened by the wonders of Thy power, and the hearts of them that are nigh unto Thee were bewildered by the essences of Thy grace, and the minds of the sincere were attracted by the melodies of Thy rapture. Then did the signs of Thy power appear in all things according to their ranks and capacities, that the corrupt might be distinguished from the good in their turning toward Thee or away from Thee. Thus did sanctified souls turn toward the Sun of Thy Beauty while darkened hearts turned away from the Kaaba of Thy Being and the sanctuary of Thy grandeur.

Thereafter didst Thou cause this water to descend from the heaven of Thy leave upon the earth of Thy decree, and didst nurture it in the treasuries of Thy protection and the repositories of Thy power, until through Thy bounty Thou didst manifest me and through Thy mercy raise me up, and didst nourish me from the milk of Thy generosity and feed me from the blessings of Thy good-pleasure and give me to drink from the rivers of Thy favors and the seas of Thy glory. And I grew to maturity for the manifestation of Thy power and the revelation of Thy might. Then didst Thou raise me to the clouds of the heaven and the Lote-Tree of the uttermost boundary, until Thou didst honor me with Thy beauty and cause me to know the Manifestation of Thy Self and the Sun of Thy guidance and the stars of Thy exaltation, and didst bring me to the station of nearness and beauty and cause me to attain unto the degrees of union and majesty. Thereafter didst Thou honor me with Thy supreme bounty and settle me in the precincts of Thy most exalted mercy and shelter me beneath the shadow of Thy most beautiful names.

Yet in all this was I heedless of Thy remembrance and far removed from the gardens of Thy nearness and forgetful of the wonders of Thy tenderness and the essences of Thy loving-kindness, until I did what I did and earned what I earned, such that I transgressed against Thee in a manner whereby I showed no shame in Thy presence and no embarrassment before Thy beauty, and committed that which befitteth not Thy sovereignty, and grew heedless of Thy love and occupied myself with that which Thou hadst forbidden to Thy servants. Alas for me and for those who are like me and who walk in my path! It is as though I disobeyed Thee with every disobedience, O Thou in Whose hand is the dominion of forgiveness and pardon! In all this was I occupied with myself and heedless of Thy Self, turning toward my own desires

and turning away from Thy desire and will, until I reached a station wherein I went astray from the paths of Thy guidance and the ways of Thy commandments.

Then, O my God, did I return from all this unto Thee, disappointed, in loss, remorseful and abased, and I beseech Thee by the Sun of Thy Oneness and the Light of Thy Eternity and the Pavilion of the glory of Thy concealment, that Thou show mercy unto me and forgive me and pardon me and take me not to task for that which Thou hast reckoned from me and that which Thou hast witnessed of my deeds. Verily Thou art the Merciful, the Forgiving, the Bountiful, the Exalted, the Mighty, the Compassionate.

BH02021: He is the Mighty. This is a Book…

He is the Mighty. This is a Book which speaks with truth and reminds the people in days wherein clouds of grief have risen sorrowfully and rained upon all created things from showers of intense anguish, whereby tears of sorrow flowed from the eyes of those near unto God, and this was grievous unto Us.

O friends of God! By God, I desired naught for you save that which is better for you than all who dwell in the realm of creation. Say: O concourse of the beloved! Hearken unto the call of this Bird Who warbles in the heart of existence, and grieve Him not on a day wherein sorrows have encompassed Him from all directions—and God is witness to what I say.

And ye know what hath befallen Me from the embodiments of tyrannical wickedness. By God, at such time the eyes of the denizens of the Realm of Eternity weep over what hath befallen this Servant, Who turned wholly unto God and paid no heed to anyone, nor hearkened to the words of any soul, and was wholly detached from all else but Him.

Do ye not witness how the oppressors among the people have gathered against Us and drawn the swords of hatred against Us every morn and eve? They have risen up to wage war against Us and rejoice in what befalleth Us of this matter which hath caused the hearts of the mystics to be consumed, and the embodiments of existence weep in chambers of crimson ruby, and the dwellers of earth and heaven cry out, and then the celestial beings of might and power in most exalted sanctuaries of holiness.

Therefore, O My loved ones, be not content that after this there should descend from you upon Us that which would consume Our hearts and grieve Our souls and cause tears to flow upon radiant and luminous cheeks. By God, We love you more than ye love Us, and all who dwell within the canopies of a mighty Name bear witness to this. Therefore dwell in your hearts and be not disturbed by what God hath ordained for Us in a mighty Book, and be content with what God hath been pleased with for Us and decreed for Us, and be at all times purely submissive to God's command. Thus do We counsel you in truth—follow My bidding for the sake of the love that existeth between Me and you, and touch Me not with the sorrow of your grief, for I love not the sorrow of any one of you, and this is with Me greater than all greatness.

And thou, O Muhammad, remember Me after Me and be not frightened in this terror which hath encompassed all the worlds. Be patient in the Cause of thy Lord and be not disturbed within thyself, and trust in God in this darksome night which hath encompassed all existence both small and great. Fear God

and be not a cause of My burning anguish after thou knowest that I am seated at the heart of tribulations and trials—and God sufficeth as a witness and knower between Me and you.

Therefore have mercy upon Me, O My loved ones, and hearken unto My words at a time when, if I turn to the right, I hear the lamentations of the mystics with voices of manifest grief, and when I turn to the left, I perceive the inner turmoil of the hearts of the lovers like water that boileth in an iron pot. By God, I have forgotten all matters, for the Beloved is unable to hear the cry of the lovers every morn and eve. Thus do We counsel thee that thou mayest hear My words and be firm in My love, that I may find rest from this sorrow which hath encompassed Me from your lamentations and be at peace from thee.

BH02023: He is God, Who has been wise in all…

He is God, Who has been wise in all things. The inscribed leaf was witnessed and the celestial melody was heard in the realm of might.

Praise be to Him Who has elevated you to the heaven of His love and settled you upon the earth of His affection and made you hear His wondrous melodies and made you one of the believers in His verses and those assured of His Book and those who drink from the cups of His bounty and those who gaze upon the garments of His countenance and those who are content with His decree and those who are patient in His tribulation and those who hasten to His good-pleasure and those who ascend to His holy precincts and those who rise to the carpet of His intimacy and Who has purified you from indication of aught else.

Now, when you have drunk of the sweet water of grace from the hands of bounty, say: Glory be to Thee, O my God! I call upon Thee with every tongue and I beseech Thee with every utterance and I remember Thee with every heart and I thank Thee with every mouth and I prostrate before Thee with every face and I behold Thee with every eye and I love Thee with every inmost heart and with every cup I drink from the seas of the graces of the heaven of Thy generosity and with every chalice I am given to drink from the rivers of the outpourings of the might of Thy bounty and with every wing I fly to the heavens of the throne of Thy grandeur and with every feather I soar in the splendors of the might of Thy mercy that I may be intoxicated at the warbling of the dove of the Sovereign of Thy majesty and enraptured at the manifestation of the dawning of the Sun of Thy beauty and bewildered in the mysteries of the divine realm from the glances of the eyes of the might of Thy oneness and as nothing upon the throne of the Kingdom at the burning brands of the most luminous glory of Thy attraction that I may be wholly detached unto Thee and beseeching of Thee and clinging to the holy manifestations of Thy Self-Sufficiency and entreating the aspects of intimacy of Thy Oneness.

Then teach me, O my God, a letter from the repositories of Thy knowledge and the treasuries of Thy Revelation and the dawning-places of Thy Command and the daysprings of Thy wisdom that I may remember Thee upon the throne of the cloud with the melodies of the sanctified ones and thank Thee with knowledge upon the seat of glory with the myriads of the purified ones and praise Thee upon the most glorious throne with the songs of those who glorify Thee. For Thou, O my God, hast ordained no glory except in the knowledge of Thy Book and no light except in the recognition of Thy verses.

So glory be to Thee, glory be to Thee! We are all poor before Thee and servants unto Thee and we know nothing except what Thou teachest us from the wonders of Thy grace and the effulgences of Thy generosity, for in Thy hand is the kingdom of all things and we all bow down before Thee and hope in Thy mercy.

And I beseech Thee, O God, my God, by the one whom Thou hast raised to the heavens of Thine eternity and seated upon the throne of grandeur in the station of Thy sovereignty and distinguished among the servants at the dawning-places of Thy Command and the conditions of the holiness of Thy Self-Sufficiency and the signs of intimacy of Thy Oneness and the intimations of the manifestations of the light of Thy Self-Subsistence and the beginnings of the splendors of the lines of the cloud of the appearance of Thine Essence, that Thou unite Thy servants as Thou hast united Thy letters and create love in the mysteries of their hearts through Thy power as Thou hast created it among their conditions through Thy might. Then kindle in their hearts the fire of Thy knowledge and the splendor of the light of the sun of Thy oneness, for in Thy hand is the kingdom of the dominion of the heavens and the earth and Thou art powerful over whatsoever Thou willest.

BH02028: O beloved! Days have passed and We have not…

In the Name of our Lord, the Most High!

O beloved! Days have passed and We have not received from thee the sweet fragrance of faithfulness. Hast thou forgotten Him Who, if thou forgettest Him, will never forget thee, and if thou leavest Him, will never leave thee, and if thou art heedless of Him, will never be heedless of thee? We have heard that sorrow hath encompassed thee in these days, and by thy sorrow We have been saddened, and by what hath befallen thee We have been afflicted with adversity and tribulation.

But O beloved! The Herald of eternity now bringeth thee glad tidings from the garment of faithfulness and cometh unto thee with this verdant Tablet. Arise from thy place, then walk upon the earth seven steps, and in each step traverse one of the books: In the first, enter into the sea of search and seek God, thy Lord, in thy inner being and heart. In the second, enter into the sea of love and remember God, thy Lord, in the raptures of thy longing and the dominions of thy taste. In the third, walk in the paths of detachment—that is, detach thyself from thy desires and follow thy Master. In the fourth, enter into the depths of the seas of oneness and the ocean of divine unity.

In that station, place thy face upon the dust before the Lord of Lords and sanctify thy soul and spirit from all coming and going, that thy heart may be purified from all causes in the realms of creation. In the fifth, ascend to the heaven of wonderment that thou mayest taste sweet fruits in this holy atmosphere and become bewildered at the power of thy Beloved and the sovereignty of thy Creator, and say as did the King of existence and the Goal: “Lord, increase my astonishment in Thee!” In the sixth, soar with the wings of submission and contentment to the city of the cloud of unknowing that thou mayest enter the wilderness of extinction, to be extinguished in that station from thine existence and abide through thy Creator.

In the seventh, thou shalt arrive at the sea of eternal life where extinction shall never overtake thee and thou shalt find thy countenance abiding in the shadow of the Countenance of God, the Eternal.

Then wilt thou inhale the fragrance of glorification from the right hand of the All-Merciful, that thy breast may not be straitened by whatsoever befalleth thee in this mortal life and transient dominion. And when thou hast traversed these journeys in secret without outward display, cast this garment upon thine hidden sight that the eye of thy heart may be opened. For by God, O My beloved, if thou attainest unto this station thou wilt discover wondrous worlds and witness lofty gardens and exalted paradise and transcendent heavens, and wilt know the mysteries of the journey of spirits in an ever-holy atmosphere and an ever-lasting heaven of glory, and thy spirit shall rejoice to such degree that the signs of joy and ecstasy shall appear in all the pillars of the world. Thereafter, sorrow shall never overtake thee nor shall gloom touch thee, and thou shalt abide in the paradise of holiness among those who rejoice.

Know thou moreover that thou hast with God a mighty station and an exalted rank. Isolate not thyself from the servants but gather them unto God's Cause and remind them of His days. Put thy trust in God in all matters and He will suffice thee against all things and protect thee from the hosts of Satan and cause thee to enter the eternal paradise, wherein thou shalt be among those who rejoice. Convey My greetings unto those who follow thee in the Cause of thy Lord, then call them to a straight path.

BH02061: He is the Mighty, the All-Knowing! This…

He is the Mighty, the All-Knowing! This is a book from this lowly one who calls all unto God, the Mighty, the Praiseworthy, to him who hath believed in God and then was guided by the light through which all in the heavens and earth were illumined.

O servant! Thy letter hath come before Us and before reading it We have answered thee and learned of the trials and hardships that have befallen thee and the poverty and want that have seized thee. Know thou that all this is a bounty from God unto thee if thou be of the patient ones, for whatsoever descendeth from the Beloved is beloved in truth, and naught befalleth anyone save by His leave. This indeed is the truth, the certain truth.

And whatsoever trials and tribulations, decrees and afflictions descend upon the loved ones, whether secretly or openly, are better for them than all that thou dost witness and see in the kingdom of the worlds, for God is more merciful to all things than they are to themselves, and naught descendeth upon anyone except what is better for him than the kingdom of the first and the last. His bounty hath preceded all things and His mercy hath encompassed all who are in the heavens and the earth. There is no God but Him, the Merciful, the Compassionate.

Rejoice in thy soul at what hath descended upon thee from God, the Mighty, the Beautiful. Be not dismayed in thyself nor frightened in thy heart, but be patient in the Cause of thy Lord, then persevere, for the end belongeth to those who are patient. For the world and all that causeth thee sorrow shall pass away, while thou shalt abide among the concourse of the near ones and ascend to the atmosphere of holiness and take shelter in the shadow of the Face of God, the Sanctified, the Luminous, if thou followest His guidance and hearkenest to what We have imparted unto thee and detachest thyself from those who

walk in darkness and follow their own selves and move beneath their desires like a shadow beneath a tree.

This is what We impart unto thee in truth that thou mayest be of those who rejoice, such that no sorrow shall seize thee even though all sorrows should descend upon thee from God, the Powerful, the Mighty, the Omnipotent.

Say: O people! By God, this is a Book which sufficeth the people if they follow it and draweth them nigh unto the shore of the Divine Essence and causeth them to reach the pavilion of glory, the station whereon shone forth the lights of grandeur from One exalted and magnificent, He through Whose name passeth the appointed time of the Names through Muhammad, and this indeed is the Light whereby were illumined the hearts of them that have professed His unity.

Say: O people! Follow ye the guidance of God and follow not your desires. This indeed is guidance and a remembrance for all the worlds. And were all who are on earth to read this luminous Tablet or were it to be recited unto the East and the West, by God, they would all turn unto God and hasten to the paradise of holiness near the mercy of God, the Supreme, the Mighty, the Ancient of Days.

Then whoso willeth, let him accept what We have imparted in truth, and whoso willeth, let him turn away. Verily my Lord is independent of all the worlds. He will cause them to pass away and bring another creation, then impart unto them that from which ye were veiled. This indeed is one of the mysteries of destiny which burneth and riseth high behind the veils of decree, if thou be of those who perceive.

And the Spirit be upon thee and upon those who are enkindled with the fire of love at all times. Praise be to God, the Lord of the worlds.

BH11721: This is a wondrous remembrance from the servant…

In the Name of Ahmad, the Mighty, the Exalted, the Self-Subsisting

This is a wondrous remembrance from the servant to him who hath believed in God and was numbered among the guided ones in the Tablets of the Spirit, that He may cause thee to hear the melodies of Paradise and teach thee from the wisdom which God hath treasured in the vaults of knowledge, and bring thee to a station which God hath placed above the pavilions of oneness, and nourish thee with the fruits that have appeared from the Tree of eternity. Thus hath grace been witnessed from the horizon of the Cause.

Say: O people! This is the servant of God Who summoneth you unto God and guideth you to the paths of guidance, and imparteth unto you mysteries that were forbidden to the peoples of the world, and causeth the breezes of life to waft upon you, and sendeth forth the fragrant breaths of the All-Merciful from the City which God hath sanctified beyond all knowledge and which hath been veiled from the eyes of the mystics.

Say: O people! Fear ye God and the Manifestations of His Cause, and let not the world and its ornaments occupy you, for these shall pass away and are accounted before God as but numbered days. Raise your heads from the couches of heedlessness, then detach yourselves from all earthly things, and be not like

those who forgot God and cast the words of God behind their backs, and were recorded in the Book of the righteous by the name of transgressors.

These are they upon whose hearts God hath set a seal of fire and upon whose eyes He hath placed a veil of heedlessness, such that they turned away from His beauty in His days and were deprived of the breezes of this Paradise. They occupied themselves with ornate speech as though they had never heard the divine melodies and had not attained unto the mercy that wafted over the bodies of the sinners. Thus doth God seize those who disbelieved and turned away, and forgiveth those who believed and turned towards Him, and will raise them to the station of nearness and cause them to dwell in the proximity of an extended mercy.

Say: O people! Fear God and follow not your desires, then return unto God and follow Him Who calleth you to the truth and inspireth you with the word of righteousness, and aideth you with the hosts of the unseen, and connecteth you to the seats of beloved holiness, and bestoweth upon you everlasting life, and giveth you to drink of the perpetual wine of life, and desireth from you neither recompense nor thanks.

Say: Those who have claimed that these words were not revealed according to pure nature are overcome by their envy, as though they recognized not the holy melodies and tasted not the fruits of Paradise. God hath caused them to be gathered in human form from the clay of beetles. Say: Thus spoke those who disbelieved, uttering words like unto your words, and God seized them for their sins and imprisoned them in the coffin of fire within their own unbelief.

Say: Woe unto you for what your hands have wrought and what your lips have uttered! The Spirit of Oneness beareth witness that all this is truth from God, and the eye of time hath never seen the like of what hath been sent down from His presence. To this testifieth all who are in the heavens and the earth, except those in whose hearts thou findest rancor towards God. Say: Die in your rancor! God will assuredly assist this Cause through the angels of the highest heaven and will raise it to a station that the hands of the hypocrites shall never reach, and this is irrevocably binding upon Him.

And the Spirit be upon thee and upon those who worship God in thy land and who stand before Him upon the path of love.

BH02101: How excellent, O my God, is the warbling…

He is the Ever-Living, the Mighty, the Exalted, the Beloved

How excellent, O my God, is the warbling of David in the garden of the Psalms through the melodies of the dove of attraction during the visitation of Thy countenance! O what joy, that the fire of Thy oneness was kindled in the essence of Thine eternity! O what bliss, that the spirit of attraction was breathed into the reality of Thy Self-Subsistence!

O God, my God! Be Thou not far from me, for tribulation upon tribulation hath gathered about me. O God, my God! Leave me not to myself, for the extreme of adversity hath come upon me. Out of the pure milk, drawn from the breasts of Thy loving-kindness, give me to drink, for my thirst hath utterly consumed

me. Beneath the shadow of the wings of Thy mercy shelter me, for all mine adversaries with one consent have fallen upon me. Keep me near to the throne of Thy majesty, face to face with the revelation of the signs of Thy glory, for wretchedness hath grievously touched me. With the fruits of the Tree of Thine Eternity nourish me, for uttermost weakness hath overtaken me.

From the cups of joy, proffered by the hands of Thy tender mercies, feed me, for manifold sorrows have laid mighty hold upon me. With the broidered robe of Thine omnipotent sovereignty attire me, for poverty hath altogether despoiled me. Lulled by the cooing of the Dove of Thine Eternity, suffer me to sleep, for woes at their blackest have befallen me. Before the throne of Thy oneness, amid the blaze of the beauty of Thy countenance, cause me to abide, for fear and trembling have violently crushed me. Beneath the ocean of Thy forgiveness, faced with the restlessness of the leviathan of glory, immerse me, for my sins have utterly doomed me.

Glory be to Thee! Glory be to Thee! How extreme is my evil plight! How great is the trembling of my heart! How intense is the burning of my being and the fire of my reality in the layers of my inmost self! I beseech Thee by Thy Word through which the throne of Thy mercy was set in motion, and the dove of Thy rapture warbled, and the souls of the detached ones cried out at the appearance of the sun of Thy loving-kindness, that Thou cut me off from all else but Thee, lest the sun of Thine eternity set from the cave of Thy oneness, and the lamp of Thine everlastingness be extinguished from the house of Thy Self-Subsistence. Yet this would not be a wonder among the signs of Thy power. Sufficient art Thou Thyself as a witness to what I say.

Therefore, bless the stars of the heavens of Thine eternity, and the leaves of the tree of Thy reality, and the breezes of the expanse of Thy Self-Subsistence, and the letters of the book of Thine everlastingness, and the words of the tablets of Thy creation, and the suns of the dawning-places of Thy vitality, and the moons of the rising-points of Thy essence, and the lightning of the clouds of Thy might, and the roses of the garden of Thine eternity, and the lights of the manifestation of the light of Thy countenance, and the shooting stars against the devils of Thy community, by all Thy modes and manifestations and beginnings and endings and strength and power, for in Thy hand is the kingdom of command and Thou art powerful over all things.

How can I mention, O my God, what hath touched me from the wonders of Thy overwhelming power and the brilliance of Thy might? Was I not a dove of Thy house, or an ant in the valley of Thy oneness, or a gnat from the desert of Thy Self-Subsistence, or a mosquito from the wilderness of Thine eternity? By Thy glory! My bones have dried up and my pillars have crumbled. If Thou forgivest me, verily Thou art the best of those who show mercy, and if Thou chastisest me, verily Thou art the All-Forgiving, the All-Merciful.

And at that time, when I was prevented from the power of touch by what was decreed in the tablets of invincible glory, my soul departed from all directions lest it cause something Thou lovest not and I become one of the seditious. Thereby was I made an outcast in all lands and cast out among the servants, such that none could be found more grief-stricken than I in all the worlds. And I say: Praise be to Thee, for Thou art the Lord of all the worlds, and I call upon Thee with the cry of the distressed ones. Glory be to Thee! Glory be to Thee! above what the sincere ones say.

BH02134: In the Name of our Lord, the Most High…

In the Name of our Lord, the Most High, the Most Exalted O My beloved! I have known what hath befallen thee and what hath been decreed for thy countenance, and have heard the secret melodies and spiritual lamentations behind the pavilions of thy heart, and am apprised of what hath descended upon thee and come to pass with thee, and have reckoned thy patience in God and thy tranquility in Him and thy steadfastness in His Cause.

Know thou that whatsoever hath been decreed for thee was only that thou mightest follow the friends of God in that which was ordained for them as the immutable practice of God—in the hardships and afflictions that touched them and that which none can reckon save God alone. And all this befell them only because of their detachment from the world and its ornaments and embellishments.

Know thou, furthermore, that were the world to possess any worth in the sight of God, He would not have surrendered it to its people, nor would His chosen ones have cast themselves into the hands of the wicked, to do with them as they pleased and visit upon them whatsoever they desired. Thus recognize thou the station of tribulation in the path of thy Lord.

By God! Were the veil to be lifted from the face of this Cause, thou wouldst witness the arrow of destiny and the spear of divine decree to be dearer in the sight of God than the hereafter and all that was before it, for through this the essence of detachment and the lights of creation appear, and spirits ascend to the canopy of eternity and the Divine Lote-Tree in the highest Paradise.

And thou, know thou the worth of that which God hath graciously bestowed upon thee and granted thee through His bounty, in that He caused to shine upon thee the lights of the morn of oneness and the wondrous manifestations of the dawn from the divine horizon, and exalted thee until thou didst walk upon the air and attain to that station wherein thou didst drink from the chalices of certitude and discover the essence of inner meanings in the garden of utterance, the pole of Paradise, and didst soar on two wings of love to the uttermost degrees of nearness and didst hear the glad-tidings of reunion from the realm of might and holiness, as if thou didst perceive the melodies of the Divine Essence from the Eternal Dove, whereby thou wert immersed in the lights of beauty and freed from the veils of glory, and didst arrive at the seats of spirit and rapture and attainment.

By thy life! Wert thou to don this shirt that hath been woven from the iron of words and the steel of allusions, thou wouldst be independent of all who are in the heavens and on earth, and of all that appeareth from the hearts of created things and the minds of abstract realities, and it would preserve thee from the darts of doubts and arrows of idle fancies, and from every tribulation and affliction, and from all that appeareth in the kingdom of creation and the realm below. Thus doth He preserve whom He willeth through His power, and verily He hath power over all things.

Therefore clothe with the silk of glorification whomsoever thou willest, then gather them unto the Cause, then inhale from this shirt the fragrance of attraction that it may draw thee to the precincts of holiness from the Lord of lords, that thou mayest be numbered among the people of the spirit in the Concourse of Manifestation, with glory mentioned, from the letter “H” after the letter “B.”

BH02137: O Name of God Sin! He is God…

O Name of God Sin! He is God, the Ever-Living, the All-Powerful, the Self-Subsisting! O Word of Love! I loved thee before there was a "before," ere the heavens were created, or the earth inhabited, or the mountains raised up, or the rivers flowed, or the trees planted, or the fruits appeared.

And Adam was in the clay of love between the water and the light, and the spirits were walking in the air, and the holy temples were coursing through the heaven, and the souls were bewildered in the cloud, and this divine Youth was mounted upon the white cloud within the shadows of Beauty in the hiding-place of Glory, and in His hand was a pillar of light upon the temple of the Spirit.

And He passed by thee like lightning flashing from the clouds—nay, faster than that—while thou wert standing in the land of symbols, at Horeb of the Command, Mount Paran, Sinai of the limits, Seir of existence. When I passed by thee, I removed the veil from My face; thereupon the heavens and earth shone forth. And thou didst know Me after I had known thee, and thou didst witness Me after I had witnessed thee.

Then thou didst call to Me in the secret of thy heart and sought guidance from Me. Thereupon I took thy hand and raised thee to a station where thou didst hear the melodies of the birds moving in the unseen cloud beyond the pavilions of eternity at the axis of the sea of grandeur, the ocean of majesty. And I brought thee into the fortress of God, the Ever-Living, the Ancient King, after thou hadst believed in God, the Exalted, the Great.

Were it not for Him, we would not have known the paths of guidance, and were it not for Him, we would not have reached this divine and goodly City. Therefore we thank God for what He hath given us through His bounty and honored us through His favor. Verily, He is the King, the Mighty, the All-Bestowing.

And after this, I have read what was sent from thee and understood what thou didst indicate in thy words, and I have answered thee now with the most excellent composition possible, that the birds of love may stir in thy breast and the cockrel of divine identity may move in thy heart, and bring thee to a station where thou wilt not be able to remain still in thy love or patient in thy station, and thou wilt be a wayfarer unto God in thy inmost self and an emigrant unto Him in thy being, that thou mayest reach the ultimate goal in the heaven of radiance and be among those who dwell therein.

And as for what thou didst write and mention regarding the loved ones who have believed in God and His signs, We have heard their mention and their call, and We have known their condition. Therefore clothe them, both men and women, in silken garments from the pure substance of "God is Most Great," and give them glad tidings of the light of God, the Pre-existent, the Ever-Living, the Ancient. Verily, He will reward them with the most excellent reward and will assist them with the light as He willeth. Verily, He is, in truth, powerful over all things.

And as for what thou didst write regarding the transgression of the servants and their rebellion against the bounds of God and their turning away from what was ordained in the Book, write for them a tract on the laws and send it to them, that they may remember and not transgress the bounds of God.

And the light be upon thee and with thee and for thee and from thee and upon those who follow thee in the Cause of thy Lord, which was sent down from the “H” after the “B.”

BH02187: Praise be unto God Who hath laid, within…

Praise be unto God Who hath laid, within the cradle of sorrow, the mystery of faithfulness, and hath caused me to warble wondrous melodies upon the boughs of the Tree of Tuba. He hath given me utterance in verses of attraction before the countenance of Baha, that all may know that He is the Well-Beloved in earth and heaven, and that He encompasseth all things.

And praise be unto God Who hath hidden me, clothed in garments of light, upon the Mount of radiance; Who hath honoured me from the horizon of Tur in the kingdom of cloud; Who hath drawn me by the calls of attraction in the land of creation, that all may be assured that He is the Friend in the realm of names, and that He is the Reckoner of all things.

And praise be unto God Who hath brought me forth from that land through the revelation of His most great loving-kindness; Who hath graced me among the servants with ornaments of splendour; Who hath delivered me from that house through the dawning of the clouds, that all may bear witness that He is my Lord in the inmost recesses of the mystery of eternity, and that He is Witness over all things.

O letter of Fa’, and its glorious countenance, and its kingdomly attraction! Hearken unto My call, if thou art of them that hear.

Know thou that I have borne witness to that which thou hast adorned in the Book, if thou art of them that testify. I have caused to distil upon thee, from the innermost mysteries of faithfulness, upon the former scrolls, if thou art of the believers.

Give thanks unto thy Lord—there is none other God but He—if thou art of the thankful. Be patient under that which hath been poured out upon thee from the surging billows of the ocean of decree, if thou art of the steadfast. Conceal thy countenance from the gaze of the idolaters, if thou art of them that veil. Guard thou the Cause from every side, that sedition may not arise, if thou art of them that preserve. Prostrate thyself before the countenance of thy Lord—there is none other God but He—if thou art of them that worship. Verily, the light of thy Lord hath filled the pillars of all things, if thou art of them that are sanctified.

He it is Who bestoweth upon whomsoever He willeth through His bounty; and He is the Giver of attractions. He is the Truth; there is none other God but He; and He is the Bestower of melodies. Glorified be He Who draweth the hearts of the chosen by strains and harmonies!

Do thou remember, every day, and say:

O God! Verily Thou art the King of kings. Have mercy upon him who is possessed, the Sovereign of deliverance, the Remover of doubts, the Guide of Thy servants in the paths of right conduct. In Thy hand is the rein of the ships: Thou drawest nigh whomsoever Thou willest, and Thou removest afar whomsoever Thou willest; Thou joinest whomsoever Thou pleasest, and Thou separatest whomsoever Thou pleasest; Thou exaltest whomsoever Thou desirest, and Thou abasest whomsoever Thou desirest. In

Thy hand is the Kingdom of the dominion of all things, and Thou art powerful to do whatsoever Thou willest.

O Lord! Send down Thy blessings upon the steadfast, the vigilant, the preservers.

BH02211: It is known that this servant has always been…

It is known that this servant has always been embarrassed before you, and never has anything worthy materialized that would allow me to manifest my inner love through outward expressions. Today a cloak became available and was sent with a thousand thousand regrets—until later what God wills. God willing, may you adorn your noble form with this dark garment. The water of life, if in darkness, is more beloved, as it has been and is, so that the neighbor knows not and the table-companion understands not, and the envious one is at peace and the envied one remains concealed. As for the rest, you must strongly urge his honor Mirza Muhammad Hadi—may God illumine his countenance—to remain preserved from the attributes and tongue of those people, meaning his speech should remain preserved from the accent [of Beg] and others, and in writing and knowledge they should certainly strive.

BH02233: In the Name of the Lord, the Mighty…

In the Name of the Lord, the Mighty, the Powerful! This is a Book from the Tree of the Spirit unto him who hath believed in God, then was guided, and heard the Call of God from beyond the Crimson Sea at the Furthermost Lote-Tree.

O servant! Rejoice within thyself at what We have announced unto thee in truth in the dwellings of piety, and determine therein what none in the kingdom hath witnessed nor seen. Thou shalt witness what God hath promised thee in the Garden of Refuge, and find therein what no hearts of the possessors of understanding can know.

Say: O people! Deprive not yourselves of that which is good for you from the kingdom of the hereafter and of the former time. Know ye the value of these days, then hasten to the station wherein hath appeared the Most Great Sign of God from the light of God, the Most High, the Most Exalted.

Say: By God! This indeed is the Supreme Prospect which hath been described in all the Tablets and in what was revealed unto Abraham and Moses. And this verily is the good which none have understood save those possessed of insight who, when they heard the Call of God, responded with their words “Yea!” These are they upon whom are blessings from their Lord and who are among the followers of guidance.

Therefore look thou upon thy station in what God showed thee in thy sleep from the stories of former times, that thou mayest know what We have unveiled for thee from the mysteries of eternity that lay concealed beneath the veils of destiny—that which was hidden and concealed.

Say: Verily He possesseth a vision that seeketh, and before Him walketh the light of Oneness which kindleth and shineth, whereby are guided those who dwell in the most exalted paradise, and whereby go astray those who dwell in the sanctuary. And this is what was inscribed in the scrolls of the Spirit at the Furthermost Tree, and this is what the Most Exalted Pen and the Spirit have set down.

And peace be upon thee and upon those who have soared in the atmosphere of nearness, then were guided. And fire be upon him who denied God, then was wretched and turned away from the path of justice, then transgressed and was among those who went astray and erred.

O beloved! Announce unto the servants of God the Most Exalted Word of God which the Spirit hath revealed once again and which the Mighty in Command hath sent forth from the heaven of power, that He may teach you the ways of Paradise and guide you to the pavilions of the Most Glorious.

Say: Verily it hath shone forth from the horizon of dawn like the sun in the midst of morning, that it may draw you nigh unto God and be a remembrance for you. Therefore hearken unto what is revealed unto thee from what hath been inscribed of the divine decrees upon tablets of ruby by the Most Sweet Fingers, that it may deliver thee from the ornaments of the kingdom and attract thee to the stations of the Spirit in the most faithful homeland.

Well is it with him who hath heard the Word and submitted to the Word of God, and his eyes overflow with tears; then he hearkeneth and his heart is set ablaze with the fire of love, then doth it surge.

And this is what the Pen of the servant hath inscribed in this eternal and most glorious Tablet which God hath named with the letter “S” after “H” in the Kingdom of Names. And peace be upon thee and upon him who hath attained the presence of the Day that cometh with truth, wherein the All-Merciful is established upon the throne.

BH02293: O brother of the late Rahim! He…

O brother of the late Rahim! He is the Most Exalted, the Most High!

This is a letter from this servant to him who hath been guided by the lights of guidance and who hath taken fast hold of the protection of God, the King, the Supreme, the Mighty, the Powerful, the Self-Subsisting, that the breezes of love may waft over the gardens of his heart and draw him nigh unto the holy paradise of the Beloved. Say: O people! Arise to establish the Cause of God and follow not your desires if ye be them that move within the shadow of the Cause. Fear ye God, then shun the grievous sins and desist from that which ye have been forbidden. Fear ye God and tread not the paths of vain hopes if ye be them that walk in the ways of holiness.

Say: O people! Be not divided regarding the verses of God which have been sent down unto you in truth, but hold fast unto the cord of God—and this is of His cord—if ye would ponder within yourselves. He it is Who hath caused the sun to shine through His power and the moon to beam with His light and hath made the rivers to flow as a bounty from His presence, that ye may gaze upon the signs of God’s mercy and be grateful unto Him at all times, then place your trust in Him in all affairs. Thus do We expound the verses unto you and remind you of the truth that ye may draw nigh unto the precincts of nearness.

Say: O people! This one is a servant of God and His attendant in the kingdom who desireth naught save your betterment, as honored servants bear witness. Therefore arise from the couch of heedlessness and aid him with your hearts, your souls, your spirits, your bodies and with all that hath been ordained for you, if ye wish to be of them that render aid. And if ye aid him not, know then that He will aid His own Self

through His Being and will raise up His Cause through the truth—and this is a matter which all the worlds are powerless to comprehend.

Say: O people! Consider the generations of the past and what befell them, though they were mightier than you in strength, greater than you in glory, and more exalted than you in station. All of them went to their places and were buried with their deeds and returned to dust as they began the first time—and this is the evident truth. And ye shall return unto them and shall be questioned concerning what your hands have wrought and what your ears have heard and your eyes have beheld, and all that ye did in the vain life. This hath been inscribed in truth upon the preserved tablets of glory. Therefore fear ye God, then return regarding that wherein ye were remiss, then take counsel from what We have counseled you, that ye may attain unto what God hath desired for you. And glory be upon you and upon them who have been illumined by the lights of the countenance and were among those who entered the precincts of glory. 152

God willing, move forward in all matters relying upon God and admit no sorrow to yourself. They have ascended to stations that no description can approach. In this case you must be joyful and carry out those things which after their ascension bring joy to their spirit. And peace be upon whoever followeth guidance. The messenger arrived.

BH02491: Thou knowest, O my God, that my heart hath…

He is the Living, the Beloved One!

Thou knowest, O my God, that my heart hath melted, my liver hath boiled, my spirit hath cried out, my inner being hath groaned, the candle of my self hath been exposed, the lamp of my oneness hath departed, the light of my essence hath wailed, and the radiance of my being hath called out “Where, where art Thou, O Forgiver of sins, O Shelter of the fearful, O Physician of the hearts of them that long for Thee!”

Glory be unto Thee, O my God! Why dost Thou not take my spirit, after I desire not to remain in this realm for a single day? And why dost Thou not seize my inner being, after I love not to exist less than a moment, and after Thou hast ordained no one to be a companion unto this servant? If this be the recompense for my misdeeds, where then are the wonders of Thy mercy? And if all this be the fruit of my sins, where are the effulgences of Thy tenderness and the manifestations of Thy forgiveness?

Glory be unto Thee! Glory be unto Thee! Doth it befit One like Thee, the Lord, to banish Baha, or doth it beseem One like Thee, the All-Powerful, to reject faithfulness? No, by Thy presence! Thou art in truth the Forgiver, and we are all repentant unto Thee. Thou art the Bestower through grace, and we all return unto Thee.

Glory be unto Thee! Glory be unto Thee, O my God, my Beloved, my Master, and my Radiance! How can I remember Thee with a weary tongue, an ailing body, an abject frame, a grieving heart, and a slain soul, after Thou hast banished me from all directions? And how can I not remember Thee after Thou hast taught me the ways of verses? Whenever I desire to remember Thee with the sovereignty of Thy remembrance, Thou makest known unto me in that very moment that Thou didst remember me before my remembrance of Thee. And whenever I turn toward the King of Thy description, Thou remindest me

that Thou didst describe me before my description of Thee. And this is truth like unto Thy very existence, wherein there is no doubt.

By Thy glory, O my God! Were it not for Thy lordship remembering me, I would not exist to remember Thee. And were it not for the light of Thy description, I would not remain visible to describe Thee. Glory be unto Thee, O my God! If these attributes be not the very essence of Thy description, how then can they ascend unto the heavens of Thine eternity? And if these remembrances be not a mystery of Thy remembrance, how then can they mount unto the lights of Thy unity?

Glory be unto Thee! Glory be unto Thee! None hath known Thee save Thee, and none hath described Thee save Thee. When I became certain of this and knew this, then did I remember Thee with the sovereignty of Thy remembrance, and describe Thee with the dominion of Thy description, and sanctify Thee with the modes of Thy sanctity, and glorify Thee with the wonders of Thy intimacy, and I say: Glory be unto Thee! I am surely among the penitent, for how can one who findeth but a letter of Thy creation know the countenance of Thine eternity or describe the face of Thy unity? Glory be unto Thee! I am surely among them that seek forgiveness. And I say: All praise be unto Thee, for He is the Most Merciful of the merciful ones.

BH02541: Glorified art Thou, O my God! This is Thy…

He is the Ever-Living, the All-Forgiving, the Most Exalted, the Mighty, the Bountiful!

Glorified art Thou, O my God! This is Thy servant who turned away from him who turned away from Thee, who denied Thy signs, who turned his back upon Thy beauty, who was heedless of Thy remembrance, who associated partners with Thy countenance, who occupied himself with other than Thee, who turned away from Thy Self and Thy will, and who turned to the desires of his own self and his own will, until he ascended to the heaven of heedlessness and forgetfulness, and rose in his denial to a station which none among the people of infidelity and rebellion could ever attain, such that the matter became confused to those who believed in Thee and in Thy mighty signs and who turned toward the fields of nearness in the pavilion of eternity.

And when Thou didst reckon their deeds and what their hands had wrought, the oceans of Thy mercy and the wonders of Thy bountiful grace were stirred, whereby Thou didst remove the veil from their faces that they might know the paths of guidance from perdition and felicity from error, that they might perceive Thy Cause and ascend to the heaven of Thy oneness and follow Thee in the temple of Thy eternity, that Thou mightest bring forth Thy servants from darkness into light and give them glad-tidings through Thy signs and guide them to the beauty of Thy holiness.

Then, when the sun of Thy loving-kindness and the splendors of the lights of Thy merciful grace shone forth, and the decree of execution by the sovereign of Thy judgment became manifest, some among them gained insight into what Thou hadst taught them of the ways of Thy Cause and the paths of Thy good-pleasure, including this one who hath returned unto Thee and taken refuge in the sanctuary of Thy guidance and come before the law of Thy forgiveness and turned toward the garden of Thy holy loving-kindness and held fast to the cords of Thine eternity and clung to the hem of Thy pardon and grace.

And verily, O my God, I know naught save what I have read in his letter and discovered of the secrets contained therein, and recognized from the hidden things of his heart, as though I heard the cry of his heart and the lamentation of his innermost being and the anxiety of his soul and the agitation of his self and the sorrow of his spirit, whereby I grieved at his grief and trembled at his agitation and wept with the eyes of my inner being for what befell him in Thy days. Therefore did the heavens and all that is therein, and the earth and all that is thereon, weep. For Thou, O my God, knowest better than I whether in his heart there was love for Thy beauty and passion for Thy Being and yearning for Thine Essence.

Therefore forgive him, then have mercy upon him, then conceal his sins and errors from first to last, then pardon him and turn unto him in forgiveness, then clothe him with the garments of Thy bounty and the robe of Thy forgiveness and the shirt of Thy pardon, then raise him to a station wherein he may circle round Thy Being and visit the sanctuary of Thy grandeur and circumambulate the house of Thy beauty. Verily, Thou art powerful over whatsoever Thou willest, and verily, Thou art the Mighty, the Merciful.

BH02586: O thou who art journeying to the pavilion…

He is

O thou who art journeying to the pavilion of the Bayan, ascending to the Kingdom of certitude, dwelling in the paradise of good-pleasure, and known by the name of the Sultan! Bear thou witness that We have desired for thee and those around thee naught except that ye should detach yourselves unto God, ascend unto Him and put your trust in Him, in such wise that the veils of limitations prevent you not from beholding the lights of the morn from the dayspring of the Divine Unity, that worldly affairs occupy you not from entering the sanctuary of the Divine Essence, and that allusions hinder you not from reaching the ocean of Names and Attributes.

Nevertheless, days have passed and We have heard from none of the loved ones of any ascent to the throne of eternity, nor have We perceived from them any fragrance of faithfulness from the breezes wafting from the garment of grandeur. Therefore have I taken up the Pen to mention unto them that which will turn them to the right hand of eternity and sanctify them from whatsoever of the conditions of nothingness hath encompassed them.

Hear thou My words, then mention unto them that whereon the decree of divine destiny hath been pronounced in this white scroll, then recite unto them what this Nightingale of the Divine Cloud hath warbled in the atmosphere of this heaven, that they may ascend through their love, detach themselves from their own selves, and turn to their seats and ascents in what God hath ordained for them and upon them. Perchance they will be attracted by this melody whereby were attracted the spirits of the near ones among the dwellers of the paradise of the most high, and will journey from the worlds of fancy to the sanctuaries of holiness, and will migrate from the abodes of limitations to the treasuries of eternity, that they may arrive at the stream of nearness and attainment and alight upon the shore of the sea of attraction and beauty.

And thou, remind them of what We have cast upon thee, then clothe them with the silk of glorification from Us, and remind them of the days of God in Our days. Then know thou that We command them at

this time to follow thee in thy word concerning the matter of the garden and other things, and not to oppose thee in anything. Then remove ye the differences between them and gather ye together upon a single matter, such that ye may soar in a single heaven and walk upon a single earth and sit upon a single carpet and eat of a single bounty until their spirits and their light and their bodies and their forms become a single spirit and a single thing, and no separation appeareth between them save in what God hath ordained in the Book.

This is God's decree in what hath been sent down from His presence, and it is not for Us to change a single letter thereof. Verily there is no God but Him, we are all His servants and all are fearful of His awe. And peace be upon thee.

BH02622: O my God and my Beloved! I know not…

In the name of Him Who is the Self-Subsisting, the Most Holy, the Ever-Living, the Most Exalted!

O my God and my Beloved! I know not with what tongue to raise the banners of Thy remembrance and unfurl the standards of Thy glory, for I behold my being and all that was ordained and created therein as naught before a single sign of the signs of Thy sovereign might, and as non-existent before a glimmer of the lights of the fire of Thine eternity. If I seal the gates of remembrance upon my heart, by Thy glory, it is instantly set aflame by the fire of Thy love which Thou hast deposited in my inmost being. And if I open the gates of praise upon my heart, I fear lest the pen wrest the reins of restraint from my hand and flow with that which Thy loved ones cannot bear and Thy chosen ones cannot sustain, whereupon discord would arise among them and hatred appear in their midst, such that they would disperse from around Thee and oppose Thy servant.

Praise be unto Thee, O my God, for having sprinkled upon my heart the outpourings of servitude unto Thee and the manifestations of attraction to Thy service, to such extent that were there to appear unto me from the Manifestations of Thy holy Lordship and the Daysprings of Thy glorious Divinity that which would delight my being, my self would find no rest nor my reality any tranquility nor my identity any peace except that I enter beneath Thy shadow and repose in Thy presence, and worship Thee in my love for Thee, and seek Thee as Thou deservest while being heedless of all else besides Thee. For the Beloved is he who loveth Thee, and the Intended One he who intendeth Thee, and the Worshipped One he who worshippeth Thee, and the Praised One he who turneth unto Thee, and the deprived one he who turneth away from Thee, and the rejected one he who is occupied with other than Thee, and the outcast he who departeth from Thy shadow and dwelleth not in Thy presence.

Glorified art Thou, glorified art Thou! I beseech Thee by Thy hidden mystery and by Thy manifest Name to make us among those who are detached unto Thee and who seek recourse to Thee, who flee from all else besides Thee and repair unto Thee, who find intimacy with Thy beauty and turn toward the arenas of Thy reunion, who hasten to Thy connection and meeting. Then inspire, O my God, the hearts of Thy loved ones with the signs of Thy love and love for Thy servants. Then remove hatred from among them that they may unite upon the word of Thy singleness within the temple of Thy oneness, such that they dwell only in Thy remembrance, turn only to Thy face, draw near only through Thy good-pleasure, and speak only by Thy leave, that they may become as one soul and one name and one form in the earth. Verily,

Thou art He Who manifesteth whatsoever He willeth through His Will, and confirmeth whatsoever He desireth through His Purpose, and decreeth whatsoever He pleaseth through His Decree and the sovereignty of His Command. And verily, Thou art the All-Compelling, the Mighty, the Beloved, He Who hath descended from the Ha after the Ba.

BH11878: O thou who walkest in the path of love…

O thou who walkest in the path of love and drinketh from the cup of mercy! Know that thy letter hath reached Us, and We have understood the signs of thy love and the expressions of thy sincerity contained therein. We have become aware of thy state and how the fire of longing hath seized thee and how thou art consumed by the days of separation from the presence of thy Beloved, even though He is with thee at all times. If thou seest Him, then blessed art thou, and if thou seest Him not, verily He seeth thee. If thou knowest Him, thine eyes are gladdened, and if thou knowest Him not, yet He knoweth thee in thy turning and thy resting-place, and He is never heedless of thee nor will He forget thee. He heareth thy cry and thy whispered prayer.

As to what thou hast mentioned concerning niyaz (offering), know thou that thy niyaz is thy love for the lights of Beauty, thy arrival at the shore of the ocean of Glory, and the purification of thyself from all idle talk concerning that which proceedeth from the people of Glory, that the holy breezes may waft over thee and bring thee to the sanctuary of Oneness, where thou mayest find the fragrance of love from the garment of the Self-Subsisting One. This is the essence of niyaz for everyone who hath attained and entered these gardens. Apart from what We have mentioned, nothing will avail, even if all who are in the heavens and on earth were filled with red gold and white silver.

And all that thou hast heard concerning niyaz in the principles of the chosen ones was naught but for the manifestation of the love of the Beloved towards the lover, and the appearance of the sincerity of the lover towards the Beloved, that the severance of the servant towards his Lord and his following of Him in his life to come and in this world might become evident. Otherwise, they are sanctified from the world and its ornaments and its adornments, and are purified from all that pertaineth unto it and is ordained therein, for they soar in the atmosphere of holiness and dwell in the pavilions of the spirit. The accidental circumstances do not seize them, nor do the limited hearts in the realms of earthly dominion comprehend them.

Therefore, immerse thyself in this ocean which hath flowed from the direction of the ink that thou mayest find the fragrances of love and become aware of the mysteries of love in the beginning and the return. Then know that We have accepted from thee thy niyaz and have found in thy supplications that which is not befitting to mention. We beseech God to provide thee with the wine of immortality which hath gushed forth from the springs of glory, that its intoxication may attract thee and its stupor may seize thee—and this is an intoxication that will never pass away nor change eternally.

The one drunk with wine awakens from the west wind, But the one drunk with Truth awakens not even from the trumpet of resurrection.

BH02780: Glorified art Thou, O my God! I bear witness…

Glorified art Thou, O my God! I bear witness at this moment—and so too doth everyone who circleth round Thy most great Throne, and the dwellers of the all-highest realm upon whom have been showered the splendors of the Ancient of Days, and then Thy most beautiful names, and the temples of Thy glory who dwell in the City of Eternity—that we all believe in Thy signs and seek shelter beneath the tree of Thy loving care and repose in the cradle of Thy mercy and loving-kindness, dwelling on the shore of the glory of Thy oneness and turning toward the temples of the glory of Thy identity, and that Thou art God, there is no God but Thee, the Almighty, the Exalted, the Most High.

Then do I bear witness at this moment, in this Home of Peace near unto Thee and this City wherein have shone forth the lights of Thy countenance, that this is Thy servant whom Thou didst create by Thy will and sustain by Thy desire, and for whom Thou didst ordain whatsoever flowed from the Pen of Thy decree upon the tablet of Thy judgment, and whom Thou didst nourish with the fruits Thou didst create by Thy power and bring forth from the branches of the Tree of Thy loving care, and whom Thou didst feed with the choicest fruits in the lands of Thy creation and gave to drink of the sweet waters from the rivers of the holy paradise of Thy mercy.

Yet after all this, and after Thou didst honor him through Thy generosity and favor him through Thy beneficence, he remained heedless of rendering thanks to Thee and negligent of the beauty of the glory of Thy sovereignty, to such extent that he turned not to the most exalted cities beneath the shadow of Thy most exalted Name. And he remained thus until his days reached the end Thou hadst ordained for him, whereupon his tongue grew heavy and his eyes grew dim and his ears grew deaf and his feet grew weak and his hands were stayed from movement. And then he returned to his place in the dust, to a house where none would visit him again and no soul would accompany him and no companion would befriend him and no merciful one would show him mercy and no lamp would illuminate him.

And we all do now, with his tongue, acknowledge this and confess Thy loving care which preceded him through Thy grace. But I beseech Thee, O my God and my Lord and my Beloved, since Thou hast related him to those servants whom Thou hast related to Thyself—I beseech Thee by them and by the lights of Thy most splendid countenance and by Thy greatest signs and by the holy manifestations in the temples of eternity, that Thou forgive him and remit his misdeeds, then accept from him what he failed to do in Thy days, then pardon what he failed to do when Thy lights were revealed, then cause him to dwell beneath the shadow of Thy loving care in the garden whose breadth Thou hast made as the breadth of Thy heavens and Thy earth. Verily, Thou art powerful over that, omnipotent.

BH02781: Glory be to Thee, O Lord my God! O…

Glory be to Thee, O Lord my God! O my God! Verily, this is Thy servant who hath been carried away by the heat of Thy love and the transports of Thy devotion, and upon whom have wafted the breaths of Thy holiness and the melodies of Thy spirit. Such was the exultation at Thy beauty, and the ecstasy at Thy glory, engendered in his heart that he became detached from all things and from the suggestions of all people; until he journeyed through Thee unto Thee, and emigrated from Thee even unto Thyself. The way was barred until he entered the paths of Thy loving-kindness. It was as though he walked in his own

person, so great was his yearning to meet Thee; that he might arrive at the gate of the City of Thy Oneness, and attain the glorious seats of Thine Eternity.

At length he stood before the Tabernacles of Thine Exaltation and the Canopy of Thy Majesty in the Habitation of Holiness in the shelter of the Sanctuary of Thy Grandeur, the Garden of Thy Beauty and the City of Thy Guidance; and attained, through that surpassing honour and superlative distinction, unto a state wherein the cord of his servitude was strengthened by the fibre of Thy Lordship, and the lamp of his poverty was kindled by the wicks of Thy riches. Thereupon he entered into the depths of the oceans of the Divine Essence before the surging of the Verses of Thy glorious sovereignty. Unto Thee be praise, therefore, O my God, for whatsoever Thou hast bestowed upon him by Thy bounty, and honoured him withal by Thy power; and unto Thee be thanks for all Thou hast sustained him withal of the gems of hidden favours, and the wonders of his treasured mercy, which have come to fruition upon the trees of love in the inmost realities of hearts.

I ask Thee, then, O my God, to cause him to hearken unto the call of this Firebird in this Abha Paradise, that with his whole being he may come forth for the sake of establishing Thy victory in the kingdom of Thy creation and in the dominion of Thy glory; and that his spirit may be purified from all that hath not been ordained by Thy decree, nor enjoyeth the sanction of Thy good pleasure: forasmuch as Thou holdest in Thy hands the reins of all things. Thou, verily, art the Revealer of the Revelation, Who singest upon the supernal Light within the Sinaitic Tree; and Thou, indeed, hast power over all things.

Bless Thou, O Lord my God, Thy First Light whereby the spirits of Thy sacred eternality have soared aloft; and bless Thou moreover Thy Mansion that moveth upon the air in the very axis of the sun, the centre of Thine appointment at Thy pleasure by Thy decree; and all those that guide thereunto in the lofty heights of eternity, and in the bowers of the invisible realm. Thou, truly, art the Ordainer, the All-Compelling, the All-Conquering, the All-Knowing, the Ever-Living, the Almighty, the All-Glorious, the All-Powerful, the All-Informed. Array then with a robe of blessing woven of the cotton of immortality the temple of him who is thy brother in the world of being; and convey from me to him a salutation from the pages of fidelity; likewise to all that are about thee of the people of guidance.

BH02831: In the name of Mim, He is the Most…

In the name of Mim, He is the Most Exalted in the Most Exalted Horizon! O Letter Mim! Hear My call and be not of the patient ones. Then bear witness within thyself that He is God, there is no God but Him, the Mighty, the Powerful. He doeth what He willeth by His command and decreeth what He pleaseth. None can question what He doeth, and He is the Strong, the All-Knowing.

Know then that thy letter hath come before Us and We have examined what was therein, and We were among the witnesses. We beseech God to make thee steadfast in His Cause—this is better for thee than the kingdoms of the heavens and earths.

Then We counsel thee at this time, when the Bird of Immortality hath taken flight from the branch of Iraq and sought another branch through what the hands of the oppressors have wrought. Say: By God the Truth! This indeed is a youth who hath sacrificed his spirit for God, thy Lord and the Lord of all worlds.

Were he not mindful of the decree of the Book, he would have kissed the hands of his killer in the path of God, the Supreme, the Mighty, the Powerful.

Say: Those who have understood the stations of the Cause from the Sovereign of might and glory will never fear anyone, even if all the hypocrites should gather against them. At all times they await tribulations out of love for their Ancient Lord, and they long for calamities as an infant longeth for its mother's breast. God sufficeth as witness to what I say.

O people of the Bayan! Fear ye no one, for God hath power over you and causeth to flow upon you what He willeth. None besides Him hath any power over aught, and this is a certain truth. By God! If the loved ones of God knew what hath been ordained for them in the paradise of nearness and glory, they would sacrifice their souls and possessions at every moment. But they are veiled from this through their attention to the ornaments of earthly dominion, and therefore tribulations become difficult for them in the path of their Creator. This indeed is manifest heedlessness.

Therefore, O my God! Give them to drink of the wine of Thy grace and bounty, that they may not be occupied with aught but Thee nor desire anything besides Thee. This indeed is a mighty favor. Then make them steadfast in Thy love such that they turn not to those who move in the atmosphere of heedlessness and claim for themselves that which hath not been ordained for them from the presence of One Wise, All-Informed. And the Spirit be upon thee and upon those who remain firm in the Cause and in love.

BH02993: Glorified art Thou, O my God! I bear witness…

He is the Mighty, the Beautiful

Glorified art Thou, O my God! I bear witness before Thee and the Manifestations of Thy beauty that Thou hast eternally been sanctified above the description of all except Thee and wilt ever remain exalted beyond the praise of all besides Thee. All minds are bewildered by Thy knowledge, all souls are powerless to comprehend Thy essence, all hearts acknowledge Thy sovereignty, and all realities confess Thy power.

Yet how can anyone ascend unto Thee or any soul attain the summit of union with and presence before Thee? Nay, by Thy glory! All who claim to have reached Thee are but pretenders within themselves, and all who remember Thee are but confessors of their own limitations. For Thou canst not be known through aught else, that Thou mightest be mentioned through it, nor canst Thou be recognized by any matter, that Thou mightest be described by its remembrance. Glorified, glorified art Thou, O my God, above the essences of Thy servants' praise! Glorified, glorified art Thou above the wonders of Thy creatures' attributes!

But O my God and Beloved of my heart, since Thou hast clipped the wings of understanding from soaring in the atmosphere of Thy holy oneness and hast prevented the hearts of those endued with certitude from ascending to the heaven of Thy mighty identity, Thou hast ordained for Thy servants to turn unto the Daysprings of Thy Cause in the temples of Thy name, and hast made their turning unto them as turning unto Thee, and their gaze upon their beauty as gazing upon Thy beauty. And all this was naught but a token of Thy bounty and a manifestation of Thy grace and favor.

Thou hast ordained for them, O my God, a proof from Thee and an evidence from Thy presence, which is the revelation of Thy verses from the cloud of Thy mercy and the appearance of Thy signs from the heaven of Thy grandeur.

Since this is what hath appeared from the horizon of Thy wisdom, therefore I beseech Thee, O my God, by the Mirrors reflecting Thy beauty and the Daysprings manifesting Thy majesty, that Thou forgive those who have migrated in Thy path and journeyed from their homes to the wellspring of union with Thee, and who have detached themselves from all else to reach the city of Thy presence, until they attained unto Thy presence and stood before the sanctuary of Thy nearness and the Kaaba of Thy glory, and found intimacy with Thy beauty and heard Thy melodies. Then, O my God, deprive them not of the wonders of Thy hidden knowledge and the gems of Thy treasured wisdom. Moreover, O my Beloved, cause them to dwell in the precincts of Thy most great mercy, beneath the shadow of Thy Most Exalted Name, for verily Thou art the Ruler over whatsoever Thou willest, and verily Thou art the Mighty, the Generous.

BH03019: Lawh-i-Maryam 2

He is

O Maryam! Jesus the Spirit has ascended to the placeless realm. The cage of existence is emptied of the praised Bird. The ancient Nightingale has flown to the wilderness of nothingness, and the divine Songbird has burst into song upon the holy Tree. The pavilion of glory is rent asunder and the royal falcon has taken wing from the branch of delight. The lofty heavens have settled upon the dark earth and cries have risen from anguished hearts. Sweet water has turned to blood and the precincts of the exalted Paradise have become mingled with blood.

Yea, the luminous breasts of the friends are worthy of the shaft of the divine decree, and the necks of the lovers are eager for the noose of endless afflictions. Wherever there is an arrow, the breasts of dear ones it pierceth; and wherever there is grief, the hearts of companions it consumeth. The lover's eyes must be wet, whereat the Beloved may coyly flash an amorous glance. If the lover crieth out a hundred words of grief, the Beloved but turneth more away. If thou desirest the sherbet of reunion, sacrifice thy body on the plane of nothingness; and if thou seekest the wine of surpassing Beauty, set foot in the vale of privation.

O Maryam! Give up sorrow to happiness, and dispel all grief from the cup of joy. If thou desirest to set foot on the path of search, be patient. Scratch not thy Dear One's cheek and let loose not thy tears. Rather be composed. Clothe thyself with the garment of resignation, and quaff from the pure wine of contentment. Sell this world for a dirham and let thy heart be captive to the divine decree and thy soul tied to destiny.

Open the eye of admonition and remain chaste and faithful to the Friend that soon we may knock on the door of the hallowed Presence and enter the court of eternal communion, that we may hearken to Hijazi melodies coming from the ʿIraqi harp and become united with our Best Beloved, that we may speak together of the ineffable mysteries and behold what eyes cannot bear to see, that we may set the temple of the spirit to dancing with the music of light and prepare the banquet of joy in the sacred precinct of

life, that we may seize the chalice of beauty from the effulgent cupbearer and drain the peerless wine in remembrance of the face of the All-Glorious.

Cleanse thine eyes from tears, sweep sorrow from the chamber of thy heart, set thy mind free from worry, and sing out with the sweetest of melodies. If one should bear a sword into the Beloved's house, Let us bare our necks and leave the decree to God.

BH03078: O loved ones! Come ye, let us draw…

O loved ones! Come ye, let us draw from out the heart a sigh, and cast upon men's souls a fire. Let us inquire of the hoopoe of the spirit the path that leadeth to the lane of the Beloved, that haply we may attain unto the court of holiness within His sacred precincts. Let us learn the canon of rapture and the mode of ecstasy from the nightingales of His rose-garden of sanctity, and receive the rite of burning and melting from the candle of His mystic chamber. Let us set upon the soul the brand of reunion with Him, even as the tulips of the holy garden bear their scarlet stain; let us gather the rose of our desire from the paradise of His intimacy; let us quaff the wine of His presence; let us strive within the sea of utter self-effacement; let us taste the madness of heaven and set aflame the very fabric of existence. Let us scatter our lives before His feet, and draw all hearts unto His street.

O ye intoxicated ones! The celestial minstrels have raised the strains of the Messiah; the servants of the feast of fellowship have become attuned to the ecstasies of the spirit; the divine cupbearers have opened wide the portals of the tavern of everlasting life, and with a single glance have ravished the hearts of the maids of heaven. In their hands they hold cups the color of fire, and at secret signs they stand rank on rank arrayed. The breeze of fidelity bloweth from the realm of eternity, and the fragrance of God wafteth from the city of splendor.

O ye whose hearts are wounded! The heavenly Physician hath come; from His ruby lip there arriveth a thousand remedies. That dawn of unseen praise, that countenance whereof there is no doubt, hath appeared. The breaths of Sinai stream from the throne of reunion. Spiritual melodies from the merciful throat, and divine effulgences with majesty and glory, descend.

To the poor there cometh glad tidings; to the abased there arriveth a sign; from the hidden treasure the verses of wealth pour forth. Rend, then, the veils of glory from heart and soul, that through them into this world the lights of splendor may stream.

O nightingales with longing sore, arise—the rose is nigh at hand; O fallen, drunken wanderers, behold the wine doth stir the land.

O Jacobs of the desert waste, long sundered in the grief of pain, The scent of Joseph's robe from ʿIraq now breatheth life through soul and vein.

The quickening breaths that loose the bonds are lavished on the hearts of all, And merciful winds from holiness upon the world unceasing fall.

From out the hidden garden's depth, from Sinai's unseen orchard fair, The dawn-breeze of celestial meanings moveth through the trembling air.

BH03094: In this hour and time when this Bird took…

He is the Beloved in His wondrous beauty!

In this hour and time when this Bird took flight from the nest of silence and stillness to soar in the sacred atmosphere of divine melody, and all the oceans of the unseen silence are melted by the tune of the fire of love, and with spiritual wings It soars in the heavenly wilderness, and whatever is other than the Friend—even to marrow and skin—is reduced to absolute nothingness, that It may wing its flight in the holy atmosphere of "except," and call out to all the lovers in the path of the Beloved, that all existence may become detached and return to the Source of existence, and offer heart and soul as gifts to the dust of the path of the Friend, and hear the melody of the nightingale of the soul in the branches of the placeless realm, and inhale the divine spirit from the right hand of oneness.

O thou who art sick with love! I swear by the lights of the countenance of the Desired One that if I were to catch the breeze of love from the Yemen of the Friend and be honored with a message from the spiritual Hoopoe that hath winged its flight from the divine Sheba, verily we would traverse all the horizons of the seen and unseen with a single step, that for one moment I might illumine the spiritual vision with the beauty of the Friend and attain the honor of visiting His countenance.

O nightingales of the garden of immortality! O songbirds of the rose-garden of faithfulness! While the rose of beauty blossoms in the garden of glory, strive ye to attain union with the rose and take shelter in the shade of the Friend, that ye may reach the divine tree and abide forever in the paradise of life, and become intoxicated with the wine of the Friend. And if ye become unconscious from this wine, verily ye shall forget all else save the Beloved, for this unconsciousness hath no destruction following it, and this intoxication no sobriety after it, even as some of the circumambulators of the Ka'bah of the Beloved have said:

> "The one drunk with earthly wine becomes sober from the passing breeze, but the one drunk with Truth comes not to consciousness even by the trump of resurrection."

A shirt from the spiritual Joseph was sent that it might clothe the form of that Jacob of love, that the eye of the soul might be illumined with light, and in the bath I mentioned it and they said to carry it out in whatever way is advisable—that same decree.

BH03288: O my God and my Lord! I call upon…

He is the Mighty, the Beauteous

O my God and my Lord! I call upon Thee now with that call which Thou didst inspire me with from the wonders of the bounty of Thy oneness and didst teach me from the essences of the grace of Thine eternity, for verily the call in its essence, were it not from Thee, could never reach Thee, could never appear before Thee, and could never ascend to the atmosphere of nearness unto Thee. And since Thou hast made this known to me, therefore it behooveth that Thou inspire me with that which befitteth Thyself and is worthy of Thy majesty, that the call of this lowly one may ascend to the heaven of Thy holy might, and the cry of this transient one may soar to the atmosphere of the glory of Thy permanence, and

this poor one may wing his flight in the atmosphere of nearness to Thy riches. For other than Thee none can enter the realms of Thy description save through the keys of Thy mercy, and naught beside Thee can descend upon the shore of Thy knowledge save through Thy might and power.

Glorified, glorified art Thou, O my Best-Beloved! Thou art He Who hath ever been self-sufficient through the sovereignty of Thy Being and wilt ever remain sanctified through the sanctification of Thy Self. All the mystics confess their powerlessness to know the manifestations of Thy oneness, and all the eloquent ones acknowledge their poverty in attaining to the dawning-places of Thy singleness. By Thy might, O Thou my heart's Desire! All the most eloquent ones are mute in describing Thy beauty, and all the learned ones are ignorant before the appearances of Thy knowledge and Thy glory.

Therefore I beseech Thee, O Thou Fire of the hearts of the lovers and O Thou Rapture of the breasts of the yearning ones, by Thy most beautiful names in the canopies of eternity, and by Thy spiritual lights in the Concourse on High, and by Thy Beloved through Whom were sealed the wonders of Thy names and through Whom were completed all Thy attributes in the Kingdom of Thy permanence, that Thou shut not the doors of Thy great mercy in our faces, and close not the gates of Thy supreme bounty upon our hearts. Then cause us to witness in all things the signs of Thy Lordship and the lights of Thine eternity, that through Thy power we may gather upon the carpet of Thy oneness and in the places of Thy glorification. Then make us, O my God, to walk in the ways of Thy good-pleasure and to be content at the descent of Thy decree, in such wise that we fear none save Thee and turn to none except Thee, for in Thy hands is the kingdom of all things and Thou art verily the Mighty, the Powerful, the Exalted, the Omnipotent.

BH11747: This is a Book from the servant to her…

He is the Ever-Living

This is a Book from the servant to her who hath believed in God her Lord and was among the devout ones inscribed in the Mother Book by the Ordainer of the heavens in truth. Know thou that I have perceived the fragrance of thy heart in thy love for thy Creator and have heard the cry of thy soul in thy following of thy Lord. It is as though I have numbered the secrets of thy heart from thy public and private utterances, and have grieved over thy state in such wise as none can reckon save God, my Lord and thy Lord. Yet I counsel thee not to grieve over what hath befallen thee of hardships from the vicissitudes of the world, for if time had any worth the people of eternity would not have forsaken it, nor would the possessors of understanding complain of it in the dominion of the heavens.

For by God, besides Whom there is none other God, this world and its ornaments and its glory and its people and all that thou beholdest therein are but as a fleeting shadow upon the earth, nay less than that, insomuch that in the sight of the dwellers of the heights and those who recline upon the cushions of recognition, it is not worthy of mention nor counted as existing.

Hearken thou unto My words: Fasten the cord of thy love to the sure handle and secure the rope of thy affection to the exalted pavilion, that thou mayest find the fragrance of eternity from the sanctuary of faithfulness and witness thyself turning toward the sanctuary of Beauty in the Kaaba of Glory through the

orientation of thy heart unto God thy Creator. Then shall no distress overtake thee, nor shall any weariness touch thee, neither from hardship nor from adversity. Rather, these shall circle round about thee and serve thee in thy love for thy Creator. Well is it with thee shouldst thou drink from these waters, from this ocean which hath flowed forth at this time from the crimson cloud, for thou shalt find what none among the worlds hath found.

Therefore give thanks for the doors of inner meanings having been opened unto thee and the divine fragrance having wafted upon thee from this ancient scroll, that thou mayest follow thy Eternal Beloved in the garments of the Everlasting One and taste of the divine table in what hath been sent down unto thee from the Pen of Light upon this white tablet. Therefore place thy trust in God and rely upon Him, and verily He shall suffice thee against all who dwell on earth. And greetings be upon thee and upon His sincere servants.

BH03229: This is the mention of the Leaf of Eternity…

He is God, the Most High, the Most Exalted

This is the mention of the Leaf of Eternity in the Tree of Paradise. O Concourse on High, hearken! This is from the remembrance which bestoweth upon all things that which maketh them independent of all who are in the heavens and on earth, if ye be of them who remember this remembrance at all times. It casteth upon the people of the realm of eternity that which beseemeth them from the worlds of names, and bestoweth upon the people of Paradise that which draweth them nigh unto God, the Help in Peril, the Self-Subsisting. It expendeth upon the people of the heavens from the glances of hidden rapture that which is concealed behind the pavilions of the Spirit in the sanctified veils, if ye but knew. This is that which summoneth the lovers unto the sublime heights of immortality in the garden of a glorious Beloved, and joineth them that know unto the shore of oneness, if ye be of them who understand. All this is from God's grace upon you, O ye who are sincere.

This is what hath been ordained in the Tablets from the Pen from which floweth the fountain of life in a prescribed measure. God hath veiled it in the treasuries of protection and covered it with holy silk woven. Blessed is he who hath detached himself wholly unto God and hath answered Him in word, and hath attained unto that which God hath ordained for him in an inscribed tablet. This is from a grace which none in the kingdom hath preceded save they who walk in God's good-pleasure.

And thou, O handmaiden of God, hearken unto that which the Dove of Holiness imparteth unto thee, then draw nigh with thy heart unto God, thy Lord. Grieve not over anything, for this is that whereby those brought nigh have attained. Forget not God's favor in having chosen thee and purified thee from unbelief and provided thee with the fruits of the tree of love in a paradise of nearness witnessed. Then thank Him for this and for having guided thee unto a station yearned for by honored servants. Thus have We imparted unto thee the word of truth and inspired thee with that which will assure thy heart, that thou mayest be of those who hasten toward the direction of the Throne.

And the Spirit be upon thee and upon those women who remember their Lord at all times and upon whom the angels brought nigh do pray.

BH03244: Glorified be He Who hath sent down the Book…

He is the Mighty, the Beloved, the Most High, the Most Exalted!

Glorified be He Who hath sent down the Book in truth, wherein is detailed all things for people who know God through all that they were created with, and who find the breezes of holiness from the paradise that was created behind the pavilion of glory, and who turn not to anything nor concern themselves with any matter, and who at every moment soar on two wings of detachment in the atmosphere which was raised up in the name of God, and who are nourished at every instant with the purest fruits from the divine Tree, and thereby the flowers of knowledge spring forth from their illumined breasts, and this is from the grace which encompasseth them from all directions, and the promise was thereby fulfilled in truth.

And thou, O thou who art mentioned in the Tablet, know thou that We have witnessed thy letter and understood what was in it, and now We answer thee, by God's leave, with an answer before which the comprehension of the mystics would prove powerless in its entirety, that thou mayest rejoice within thyself and that there may waft over thee breezes such that were but a breath thereof to blow upon thee, it would detach thee from all who are in the heavens and on earth and would make thee independent through the independence of thy Lord, that thou mayest be victorious through God's help.

Say: O people! How long will ye follow the desires within yourselves and not follow Him Who calleth you unto God and turneth you toward a station which was witnessed in the most holy paradise? Say: The world and all that ye behold therein shall pass away, and ye shall return unto Him Who was in truth the Eternal Overseer of your spirits and your bodies. Then shall ye find for yourselves neither helper nor protector, and ye shall be called to account for what ye have wrought in the kingdom, and this is a matter which was preserved in the Tablet.

Say: By God! Nothing on earth shall profit you, and the days shall pass away like a vanishing shadow. Thus do We cast upon thee holy words and give thee glad tidings of an outspread paradise of glory, that thou mayest detach thyself from all else but God, thy Lord, and turn toward the shore of nearness to the Beloved.

And the Spirit be upon thee and upon those who have entered beneath the shadow of God's mercy and who have in truth drunk from the wine of oneness from the hand of loving-kindness.

BH11918: O Baqir! We have heard the tumult of your…

He is the Living One

O Baqir! We have heard the tumult of your heart and the cry of your inmost being, the trembling of your inner self and the agitation of your body, and We have answered you at this time with these words, that they may be a light unto you and a mercy unto all the worlds. Grieve not over anything, but place your trust in God and be not of them that despair. Verily, the mercy of your Lord has encompassed all who are in the heavens and on earth. He will take you unto Himself by His command. He is, in truth, your Guardian, and He knows the unseen in the heavens and earth, and knows what is in your heart.

He will ordain for you what has been decreed for you. Be patient and grieve not, for He will surely reward the patient. Bear witness now that you have believed in God and His signs, and have followed His loved ones, and have loved those who have believed in Him, and thus have you been numbered among them that are assured. God will exalt the stations of those who have feared Him and been patient for His sake, and will remember them even as We have remembered you at this time with most excellent and beauteous remembrance. Fear no one and [grieve not over anything]. Turn wholly unto God and place your complete trust in Him, and be not of them that fear.

Convey from Us the Word of Victory and give him glad tidings of a mercy from God and a great reward. There shall descend upon him that which will gladden his heart, that he may be of the God-fearing. Glorify him and remember him with the love that proceeds from God, the Mighty, the Luminous.

Glory be unto Thee, O my God! This is he who has detached himself from his home, journeyed from his native land, and emigrated in Thy path, and has striven in Thy love until he reached the seat of Thy Self and the repository of Thy Beauty and the treasury of Thy Glory, and heard Thy melodies and beheld Thy lights, and visited the sanctuary of Thy presence and the Kaaba of Thy reunion, and thereby entered into the fortress of Thy care and the garden of Thy bounty. Shelter him, O my God, beneath the shade of Thy loving-kindness and in the city of Thy favor, and provide him with the fruits of the tree of Thy divinity, then cause him to return unto Thee, for Thou art, verily, the Mighty, the Powerful, the Beautiful.

BH03614: O thou apple of Mine eye! Come thou…

He is the Ever-Living

O thou apple of Mine eye! Come thou and draw nigh, that thine eyes may be solaced by My beauty. O My sister! Ascend unto the melodies of the Spirit from My mouth. O thou who art lost in love for Me! Walk thou in the paths of My love in quest of My beauty. O thou who art attracted to Me! Be not still, but hasten unto Me in thy longing for My presence. O thou My delight! Arise and say: I walk toward the goal of My hope, that I may drink the water of life from the springs of My paradise. O thou apple of Mine eye! Come thou and hasten, that thou mayest attain unto the pavilion of My reunion and enter the garden of paradise, My dwelling-place and habitation, that I may kiss thy mouth and thou mayest kiss Mine, and that I may find solace in thee and thou mayest find solace in My splendor.

O thou apple of Mine eye! Come thou forth that I may hear thy melodies and thou mayest hear Mine, and that thou mayest delight in the Hijazi melodies from this Iraqi youth. O My sister! Come thou forth that thou mayest walk before My face and in My presence. Arise, O apple of Mine eye, that thou mayest enter the arenas of My majesty, that I may smell the sweet fragrance from thee and thou mayest inhale the holy breaths from My locks.

And thou hast raised the standards of corruption and shown obstinacy among the servants. Therefore it behooveth thee to turn unto God and return unto Him, and verily He forgiveth whom He willeth through His grace. Then write upon thyself as God hath written upon it, such that thou movest not save by His leave, nor breathest save after His command, nor causeth corruption in the earth, that thou mayest be numbered among the people of the spirit, mentioned in holiness. Then know thou that We love thee and

desire for thee what We desire for Ourselves, and this honor sufficeth thee that thou mayest be among the people of eternity, recorded with glory upon the Tablet of Light.

BH03675: Glorified be He Who has ordained all tribulations…

He is the Mighty, the Beautiful

Glorified be He Who has ordained all tribulations for His chosen servants, and this is His way with those who are near to Him. Say: In the descent of afflictions upon the righteous, and the burning of the hearts of the pure ones, and the exile of the friends from their homelands are signs for those who remember. Say: By God! The yearning of the loved ones for tribulations is like the yearning of the lover for the beloved, if you be of those who know. For they are mirrors of oneness and they tell of destiny between the heavens and the earth. Say: Die in your wrath, O people of hatred! God has raised us to a station which your hands and your spirits can never reach. Return then to your abode in the fire, O company of the deceivers!

Say: All affairs are in the grasp of God, the Supreme, the Powerful. Say: When you behold God's chosen ones upon the dust of abasement, know with certainty that they are reposing upon the thrones of glory. By God! If their heads were to be raised upon spears, you would hear from their tongues the remembrance of God, the Supreme, the Mighty, the Ancient, and would find from them the fragrance of musk—this is from God's bounty upon them and upon His detached servants. Say: If they sacrifice a head in God's path, God will surely give them a thousand heads in return—this is what has been ordained by God, the Mighty, the Generous. Say: God is the Powerful, the Triumphant, from Whose knowledge nothing escapes and Whom nothing can frustrate, and He encompasses all things.

God will soon raise up His Cause in truth and will waft the breezes of glory upon the oppressed, and the Bird of Unity will sing in the midst of heaven that this is the Day wherein God will assist His Cause. Die then in your wrath, O company of hypocrites! Thus does God bestow His bounty upon whomsoever He wishes and assists His believing servants. And I end with saying that He is God, there is no God but Him, the Mighty, the Merciful.

BH03676: Glorified art Thou, O my God! These hands…

He is!

Glorified art Thou, O my God! These hands of mine I have raised up for the descent of Thy mercy, and these feet of mine I have planted before Thee, and this neck of mine I have made submissive to Thy sovereignty and humble before Thy divinity, and this tongue of mine I have caused to speak in Thy remembrance, and these eyes of mine I have opened to behold Thy beauty and observe the signs of Thy creative handiwork, and this gaze of mine I have directed to visit Thy countenance and the splendor of Thy presence, and this heart of mine I have filled with the sweetness of Thy love and the wonders of Thy knowledge and charged it with fear of Thee, and this liver of mine I have caused to be consumed with passion for Thee, and this inner being of mine I have stirred with longing for union with and meeting Thee, and these bowels of mine I have caused to drink of the essence of life from the cups of Thy love and

the chalices of Thy grace, and this body of mine I have made to quiver at the signs of Thy holiness and the letters of Thy intimacy, and this will of mine I have bound with the cords of Thy will and fastened with the pegs of Thy desire, and this form of mine I have seated before Thee and made yearning for the conditions of Thy decree and the manifestations of Thy judgment, and this neck of mine I have extended toward the swords of Thy power and the spears of Thy might, for in Thy subjugation, O my God, lie hidden the treasuries of mercy, and therein are stored the repositories of glory.

Glorified, glorified art Thou, O my God! Thou hast broken the necks of those who would not submit to Thy divinity nor humble themselves before Thine eternity, and the pillars have been destroyed of those who would not fear Thy fear nor tremble at Thy might nor hope for all that Thou lovest for them from the effulgences of Thy grasp and the universality of Thy Cause.

Glorified, glorified art Thou, O my God! I beseech Thee by Him Whom Thou hast made the Manifestation of Thy Self and the Source of Thy Being and the Repository of Thy glory, that Thou ignite us with the fire of Thy love and attract us through Thy light. Verily Thou art the Mighty, the Powerful, the All-Bountiful.

BH03737: O Iskandar-i-Baqa! Hearken unto what the Spirit imparteth unto…

He is the Mighty, the Exalted

O Iskandar-i-Baqa! Hearken unto what the Spirit imparteth unto thee, then seek the paths of them that are detached, and put thy trust in God, thy Lord, in the hereafter and in this world. Fear thou no one, and be not of them that despair. God will bestow upon thee that which will satisfy thy soul, and will raise thee to a station that was in the precincts of a mighty sanctity, and will impart unto thee that which will make thee independent of all things, and will grant thee from His bounty that which will detach thee from the worlds. Say: O people! Fear ye God and follow not the ways of the corrupt ones, and follow the command of God in these days, and be not veiled from the purpose of God, and be ye among them that walk in the good-pleasure of the Spirit.

Thus doth God cast upon you the word of truth and inspire you with the verses of Paradise in a garden of nearness vast, whose earth was as the earth of the unseen unto the visible, and wherein were prepared from the lights of thy Lord, from the tree of this Mount on the shore of mighty glory, that all may be detached from their own selves and return unto the temple of resplendent holiness. Say: This is what the Spirit counseleth you from the pen of light from the finger of the Divine Identity upon an ancient tablet.

He is God. It is known that the favors of God are above all other blessings, and in the attainment of the servant to this exalted station, the loss of that which is below it of the ornaments and adornments of the world matters not, for the eyes of the lovers are illumined by divine favors and their hearts are at rest through the wondrous remembrance of Him. If thou attainest intimacy with God, thou wilt pass beyond the transient kingdom and find thy dwelling in the realm of rest, and thou wilt no longer see sorrow nor reckon grief. The Spirit be upon thee. Ever send news of thy condition and make mention of the word of victory with love.

BH03750: He is the Spirit, Who was witnessed…

He is the Spirit, Who was witnessed in the Pole of Eternity! O Letter of Nearness! Hearken unto the melodies of the Dove from the Divine Lote-Tree, and receive upon the spirits from the verses of thy Most Exalted Lord, which God hath raised above the canopy of mystical knowledge in a station that cannot be witnessed or seen, and hath manifested them from behind the veils in the heaven of supreme glory.

The sun hath shone with its light in the midst of morning, and everyone who hath believed in the Spirit and been guided turneth toward it, while every proud one who hath denied and become wretched turneth away from it. All who are in the heavens and beneath the earth cry out with that wherewith the Spirit hath called out in the midst of the atmosphere, in what He hath commanded and revealed.

Say: This is the land of eternity! Hearken then unto the verses of our Most Exalted Lord from this Most Sweet Mouth in this Most Great Scene, and take your portion in what descendeth and ascendeth. This is of the provision ordained for those who dwell in the eternal paradise of delight and have then ascended and attained unto the station of nearness above its lowest arc. Therefore say: Glorified be my Most Exalted Lord! This is what hath been sent down from the Most Exalted Pen for whosoever would remember and fear, and is drawn by the melodies of paradise near the Furthermost Tree.

Then the Spirit of Command descended yet another descent to cast upon the servants that which cannot be cast of the wisdom of eternity concerning what was concealed and hidden. Thus doth He send down verses upon whomsoever He willeth, and verily there is no God but He, and His is the command in the hereafter and the former times. He teacheth the servants from His resplendent, Most Glorious mysteries that people might hasten to the Kawthar of reunion in the refuges of piety and return to the homeland wherein none dieth nor liveth.

And the Spirit be upon those who have detached themselves unto God in the ascents of guidance, and the fire be upon whoso hath turned away and departed.

BH11755: This is the mention of the Leaf of Divine…

He is the Most Exalted, the Most High!

This is the mention of the Leaf of Divine Identity upon the shore of holiness, on the branches of the Lote-Tree of Paradise. O ye dwellers of the Throne! Hearken unto Me. He it is Who speaketh the truth and hath sent forth the Messengers of the Cause, that ye should worship none but God and then believe in His Beauty.

And among the people are those who follow their idle fancies and turn away from God, and are like unto them who worship idols and are devoted to them. And among the people are those who have detached themselves from all who are in the heavens and are not shaken by the trials of adversity, and are of them who hasten unto the dawning-places of light.

These are they through whose names the pavilions of Divine Identity were raised up and the mysteries of the Cause were revealed and the Dove warbled with wondrous hidden knowledge. Thus doth God exalt

whom He pleaseth by His command and rewardeth those who are detached unto Him, and giveth them to drink at all times from a fountain which ye know not. And thereby He teacheth them the ways of righteousness and guideth them to the paths of guidance, and they ascend at every moment unto the heaven of knowledge while the angels of the spirit hover above their heads with chalices of light, moving about them in circles.

These are they who comprehend all knowledge from a single letter of the Book and take account of all things and see with the eye of God, did ye but know it. And God hath nourished them with the fruits of oneness and raised them from the couch of their hearts and made them to be of those who rejoice in the days of God.

Thus have We expounded for thee from the laws of them who are nigh unto God, that thou mayest drink therefrom and be of the souls who are suspended in the atmosphere of the spirit, and follow the path of right guidance in their ways, and be guided by the guidance of God, and be of those who turn their faces toward the resting-places of the spirit.

Say: O people! This is My path whereby We guide you, and We cast upon you holy counsels, if ye would be counselled. And glory be upon you and upon the sincere servants.

BH11879: Listen to the melodies of the Leaf of Eternity…

He is God!

Listen to the melodies of the Leaf of Eternity in the Lote-Tree of the utmost boundary and say with the accent of the Dove: “Glorified be my Lord, the Most High!” This is He Who remembers you to the glorious and most luminous homeland—say: “Glorified be my Lord, the Most High!” He speaks with truth and calls you to God, and this is naught but a revelation revealed—“Glorified be my Lord, the Most High!” He causes the mystics to ascend to the unseen realm of eternity while sending the ones who turn away to the lowest depths—“Glorified be my Lord, the Most High!”

Say: O servant, fear no one and place your trust in God in the Hereafter and in this world—“Glorified be my Lord, the Most High!” Lest the people of guidance object to you, and perhaps the ark of fire will sail upon the sea of piety—“Glorified be my Lord, the Most High!” And if anyone objects to you, do not grieve but return unto God, for unto Him is the return—“Glorified be my Lord, the Most High!”

Share with the people of the cloud what your Lord has given you in the Concourse on high—“Glorified be my Lord, the Most High!” That they may find the choicest fruits from the furthermost Tree—“Glorified be my Lord, the Most High!” And that those near to God may drink from this golden crimson cup from the eternal and most radiant Beauty of God—“Glorified be my Lord, the Most High!”

Say: Let not allusions veil you, nor words prevent you, from those who disbelieved and were most wretched, then turned away and transgressed—“Glorified be my Lord, the Most High!” Say: O people, fear God and do not transgress what has been ordained in the Tablet of Eternity by the spiritual Pen—“Glorified be my Lord, the Most High!”

Say: This is a servant of God who teaches you from the greatest mysteries—"Glorified be my Lord, the Most High!" And rewards you with the best reward from God, the Most High, the Most Exalted—"Glorified be my Lord, the Most High!" And in this Tablet He has ordained a drink of the Water of Life for the one who believes and is guided, and decreed from the zaqqum tree of darkness for the one who disbelieves and turns away—"Glorified be my Lord, the Most High!"

BH03925: This is a Tablet wherein all spirits are gathered…

This is a Tablet wherein all spirits are gathered in temples of hidden glory…

We moreover make mention of what thou didst mention regarding detachment from all that ye possess in the earthly realm. Say: Detachment lieth in what your hands acquire and in all whereby ye labor and strive for your livelihood, for this preserveth you from begging and protecteth you from helplessness and abasement in the presence of the assemblage of oppressors. This is the detachment that is mentioned in the earthly realm and which all are commanded to observe, that they may thereby be detached from turning to the fields of the abhorred one.

As for the detachment sought by the people of Paradise, who at all times beseech God their Creator—it is detachment from all save God and from all that ye know today. None shall attain to the knowledge thereof save those who soar in the atmosphere of nearness and then take shelter in the shadow of Beauty by God's leave. This detachment preventeth no one from bearing what they must in seeking their livelihood. Thus do We cast upon thee verses of wisdom that thine eyes may overflow with tears for love of God, the Mighty, the Supreme, the Self-Subsisting.

Know thou that the true meaning of detachment is naught but to attain unto that station wherein no impediment can hold you back and no censure of the censorious can deter you from the bounty of Him unto Whose court the denizens of Paradise do hasten. Know thou, moreover, that detachment hath degrees that cannot be described by the pen, and were but a single letter thereof to be revealed, all who are in the heavens and on earth would swoon away, save only those who stand before the Beauty of God. Therefore, sanctify thou the mirror of thy heart that it may reflect this detachment, and be of them that with their hearts are turned toward the shore of holiness.

As to what thou hast mentioned concerning martyrdom, know thou that it hath manifold degrees. We shall impart unto thee that which ye are able to understand. Among them is the station of thy bearing witness unto thy Lord, wherein thou beholdest Him standing over all things, and art among those who with feet of steel stand firm in the valley of steadfastness. Among them is the station of thy bearing witness in all created things, and this is what hath been recorded in preserved tablets of glory, and this is what was revealed aforetime unto Muhammad in the words "We shall show them Our signs in the horizons and in themselves"—if ye be of them that know.

Among them is thy presence before the Beauty and that which ye witness in His presence. Among them is the degree of martyrdom at the time when the Herald of the Spirit calleth out from behind the veils of holiness: "Arise to aid God, O ye sincere ones!" that ye may strive in the path of God until ye sacrifice yourselves in His love, finding in this the utmost delight from the core of your hearts.

BH03778: If thou art the Sun of the world, where…

He is the Living One

If thou art the Sun of the world, where is the radiance of thy joyous lights? And if thou art the Moon of paradise, where is the brilliance of thy sacred mysteries? And if thou art of the secluded maidens in the pavilions of divine unity, where is thy rapture and yearning? And if thou art of the countenance-bearers in the tabernacles of lordship, where is thy ecstasy and delight?

After all, every station must have its sign, and every rank must have its token. The musk of divine unity without its heart-attracting fragrances cannot be known, and the perfume from the Sheba of eternality without its heart-pleasing breezes can avail nothing. If form without meaning is desired, there are many Indian portraits, and in Baghdad their pages are sold in the auction market for less than a tenth of a dinar. But if meaning is sought and intended, it must have manifestation and appearance, that the north winds of the holy cloud-heaven might take their portion from the curling locks of hair, and the precious curls of mighty radiance might receive their share from the perfumed fragrance of its glory.

This is the station of abstract essences and holy realities. A parrot without speech appears less than a sparrow, and the sun without light and splendor is surely lower than an atom. Make straight the foot of love that thou mayest raise high the head of glory. Draw the pen of nothingness across the luminous tablet of the heart that thou mayest plant the banner of existence above the mountain of power.

But all this is from God's grace, which He bestoweth upon whomsoever He willeth. Other than the pure existence hath no portion of this bounty, and none but the essence of souls hath any share from this fountain. And verily He is the Bestower of whatsoever He willeth upon whomsoever He willeth.

His honor Malihu'llah, without whose sweet salt the worlds of true existence have neither taste nor savor—may ye be greatly magnified with glorification.

BH03981: O Name of God, Fath, hear the call…

O Name of God, Fath, hear the call of Him Who summons thee in truth, and be not of the heedless ones. He it is Who sent forth the Messengers and revealed the Books, verily there is no God but He, the All-Compelling, the Almighty. He hath ordained in the Book the measures of all things according to a straight path, and gave His servants glad tidings of His presence on the Day of Resurrection, that all might attain certitude of His meeting and be numbered among the triumphant.

But when the Cause came and judgment was fulfilled and the Countenance appeared, then those who disbelieved turned away from Him and waxed proud, remaining behind a mighty veil. These are they who cast the Word of God behind their backs and contended with His loved ones and warred against His chosen ones, and were among those immersed in the ocean of heedlessness. Upon them shall be the vengeance of God, and He will torment them in a casket of fire and cause them to enter into the depths of hell.

Thus do We recount unto thee from the stories of truth, that thou mayest be steadfast in the Cause of thy Lord. And when We reveal unto thee the verses, fall prostrate upon the dust and be of those who bow down. And when thou art touched by grief or sorrow, seek the help of God and trust in Him, and be not of the perturbed. Verily He will aid thee with the hosts of the unseen and exalt thee through His Name and make mention of thee in the company of those on high, that thou mayest be gladdened within thyself to such degree that nothing in all creation can prevent thee, even should all the world rise up against thee.

This is what the Spirit hath revealed unto thee from the wonders of God's Cause, that the melodies of Paradise may attract thee and bring thee into the precincts of thy Lord's mercy, the Mighty, the All-Knowing. And the Spirit be upon thee and upon those who have arrived at the shore of eternity and were among the sincere ones.

BH03983: O thou Letter of Fidelity! Thy missive hath arrived…

O thou Letter of Fidelity! Thy missive hath arrived before Us; I am cognizant of all thou didst write therein; and We have accepted thine expressions of love for God, for the Manifestations of His Self, and the Mirrors of His Being. Erelong shall God requite thee with a most excellent reward from Him, and shall cause thy name to be recorded in the Book of the Spirit among the rightly guided. Even now doth He exhort thee with the counsels of eternity, and assist thee in words of holiness to grasp the essence of the Cause, that thou mayest inhale the fragrances of Paradise wafting from the Beauteous City, and abide with Divine honour in the Immortal Garden for evermore. Exercise discernment in thine affairs; defame no one; follow not thy passions; and place thy trust in God, thy Lord. Walk then upon the earth with a dignity born of God; shun those in whose hearts thou perceivest resentment towards God and His loved ones; and enter not into disputation with the unbelievers. Shouldst thou act as We have inspired thee, thou shalt discover on earth a prosperity vouchsafed of God; and in the world to come a yet goodlier station and more excellent estate.

Thus have We revealed unto thee the Word of Truth; taught thee the paths of guidance; and made known unto thee the ways of godliness, that thou mayest discern clearly the nature of the Cause. Say: O people! Fear God, and follow not the steps of demons. Believe ye all that God hath sent down unto you; then follow whatsoever this Servant imparteth unto you of the sweet melodies of eternity, that ye may be of them that champion the Cause in thronéd heights. Relate unto thy heart this vision touching all that We have unveiled to thee of the mysteries of destiny from beyond the Crimson City. Thus hath God's sentence been irrevocably passed upon all people. Rejoice then in thy spirit inasmuch as We have answered thee, and made mention of thee, in this Tablet, and ordained for thee a great glad tidings on the part of God.

Revealed from the Ha' after the Ba'.

BH04014: He is God! At this time when the heaven…

He is God! At this time when the heaven of divine power has been adorned with the moon of grandeur, and the holy cloud of the Ancient of Days has been embellished with the stars of loftiness, and the cloud

of grace has rained down the showers of mercy from the invisible Identity, and the seas of zeal in exalted breasts have been stirred by the waves of generosity, this sorrowful dejected heart and this grief-stricken withered soul has taken up the pen of love to raise the banner of affection, that perchance a breeze may blow from the north of the Beloved's Yemen, and that from that breeze the breezes of divine mercy and the precious gifts of lordly favor may arise and we may attain to the winds of the love of God, that perchance we may drink from the sweet flowing waters of Tasnim and be granted the pure wine of honor—all this through the decree of God, the Mighty, the Beloved.

Thereafter, your letters arrived and praise be to God they indicated your good health. God willing, may you always be in perfect comfort and sincerity. The Elevating One will present the affairs of this province. God willing, may the multiplicities of the worlds of existence, which are clothed in the limiting garment of the limited self, become extinct and perish, so that the eternal countenance of His Face may emerge from behind the veils of beauty, and the Face of Glory—"All things perish save His Face"—may become manifest and apparent from behind the veil.

I swear by God, if all contingent beings were to gather together to penetrate the boundaries of the Cause of God, they would be unable and powerless to do so. Recite to the companions the verse "If ye be able to penetrate the regions of the heavens and the earth" to its end, if they will listen. Otherwise, "Leave them in their vain discourse"—We shall recount to them what they were neglecting.

BH04052: Say: O people of the earth! Shame upon you…

Say: O people of the earth! Shame upon you and upon what your hands have wrought in these days when the Spirit was radiant from the holy horizon, while you have for a thousand years wept over Husayn for what befell him from the embodiments of wretched unbelief, and every day you cursed those who oppressed him, and this is what you did to him throughout months and years. But when Husayn appeared in truth, you slew him with the swords of your tongues morning and evening, until you drove him from your lands, as was decreed for him the first time—and this is preserved in holy scrolls.

Say: O people of hatred! Do not rejoice in this, for We yearn for what has been ordained for Us from the presence of One mighty and beloved.

Say: We are content with what God has written for Us, and We have willingly accepted every grievous affliction in His path.

Say: Thus does God distinguish between the truthful and the false, and between light and darkness, that the lights of truth might shine forth radiantly and brilliantly from the dawning-place of this morn, and that the signs of falsehood might be made manifest to all the worlds. By God! We have placed Our trust in God, our Lord, and whosoever places his complete trust in Him shall fear no one and shall turn to no other, and God is witness to this.

And you, O companions of God, if you were sincere in your love for your Creator, it would behoove you to detach yourselves from all who are in the heavens and on earth, such that sovereignty would appear to you as but a handful of worthless dust. Thus does the Dove counsel those servants who wish to find a way unto Him Who owns the Throne.

And the Spirit be upon you and upon all who love Him.

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BH04244: It is submitted that your grief and sorrow has…

He is the Living One

It is submitted that your grief and sorrow has not become so manifest as to eliminate or remove your loving correspondence and affectionate communications. However, since these conditions of grief and sorrow are attributes of the self, therefore purification and detachment from them is necessary, just as one of the Prophets asked: "O my God, how can I attain unto Thee?" He replied: "Cast thy self aside and then approach." Thus it becomes clear that through the deliberation of pure and sanctified hearts, one must become purified and sanctified from the evils and sorrows of the self, and this is of God's grace which He bestoweth upon whomsoever He willeth. Although what befell your honor darkened the arena of existence, both seen and unseen—it was as if the sun of joy became concealed and the moon of gladness eclipsed, the maidens of beauty remained hidden behind veils of glory, and matchless countenances became clothed and concealed in garments of limitation.

The eye of the cloud wept crimson tears and the horizon of heaven rained blood from the realm of blindness. However, since these matters pertain to divine decree, their acceptance is necessary and patience in them is obligatory, for divine trials and endless tribulations are among God's ways with His loved ones and His practice among His servants, and you will find no change or alteration in His way. Therefore all trials, afflictions and tribulations, both hidden and manifest, are beloved and acceptable. There are many more details which the bearer, if he attains your presence, will submit.

BH04246: Glorified art Thou, O my God! I know not…

In the Name of God, Rida! In the Name of our Lord, the Most High!

Glorified art Thou, O my God! I know not by what remembrance to raise the banners of Thy guidance for the sincere among Thy servants. Should I remember Thee as the Sovereign of kings—this station pertaineth to the servants. Should I describe Thee as the Manifestation of Light—this matter returneth to the Daysprings of Manifestation. Should I say that Thou art the Lord of the Kingdom—this is a remembrance belonging to the people of the realm of might and a description fitting the denizens of the Kingdom. And should I sanctify Thee above all this and above all that the mystics know—this is an attribute wherewith Thou didst describe from aforetime the Manifestations of Thy Self and the Daysprings of Thy Cause. By Thy glory! I am bewildered before Thee, for if this servant of Thine were to remember Thee by what Thou hast inspired him of the gems of the mysteries of Thy Word, Thy loved ones would be thunderstruck, for this is a mystery that souls cannot bear and minds cannot endure. And were I to remember Thee by what hath been remembered before—this would not be acceptable.

Glorified, glorified art Thou! I beseech Thee by the lamp of Thy divine Essence in the niche of Thy holy Oneness to inspire Thy servants with that which will make them independent of all save Thee and

sanctified from all except Thyself. Then send down upon Thy servant whom Thou hast named with the letters Ra and Da from the gems of Thy hidden knowledge and the subtleties of Thy treasured mysteries, that he may gather Thy servants in Thy love and lead them to the canopy of Thy presence. Then make this book for him a garment of Thy beauty and a robe of Thy majesty, that he may inhale the fragrance of eternity from the Egypt of reunion. Verily, Thou art the Almighty, the Glorious, the Beloved. Cast then the word of glorification upon those who have journeyed in their inner selves and migrated unto God in their hearts and descended upon Him in their outward being, that the grace from His presence may reach all worlds.

BH04304: He is the Living One! The blessed leaf…

He is the Living One! The blessed leaf which has sprouted from the branches of the Tree of Eternity and grown forth from the twigs of the Tree of Faithfulness has, accompanied by the Faithful Spirit of the Unseen, descended and arrived at the hiding place of poverty and nothingness and the mine of remoteness and existence. Well is it with us and with you! Praise be to God that we have drunk the crimson wine from the cup of glory and the sweet white water from the chalices of the cloud of mystery.

And whatsoever pearls of oneness and glorification you had concealed within the shell of might and praise became manifest, and whatever rare jewels and subtle allusions that were treasured in the seas of words were mentioned. Indeed, you have adorned the heavens of eloquence with the stars of fluency and embellished the ocean of grandeur with the pearls of love and generosity. It is as though the breathings of the Holy Spirit appear from the effect of your pen and the effulgences of the light of fellowship shine forth from its letters. I have drunk the sweetness of eternal life from a draught of love and partaken of the taste of everlasting fruits from the cup-bearer of affection.

And although during this period there may have been some shortcoming in sending missives and conveying them, the cause was not lack of love, but rather that no trustworthy bearer or clear messenger was at hand. Otherwise, no laxity has occurred in the cord of friendship and no weakness has befallen the handle of unity. God willing, hereafter you shall be the place of manifestation and emergence of the degrees of fellowship and delight.

However, much sorrow and grief has appeared due to your illness and poor health. God willing, you will write with the glad tidings of the removal of your ailment and the occurrence of joy together with health.

BH04421: The Falcon of lofty dominion spread its wings anew…

He is the Living

The Falcon of lofty dominion spread its wings anew and soared; and the Raven of jealousy ascended from the western horizon of the soul, and was established upon the heights of the clouded realm of power. At its rising that silent dove set the garden of glory in tumult, and the nightingale of the holy meads, in the kingdom of intimacy, sang forth with a speech that is sanctified above letter and voice. By one strain, the veils of majesty were rent asunder, the pavilions of exaltation were laid low; and by another strain, that Spirit of everlastingness brought solace out of the city of fidelity, and the light of reunion tasted the

delicate graces from the attraction of the Ringdove. And the lamp of oneness kindled a light of camphor, and the pure Essence of Nothingness reared the banner of the Eternal upon the mountain of revelation; and the light of self-subsistence, within the crystal of the hidden being, set aflame the fire of singleness, after sanctifying it, from the niche of Names. Blessed the soul that is guided by that light, and happy the being that is warmed by that fire. Thereupon say:

Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the power of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine ancient countenance deliver me from all except Thee, O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!

BH04415: These are the days of tests, and the seas…

He is He

These are the days of tests, and the seas of differences and trials are surging, and the standards of doubtful things are raised from every corner in corruption and loss. It is known that no veiling is more severe than being veiled from the Truth, and no fire is hotter than separation from Him.

At every moment take refuge in God, in the Manifestation of His Self, and act according to what is His good-pleasure—for this is the fruit of existence and the mystery of the intended purpose. Then rest upon the most elevated pavilions and the most impregnable strongholds.

Let not the call of some of the hosts of negation cause you to doubt, and be not heedless of the Truth, for in every Revelation such differences have appeared. But God will establish His Cause, and God will manifest His light though the corrupt may detest it. In all days be watchful over the Cause of God, avoid negation, and dwell in the land of affirmation.

Be prostrate before that Essential Reality Who has ever been and will ever be seated upon the throne of glory. No sanctified and holy being has ever praised His sacred Essence, for He has ever described His glory through His own glorious Essence and praised His bounty through His own bountiful Identity. All bounties have prostrated themselves before His bounty and all glories will bow down before the manifestations of His glory, for everything will come into being through the glory of His bounty. So glorified, glorified is He above what the wrongdoers say!

BH04474: He is the Living One! The Nightingale of Sinai…

He is the Living One! The Nightingale of Sinai calls out: “To Me, O people of immortality!” The Nightingale of faithfulness calls out: “To Me, O people of fidelity!” The Hoopoe of the divine presence warbles: “To Me, O companions of guidance!” The Dove trills: “To Me, O Most Holy One in the Most Glorious Kingdom!”—that they may witness how joy walks before the Face. And then place the crown of

glorification upon whomsoever Thou pleasest. His honor Aqa Muhammad Isma'il has turned toward the Most Exalted Point and the First Word, and these verses are mentioned—though they are in Persian, yet there is no harm in it:

O Love! I am by Thee bewildered and distracted, And throughout all the world known for my madness. In the book of those possessed, with my name do they begin, Though ere this I was foremost among the wise. O Wine-Seller mine! Source of my fervor! From Thee comes my cry—I am the reed-flute, Thou the Player! If Thou wishest me to live, breathe into me a breath, For I am dead these hundred years, while Thou art Life like Christ's. First art Thou and Last art Thou, Manifest art Thou and Hidden art Thou, Veiled from every eye, yet in plain sight art Thou!

But through divine might and heavenly power and the grace of the Eternal Lord, one must be seated upon the carpet of light and traverse the expanse of spirit, until all limitations are witnessed without limitation, and all names and traces are seen without stigma or designation. This is the station of the highest horizon and the Most Glorious Tree and the Tree of Paradise and the Ultimate Fruit. Blessed then are they that know it and drink of it and eat of it and attain unto it.

BH04477: He is God! Glorified art Thou, O my God…

He is God! Glorified art Thou, O my God, my Beloved! This is a servant who hath drunk from the stream of Thy attraction and love, and hath been seized by the flames of the fire of Thy love, and hath attained unto such a station that he could not endure separation and remoteness from Thee. He drew near with his heart and feet until he reached the paradise of Thy oneness and won the presence of the tree of Thy singleness before the sanctuary of Thy beauty. He sought Thy leave until he entered within the precincts of Thy mercy in the sanctuary of nearness and reunion with Thee, and heard the holy melodies in the highest paradise, and beheld the Beauty of the Divine Identity in the most exalted horizon, and reached such nearness that the clouds of Thy generosity and favor and the rain-clouds of Thy grace and bounty were showered upon him to a degree that none can reckon save Thee alone.

Thou wilt surely remove, O my God, the veil of the coverings from the eyes of Thy creation and the covering of darkness from the sight of Thy creatures, that all may witness the wonders of Thy tender mercies toward Thy loved ones and the manifestations of Thy bounties toward Thy servants, and that all who are in the heavens and on earth may be assured that Thou art God, there is none other God but Thee. Through Thy power Thou dost raise up the lowly and through Thy might Thou dost bring low the proud. Glorified art Thou, glorified art Thou, O my God!

Therefore, since Thou hast confirmed Thy favors upon Thy servant who hath turned his face toward Thee and set his course toward Thy direction, perfect then Thy generosity toward him and complete Thy loving care in his regard, that the breezes of Thy eternal life may blow upon him and the rivers of Thy perpetual knowledge may flow through his heart, that he may enter the city of Thy presence and dwell in the garden of Thy eternity. Verily Thou art the Mighty, the Exalted, the Powerful, the Most High.

BH11769: A remembrance from this servant to her who believed…

He is God

A remembrance from this servant to her who believed, was then guided, and returned to her homeland of nearness in the presence of her Lord, the Most Exalted; who heard the call of her Lord from the Divine Lote Tree and was attracted by the holy melodies in the Most Glorious Horizon.

Therefore, give thanks unto God for having acquainted thee with His most resplendent Beauty, for having provided thee with the fruits of eternity from the Farthest Tree, for having honored thee with holy glances from the Most Exalted Scene, and for having strengthened thee with the Spirit in what He commanded and revealed. This is a bounty that none of understanding can surpass.

Glorified be He Who perfected His handiwork in what He uttered and revealed, and Whose beauty shone forth upon all who are in the heavens and beneath the soil. Verily, there is no God but Him, and from the Greatest Scene He giveth to drink unto the detached ones from the ocean of that which was concealed and hidden, and He tormenteth the hypocrites in a blazing, raging fire, and He sendeth down upon the people of eternity from the clouds of grace that which cannot be counted.

Thus doth the Dove of the Spirit warble in the morning and the evening, [calling] the people to the paradise of nearness in the Most Exalted Chambers. Say: Then did the angels of the Cause descend once again, speaking with the melody of paradise in the Most Glorious Horizon. Hearken then unto what God hath revealed through His tongue in that which He mentioned and proclaimed. He guideth the way for whosoever is thankful and faithful, and He calleth:

> "Grieve not for anything of this world's affairs, but rather rejoice in what hath been ordained for thee in His nearest arc."

And the Spirit be upon those who follow guidance.

BH04651: His Excellency the Minister [O] Muhammad! The divine fragrance…

His Excellency the Minister [O] Muhammad! The divine fragrance has wafted from this glorious raiment, that thou mayest become among the faithful Josephs in the Egypt of the Meeting, written by the Pen of Glory upon the Tablet of eternity with the spirit.

He is His Excellency the Minister who, praise be to God, hath been sustained from the cup of richness and hath drunk from the wine of independence. He hath entered the supreme garden and reposed beneath the Most Exalted Tree. He hath ascended from the dusty earth to the most glorious horizon, and from the lowest clay to the uttermost Tree. He hath traversed in a single step the stations of the attraction of longing that lie within "the distance of two bow-lengths," and with a single breath hath attained the twin stations and the stations of rapture and taste. He hath journeyed through the pure city of the Sheba of love as it truly is, and hath fully comprehended the phoenix of the heaven of existence. He hath beheld the mighty ocean of unity as though it were a stream, and regarded the sun of the exaltation of glorification as though it were but a star. At times he hath observed the levels of the supreme throne in

the depths of the nethermost earth, and at times he hath rent asunder the veils of the pavilions of might and majesty.

With all these divine affairs and occupations with the manifestations of the Lord of Oneness, how can there be time to give news of the ancient friends who are outcasts in different lands and rejected among the servants? Yet God willing, an opportunity shall be granted unto you that they may remember the loved ones. And God loveth those who remember and those who are remembered.

BH05089: In the name of our Lord, the Most High!…

In the name of our Lord, the Most High! Glorified be He Who hath sent down the verses in truth through an Arabic tongue most clear. These are verses wherein every wise decree hath been expounded, revealed with such eternal melodies that all creation together is powerless to comprehend them. Therein lieth a consummate wisdom that none save the sincere ones can understand. Thus do We impart unto thee from the melodies of the Spirit and guide thee in the paths of guidance from God, the All-Powerful, the Almighty.

Know thou that God hath accepted your deeds in that ye have trodden the paths of holiness and entered the land where the temples of them that are nigh cast off their sandals, and ye have ascended the heights of nearness and attained the presence of the Spirit in that seat wherein shine forth the suns of resplendent glory. Thus doth He bestow His bounty upon whomsoever He willeth of His servants, and forgive their misdeeds, and cause them to enter the paradise of nearness, and nourish them with the fruits of paradise.

Therefore give thanks unto God for having strengthened thee through His Cause and admitted thee into the Egypt of certitude and brought thee out of darkness into light in days wherein the pillars of the sincere ones were shaken. Thus have We imparted unto thee the melodies of holiness and sheltered thee in the paradise of nearness and made thee to be of them that stand firm in the stations of love.

Strive thou within thyself to attain unto the seat of nearness and to be of them that are firmly grounded in the religion of God. And the Spirit be upon thee and upon them who are illumined by the lights of a mighty throne.

BH05091: Glorified art Thou, O my God! How can I…

Glorified art Thou, O my God! How can I move my lips in remembrance of Thee when I know that my remembrance and my existence are as nothing in the presence of the manifestations of Thy sovereign might and nonexistent before the revelations of Thy holy eternity? And how can I remain silent before the sanctuary of Thy oneness when Thy love hath seized the reins from me and moveth me as it willeth, such that I am rendered powerless in its hands and can neither bear to be patient in Thy love nor endure to carry out Thy command?

And if I restrain the tongue from the wondrous utterances in describing Thee, by Thy might my heart raiseth the banners of Thy remembrance, and if I withhold the heart from what it experienceth lest anyone discover my love for Thee, by Thy beauty my spirit soareth in the heaven of Thy nearness and

wingeth its flight in the atmosphere of reunion with Thee, and if I prevent my feet from walking in Thy path, I witness that hands are raised toward the garden of Thy glory and the city of meeting with Thee.

Glorified art Thou, O my God! How can one be restrained who was created with Thy love and whose essence was kneaded with the water of Thy love and whose being was dissolved by the drops of nearness to Thee and whose heart was burned with the fire of reunion with Thee?

Therefore I beseech Thee, O my God, by Thy First Light and by Thy Last Manifestation, that Thou make this servant, who hath stood at the door of Thy might and prostrated himself in the dust in submission to Thy command, steadfast in Thy love, yielding to Thy sovereignty, turning toward the sanctuary of Thy beauty, and consecrated to the Ka'bah of Thy glory. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the All-Compelling, the Self-Subsisting.

BH05156: This is a letter from this servant to her…

He is the Mighty, the Beautiful

This is a letter from this servant to her who hath believed in God and was among the devout ones in the pavilion of holiness, content, and who believed in God her Lord and ascended until she attained unto a Day which was ordained in the Mother Book, and who followed the religion of the Bayan and walked upon a path that was stretched forth in the loftiest Paradise.

O handmaiden of God! Give thanks unto thy Lord for what He hath bestowed upon thee through His grace and made thee to be raised up from the dust of the spirit in the holy atmosphere. Then be content with what God hath ordained for thee and bestowed thee upon a servant who was mentioned by the name of God, and grieve not over anything, neither be thou distressed by adversity. Put thy trust in God—verily He will protect thee from the darts of the idolatresses and will render thee victorious in the pavilion of glory. Thus do We cast upon thee from the verses which the hearts of the people of eternity could never comprehend, even were all who are in the kingdom to gather together, that thou mayest rejoice in thy spirit and ascend unto the tabernacles of love which were raised up in the precincts of rapture.

Say: O women of the earth! Deprive not yourselves, and keep not distant from a Law which hath trickled down from the clouds of grace. Soon shall all that hath been spread out today of the ornaments of the world be rolled up, and God shall gather you together in a presence which was inscribed as binding upon all the worlds. At that time, ye shall find for yourselves no helper, and God shall seize you with a fire which was kindled in your hearts.

BH05303: O ʿAli! Ages and cycles have passed, yet thou…

He is the Everlasting above all things!

O ʿAli! Ages and cycles have passed, yet thou wert not present before Our face, nor didst thou hear the melodies of the Dove upon the branches of eternity. It is as though thou wert veiled by a mighty veil. Yet

God forgiveth whom He willeth among His creatures, and exalteth those who have detached themselves unto Him and dwelt in the paradise of holiness with joy.

If thou hadst known of Our love for thee and through thee, thou wouldst have traversed the path with thine eyes to reach the divine pavilion in the court of manifest glory. But that which was decreed from thee was decreed, and God shall grant thee what thou hast missed and bestow upon thee from His grace that which shall make thee independent of all the worlds.

Then shalt thou soar in the atmosphere of nearness and witness the Kingdom of grace in the realm of reunion, and become acquainted with the mysteries of the Divine Essence, and pass over the dominion and cross the path like lightning from a cloud of resplendent glory.

Therefore give thanks unto God for what He hath given thee, and cast the Spirit upon thee, and taught thee the ways of guidance, and provided thee with the fruits of eternity in the gardens of sublime light. Thus have We shown Our favor unto thee and raised unto thee this heaven and sent thee this Tablet that it may be unto thee glad-tidings from God and preserve thee from the hosts of Satan.

And glory be upon thee and upon those who have detached themselves unto God and were among the patient ones.

BH05440: Glorified art Thou, O my God! This…

He is the Ever-Living, the Most Exalted, the Peerless

Glorified art Thou, O my God! This is a handmaiden who hath believed in Thee and in Thy signs, who hath entered upon the couch of holiness at the dawning-place of Thy Beauty and the dayspring of union with Thee, who hath reclined upon the throne of the divine Essence on the carpet of Thy glory and meeting with Thee, and who hath attained to the pure essence of grace when Thou didst choose her for Thyself, and hath been joined to the very essence of mercy when Thou didst select her for Thy love. Glorified, glorified art Thou! How great is Thy care for her condition, and how mighty is Thy favor toward her soul, inasmuch as Thou hast honored her with the garment of divinity and illumined her with the lights of lordship, and caused her to hear the melodies of glory from the Eternal, and favored her with the songs of majesty from the One.

How lofty are the wonders of Thy mercy toward her! How sweet are the gems of Thy grace concerning her! By Thy might! This servant is powerless to mention a single letter regarding how Thou hast honored her and chosen her and selected her and exalted her, and what Thou hast ordained concerning her condition and fulfilled for her and through her and upon her. Therefore, I beseech Thee, O my God, by the first one whom Thou didst call and who answered Thee, and by the last one whom Thou didst manifest and who proclaimed Thee, that Thou make her content with Thee and patient in Thee. Then preserve her from every disease and affliction, and grant her that which will bring comfort to her eyes, that she may inherit through Thy grace and be a proof of Thee and a path unto Thee. For verily Thou art the Giver of whatsoever Thou willest, and Thou art the Best of inheritors.

BH05441: Glorified art Thou, O my God! I call upon…

He is He

Glorified art Thou, O my God! I call upon Thee in this hour when I am immersed in the oceans of Thy good-pleasure and am clinging, amid the billows of time, to the ark of Thy loving care. All praise be to Thee, O my God, for having perfected Thy bounty upon me and upon the sincere ones among Thy servants, inasmuch as Thou hast caused to shine upon them the lights of Thy holy eternity and the mysteries of the mighty heaven of Thy oneness, and hast enriched all through the sovereignty of Thy loving care by making known to them the pathway of Thy Lordship and the outpourings of Thy guidance, and hast caused them to dwell in the precincts of Thy mercy, and hast sent down upon them the holy verses of Thy sovereignty.

Glorified, glorified art Thou! Who is able to befittingly praise Thee or to thank Thee as beseemeth Thy favors and blessings? By Thy might! All are powerless to offer beautiful praise unto Thee, and all mankind is bewildered before the wondrous tokens of Thy generosity. I beseech Thee at this moment, by the fire of Thy Being and the light of Thy eternity, to grant this handmaiden that which she hath asked of Thee from the wonders of Thy grace. Then preserve her from every illness and calamity, honor her with Thy presence and Thy riches, cause her to enter beneath the shadow of Thy tenderness and generosity, and grant her the good of this world and the next if she hath believed in Thee and in Thy signs and in that which Thou hast sent down upon Thy most exalted Countenance from the wondrous verses of Thy glory and the comprehensive tokens of Thy wisdom. Then make her among the inheritors in the earth.

BH05638: O Aqa Mirza Rida-Quli! He is God, the Exalted!…

O Aqa Mirza Rida-Quli! He is God, the Exalted! Although the book of lovers cannot be completed through utterance, and the letter of the yearning ones cannot be finished by the pen of possibility, yet if one cannot attain an ocean of reunion, one must be content with a dewdrop of remembrance. For some time no bird has taken wing from the city of nearness to Sheba, and no nightingale has appeared in the rose garden. It seems that either the custom of fidelity has vanished from the people of eternity, or the free spirits no longer harbor grief of separation in their hearts, or else the friends do not need a material messenger to reach their goal and are not veiled by the barrier of remoteness.

Without a messenger they send letters, and with the heart they share secrets. Without a pen they write, and without meeting they seek reunion, and in the very midst of separation they attain to nearness. Yes, these stations are true, but they are the portion of the heart, not the share of water and clay. Though the spirit may rejoice in spiritual sustenance, yet the body requires physical nourishment. The outward ear needs an outer melody, while the inner ear yearns for divine harmonies. The eye of mystery beholds eternal beauty, while the physical eye witnesses horizonal majesty. Therefore what is acceptable is to distribute and apportion all stations in their proper measure.

BH05672: O Mihdi! We have heard the melodies of thy…

In the Name of Our Lord, the Most Exalted

O Mihdi! We have heard the melodies of thy secret heart and the raptures of thy breast in thy love for God, thy immersion in Him, and thy passionate devotion to His loved ones, as though thou hadst attained the heights of nearness and reached the treasuries of holiness.

Be assured that We have not forgotten thee, and that thou art ever present before Us, and We behold thee at all times. Yet We counsel thee to fear the one true God and follow the guidance of the Eternal, lest heedlessness overtake thee or temporal concerns preoccupy thee. Sanctify thyself from all that veils thee from the beauty of the Divine Essence, in such wise that thou shalt dwell only in His remembrance, walk only in His name, sleep only by His leave, arise only at His bidding, drink only of His love, gaze only upon His beauty, seek only His presence, and desire only His meeting, that thou mayest enter the City of Immortality in the most exalted Paradise, attain unto every good, and find every light, and be in truth the guided one as thou art named. All this is counsel for thee: act thou upon it and keep it ever before thine eyes, that thou mayest be numbered with the people of the spirit in the most exalted Paradise.

BH05705: This letter descending from the pure essence of acceptance…

He is, He is He

This letter descending from the pure essence of acceptance is to the land of those who are delighted, and God willing, after its arrival it shall be accepted. Every letter that was written by anyone and to any place, and every fragrance and melody that was made manifest by any soul and from anywhere, was from you and has returned to you. What else do you seek? You carry an ocean of the Beloved upon your shoulders yet speak of seeking; you hold a universe of the Loved One in your heart yet search for union with the Friend. All these are from the essence of grace and pure justice with which you have been favored.

For some time there was no news of you in the visible world. Some said you had taken residence in the monastery, while others pointed to the mosque saying you had secluded yourself there. I said this bewildered, passionate one finds rest nowhere but in the divine sanctuary, and this wanderer of separation takes seclusion nowhere but in the Lord's Ka'bah. It is known that the bird of love soars not without mention of the Friend, and the joyous heart flourishes not except in remembrance of the Light. In any case, since your whereabouts were unknown, mention was delayed, otherwise you shall never be forgotten.

BH05720: These are the verses of holiness sent down…

He is the One Who prevails in His Cause, the All-Knowing, the Most Great

These are the verses of holiness sent down in truth, wherein is mentioned every wise matter and wherein is that which draws those who have believed near to the seats of paradise in the Ridvan of luminous nearness. O servant, know that God has ordained for you in the Book a station of glorious honor, in that you have migrated unto God and endured heat and cold in His path and have entered upon a shore of mighty holiness. All this is a bounty from God and His mercy upon you and upon those who dwell in the arenas of grandeur, then hasten therein. Therefore rejoice within yourself, then give thanks to God your

Creator in His days, in that He has given you of the wonders of His favor and caused you to know His Self in the manifestations of His holiness and made you among the guided ones.

Turn with your whole being to your Beloved, then detach yourself from all else, and this is better for you than the heavens and earth and all that the sun shines upon, if you be of those possessed of certitude. Thus does the Dove teach you from the mysteries of eternity and draw you near unto God, the Protector, the Mighty, the Generous. And the Spirit be upon you and upon those who have turned toward God before a time, or after a time, or at the time of times.

BH05789: He is the Living One! The morn of Divine…

He is the Living One! The morn of Divine Unity has dawned from the orient of the soul, and the lights of the radiance of the Sinai of Oneness have appeared from the dawning-place of contingent being. The temples of existence have returned to the realm of spirit clothed in the garment of the return of light, and the mighty remains of beings have been reclothed in the robe of eternal life after unveiling the degrees of separation and remoteness, so that the word “we” in “we shall return” may return, and the letters of “to the One” may be established in “verily your God is One,” that after return they may go forth and after going forth they may return, until the Eternal Dove upon the boughs of the Divine Lote Tree recites the verse “Even as We originated the first creation, so shall We bring it back again.”

This is the Primary Countenance in the form of the Ultimate, and the Outward Face in the form of the Inward, that the Word may be fulfilled which was sent down in the Book that “He is the First and the Last, and the Outward and the Inward, and He is knowing of all things.”

The herald of the land of Qaf has arrived in the land of sorrow with your letter bearing glad tidings, and has delivered it to the Ultimate Countenance. Praise be to God that infinite joy has come from the Primordial Word, and delight and gladness have appeared from its signs. Send greetings to all who circle round and to the holy countenances and the veiled believing women.

BH05799: Glorified art Thou, O my God! Thou art He…

He is God, the Ever-Living, the All-Compelling, the Self-Subsisting

Glorified art Thou, O my God! Thou art He Who can never be numbered, Who abideth upon the throne of Thy majesty in the heights of elevation, might and splendor, and Who can never be limited, Who dwelleth upon the seat of Thy sovereignty in the loftiness of power, strength and grandeur. All who are enraptured stand before the gate of the city of Thy mercy, and all who are enchanted yearn for the manifestations of the light of Thy countenance, and all who journey forth traverse the pathways of Thy lordship, and all who arrive drink from the wine of Thy bounty. I beseech Thee by Him Whom Thou hast made the All-Compelling over all created things, the Self-Subsisting over all existence, and the Ever-Living in the kingdom of earth and heaven, to cause the ark of my reality to sail upon the sea of Thine essence, that I may bring forth from the depths of the ocean of Thy greatness the pearls of Thy eternality and the fish of Thine everlastingness, so that none may be seen except Thee, and no soul may turn to aught but Thee, and all may turn their faces to the court of Thy holiness, and all in the lands may hasten to the carpet of

Thy intimacy, and may behold naught save the pure vision of Thy countenance, and may drink only from the wine of Thy grace from the hands of Thy attraction, and may taste only of the fruits of Thy bounty from the tree of Thine eternity. There is no God but Thee. Verily, we all worship Thee and bow down before Thy countenance.

BH05800: He is God! Glorified art Thou, O my God!…

He is God! Glorified art Thou, O my God! Thou seest my dwelling place before Thee and my habitation in Thy lands, wherein I find none to love but Thee and none to seek but Thee. All creation longeth to attain Thy presence and all beings hope to visit Thy countenance. I beseech Thee at this moment by the splendor of Thy holy lights wherewith Thou hast illumined all existing things, and by the radiance of Thy attractive grace wherewith Thou hast caused all created things to shine forth, and by the perpetuity of Thy Essence whereby Thou hast drawn unto Thee all renowned things, and by the camphor of Thy Identity whereby Thou hast entranced the hearts of the purified ones, that Thou make us submissive to Thy sovereignty, yearning for Thy countenance, hastening to the dwelling places of Thy holy glory and gazing upon the garments of Thy oneness. For in Thy hand is the kingdom of the throne and the cloud, and the dominion of might and splendor. Thou art the One Who hath power to do as Thou willest, howsoever Thou willest. Verily Thou art the All-Compelling, the Self-Subsisting.

Therefore, O my God, send Thy blessings upon the first one who was illumined by Thy light and who shone forth through the dawning of the sun of Thy Self-Subsistence and who was made resplendent through the resplendence of the moon of Thy sanctity, and upon those who entered Thy most exalted Paradise and Thy most glorious Ridvan and who drank from the cup of Thy love in the most sublime heights and the most sheltered habitations. Verily Thou art the Bestower of whatsoever Thou willest through whatsoever means Thou willest. Verily Thou art the Mighty, the Beloved.

BH05897: Lawh-i-Maryam 3

In the Name of the Living One! O Maryam! Mihdi arrived in Baghdad with a handful of eternal provisions and a bundle from Muhammad-ʿAli, along with news neither new nor wondrous. A world of ears would be needed to hear this message. All the accounts are from the late Sadr and their narratives from the disorderly versifier. And furthermore he mentioned your grief, that you were sorrowful and distressed due to separation and the death of your sons. This is exceedingly strange, for through God’s grace you have been given to drink from the Tavern of Light and have been nourished by the pure wine. All relationships are linked to you and all spirits refer back to you. What then causes your despondency and why are you sorrowful? Have you ever heard of an ocean weeping from separation from a river, or the sun pursuing fearfully after a star? Sever the head of heedlessness that you may raise up the mystery of “Verily, unto Him we return.” The new creation encompasses all things, for in the new creation there is no room for imperfection, lest “Blessed be God, the Most Perfect of Creators” be rendered false and meaningless. Beyond this I am not permitted to speak, and greetings upon all.

BH06296: From the sweet-scented streams of Thine eternity give me…

From the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One!

To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of Thy good-pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance, let me abide for ever, O Thou Who art merciful unto me, and upon the seat of Thy glory stablish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Day-Star of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy beauty, which Thou wilt manifest, cause me to return, O Thou Who art my God!

Potent art Thou to do what pleasest Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest.

BH06396: Fatimih Khanum

Fatimih Khanum

In the name of the Friend!

Mahd-i Ulya says, Letters written to the Iraqi friends would be better in the Persian tongue.' I say that they are also informed of the melodies of Hijaz. She says that the accents of Iraq are more appealing. I say that the melody of Hijaz is more beloved, for members of the Household have drunk deep from the Kawthar of enchantment and quaffed from the ocean of oneness. They have issued forth from the innate Nature and have sprung from the heavenly Branch. To those endowed with innate ability all tongues are one and all accents proceed from the Beloved. They may find the melody of the Nightingale of Hijaz to be enchanting but the warbling of the Songbird of Persia to be intoxicating. All lamentations emanate from the heart. Should those invested with the power of hearing hearken, they would most certainty offer up their souls. However, this bird of the spirit hath other utterances in another tongue.

O sister! Shouldst thou hearken with the ear of the spirit, thou wouldst abandon thy veil and direct thy steps in thy Brother's path until, in thy quest for reunion, thou dost lay down thy life. A thousand Hijazi eagles obey this Iraqi Bird and a thousand celestial birds serve this Mystic Dove.

Upon thee be greetings, O My sister.

BH11791: This is a mention in a Book…

He is God, the Most High, the Supreme

This is a mention in a Book from the servant to her who hath believed in God and was recorded among the devout ones in the holy scrolls. O dawning-place of love! Fear God, thy Lord, and place thy trust in Him. Then remember Him in thy heart, that thou mayest be numbered among those who remember, recorded in the Mother Book. Be thou gladdened at all times, and let not the evil happenings cause thee grief. The world and its people shall pass away, but sovereignty shall remain with God, thy Lord. This is an irrevocable decree from God, thy Lord. He it is Who hath ordained the destiny of all things in a Book that standeth as a witness to the truth.

And if thou findest the people heedless of the Cause and intoxicated with love, turn away from them and set thy face toward God. Such was the decree issued from the Dayspring of eternity at the breaking of this morn. Be thou assured of God's favor toward thee. He shall restore unto thee that which was taken from thee and shall grant thee what thou desirest of Him. His mercy toward thee is evident as the sun. Glorified be He Who sendeth down verses in truth, that they may serve as a proof unto all the worlds. And the Spirit be upon thee and upon those who circle round about thee.

BH11887: O Muhammad! Days have passed and We have not…

He is God!

O Muhammad! Days have passed and We have not heard from the bird of thy heart the melodies of love, nor have We found from thee the sweet savors of longing and affection. It is as though thou hast forgotten Us and forgotten the stations of reunion while the breezes of grace wafted upon thee. And if thou forgettest Us, verily We do not forget thee, and if thou art heedless of Our remembrance, verily We are not heedless of thee. Return, then, to what thou wert before, for the world and its ornaments and its embellishments will profit thee not. What will profit thee is detachment from all save Him and thy turning unto God. Hearken, then, unto Me, and deprive not thy soul of divine meanings, nor thine ear from hearing the melodies of oneness, nor thine eyes from beholding the beauty of the Divine Identity, nor thy feet from standing firm in the Cause of God that hath been sent down, nor thy hands from being raised to the heaven of bounty.

Ponder, then, upon thy affair, and choose for thyself what thou desirest. But if thou wouldst hearken unto Me, choose that which will draw thee nigh unto the meeting with thy Beloved and will unite thee with thy Lord and thy Goal. And peace be upon him who followeth guidance.

BH06433: O Baker of the Divine Unity! We testify concerning…

O Baker of the Divine Unity! We testify concerning thee that thou hast fulfilled thy covenant and performed that which thou didst accept in the atoms of eternity. Therefore God hath rewarded thee from Us with a reward that none in the realm hath ever surpassed. It is as though through thy being God created all bakers, for the purpose of these and the cause of their existence is their recognition of their

Creator and their service unto Him, and none among them hath attained unto this save thee. Therefore give thanks unto God, thy Creator, for this and be thou of the thankful ones.

Then know thou that We have not forgotten thee, nor thy father, nor those who have followed the Cause of God, the Mighty, the Wise. But We counsel thee to patience and reliance upon God. Verily He will suffice thee against every deceitful sinner. Thus do We impart unto thee that which will tranquilize thee in this great alarm. Though separation causeth hearts to burn, yet patience after My command is sweeter than all that is sweet. Then convey from Us remembrance to the servants who are in thy household and give them glad tidings of a holy and manifest paradise. And the Spirit be upon thee and upon those who have been patient seeking the face of God, the Mighty, the Wise.

BH06532: He is the Most Exalted, the Most High! This…

He is the Most Exalted, the Most High! This is a mention of the Book from the servant to him who hath believed in God and who was recorded among those near to God in the scrolls of eternity.

This is the Shore of Eternity in the Ocean of Paradise, upon the depths of fire, nigh unto the manifestation of the Mount of Sinai. Enter thou therein, that thou mayest witness the stars of wisdom in the heaven of this knowledge, and that thou mayest learn the mysteries of creation from the Creator of existence, and soar in the holy atmosphere, and that thou mayest worship God upon His eternal path, and find the breezes of nearness from the paradise of eternity at the right hand of this spot, and abide eternally in the garden of life.

Thus did We cast unto thee before the Truth, and shelter thee in the Paran of love, and send thee this garment that thou mightest be recorded in the Preserved Tablet by the All-Compelling Pen among the names of the righteous.

Know thou then that We have witnessed thy letter and have comprehended therein the decree of thy heart, and We have sent unto thee two talismans that thou mayest be preserved from all afflictions and from the fire of self.

And the Spirit be upon thee and upon the name of God, Muhammad, and upon thy son, and upon whomsoever is mentioned in the mount of love.

BH06533: A letter from this servant to him who has…

He is God, exalted is He

A letter from this servant to him who has believed in guidance and who in these days has held fast to the Sure Handle. O servant! Give thanks unto God for His path which hath been raised up in truth, and think not evil thoughts of God, nor follow those in whose hearts thou findest hatred for this servant of God. Trust in Him and hold fast unto Him. Verily He preserveth His servants and aideth whomsoever He willeth among His creation, and exalteth those who have detached themselves unto Him. Thus hath the decree been irrevocably ordained from the heaven of wisdom by God’s command. Say: O people! Fear God and follow not your own selves, nor do what your passions bid you. Rather, follow that which the Spirit

inspires in you, and then what God hath revealed in the Book which hath been concealed from the idolaters. These are the ways of truth which We have taught thee in truth, that thou mayest walk along the paths which have been extended in the heaven of eternity. Thus doth the Spirit inspire thee with the melodies of Paradise, that thou mayest be witnessed from the horizon of knowledge in the heaven of this wisdom by God's leave.

BH06626: Glorified art Thou, O my God! This is Thy…

He is the Mighty, the Exalted!

Glorified art Thou, O my God! This is Thy servant who hath migrated from his home until he entered into Thy precincts and severed himself from all else but Thee and attained unto Thy presence. He hath been touched on the way by heat and cold which Thou hast reckoned through Thy Will and preceded in knowledge through Thy Purpose. Therefore, O my God, I beseech Thee by Thy Name through which the clouds of Thy grace were lifted and the rain clouds of Thy bounty poured forth, that Thou make him steadfast in his love for Thee and firm in seeking the pathways of Thy good-pleasure. Then purify his heart with the water of Thy oneness and wash his inmost heart with the ocean of Thy singleness and illumine his breast with the lights of Thy holiness, that he may behold with his eyes Thy wondrous Beauty and hear with his ears Thy sublime Melodies and mention with his tongue Thy beautiful remembrances and know with his heart Thy glorious knowledge.

For in Thy hand is the dominion of all things and Thou art, verily, powerful over all things. Therefore, O my God, send Thy blessings upon the First to appear with Thy Beauty and the Last to manifest Thy Majesty, and upon Thy exalted Mirrors and Thy wondrous Letters, and upon those who have migrated unto Thee and arrived at Thy presence. And this is easy for Thee to accomplish.

BH07010: He is God! Many a true morn has dawned…

He is God! Many a true morn has dawned, yet the night of separation has not ended. How many nightingales have burst into song in the gardens, yet no bird has warbled a melody from the city of reunion. It seems the gates of hope have closed and the gardens of despair have opened. A world lies unconscious from the sweet wine of reunion, while these emigrants cry out for but a drop.

When will the dark nights of separation and estrangement finally end? Even if lovers' souls should depart their bodies, when will the messenger of the soul journey from the Sheba of the Beloved? When will the Egyptian herald bring to the aged one of Canaan glad tidings of Joseph's garment? It seems the earthly bird soars to the spiritual nest yet fails to attain the presence of reunion.

Therefore we must drink the poison of divine decree as though it were sweet honey, and eagerly seek the unerring arrow of destiny, for submission gives rise to purpose and resignation brings forth desire—until we see what God has ordained and what fate has decreed. And peace be upon you.

BH07029: He is the Guide. O Nuru'llah Ma'navi! May His…

He is the Guide. O Nuru'llah Ma'navi! May His Holiness the Guide grant, God willing, and thus hath He willed, that thou mayest drink from the ocean of health and taste of the wine of well-being, that thou mayest become a place for the perfect bounty of God and a mine for the manifestation of His eternal lights, so that thy friends may rejoice and thine enemies be blinded—every envious one is in the fire and every envied one in the mercy of the All-Forgiving.

Mayest thou grow old and reach old age, and each day take a houri in thine arms and dwell in a palace, so that thou mayest partake of the hyacinth of her hair and they of the corner of her eyebrow. Yet not physical houris who possess naught but appetite and desire naught but money, but rather obtain spiritual houris and take delight in the divine gathering, that thou mayest drink of the Kawthar of the spirit and taste of the fruit of light.

God willing, as long as the morn of inner meanings rises and appears from the horizon of utterance, mayest thou be illumined and radiant from the eternal gleam. And peace be upon thee.

BH07161: He is! Glorified art Thou, O my God! I…

He is! Glorified art Thou, O my God! I bear witness at this moment when the waters of Oneness surge from the might of the fire of Thine eternity, and call out to Thee with an accent which none can recognize save those who have ascended to the heaven of the glory of Thy Self-Subsistence, that Thou art He Who hath created all beings through Thy power and hath clothed them with the garment of Thy favor and the robe of Thy bounty, and hast deposited within them a love from Thee that they might be enraptured by Thy beauty and be drawn to the lights of Thy holiness. And Thou hast ordained for them nothing greater than this and more subtle than this.

Therefore, O my God and my Beloved, have mercy upon those who have turned unto Thee and hastened to the court of Thy Cause and sought refuge in the shelter of Thy mercy and the stronghold of Thy grace, and who have beseeched the gems of Thy generosity and the treasuries of the outpouring of Thy bounty and the emblems of Thy forgiveness, and upon him who hath believed in Thee and in Thy signs.

And as Thou hast made him great in name, make him beloved in deed, that the sovereignty of Thy power may be manifested in the dominion of names and deeds, for verily Thou art powerful over all things.

BH07162: Glorified art Thou, O my God! I call upon…

He is the Mighty!

Glorified art Thou, O my God! I call upon Thee in this hour when the clouds of Thy tribulation have been lifted up, and the mists of Thy decree have gathered, and the winds of hardship have blown from the dayspring of Thy Will, and the breezes of adversity from the setting-place of Thy Purpose—that Thou art God, the Sovereign, the Ever-Living, Who hath ever been sanctified from the description of aught else beside Thee and exalted above the praise of all else except Thyself. Thou didst create the world of immortality in the heaven of the cloud, and made its key from the essence of tribulation. Then didst Thou

bring forth, through Thine ancient craftsmanship, the pearls of oneness, and then didst veil them, O my God, behind the veils of Thy protection and the coverings of Thy concealment.

How blessed, then, is he who hath burned away the veils and rent asunder the shrouds and entered, by the key of Thy Name, into the city of Thy attributes, and entered, by Thy leave, into the pavilion of Thy knowledge. This being so, I beseech Thee by the essence of Thy hidden Name and the wonders of Thy manifest attributes to make us among those whom nothing hath deterred from attaining unto Thy presence, though the rains of Thy wrath and decree should pour down upon them. Verily, Thou art powerful over this, and omnipotent.

BH07164: Glorified art Thou, O my God! Before Thee stand…

He is the Ancient, the Self-Subsisting!

Glorified art Thou, O my God! Before Thee stand these servants who have detached themselves from their homes, left their dwelling places, and traversed the paths of remoteness until they reached the places of nearness and witnessed in Thy path the heat of summer and the cold of winter, and were touched by such tribulations and hardships as Thou knowest in Thy knowledge and hast numbered through the measures of Thy Self-Subsistence. Their sole desire was to attain unto Thy presence, to enter the garden of Thy beauty, to arrive at the sanctuary of reunion with Thee, to prostrate themselves before the gate of Thy mercy, and to bow down before Thy countenance. I beseech Thee, O my God, by Thy Spirit that hath filled the heavens and earth, to fill their hearts with the lights of the holiness of Thy mercy.

Then cause the ears of their inner being to hear the melodies of the might of Thy Lordship, and enable them to witness with the eyes of their hearts the wonders of the handiwork of Thine eternity, that they may detach themselves from all else but Thee and turn with their whole being to the treasury of meeting with Thee. For in Thy hand is the kingdom of eternity and in Thy right hand the dominion of the heaven of unknowingness. Thou doest what Thou willest and ordainest what Thou pleasest. Verily, Thou art the All-Compelling, the Mighty, the Self-Subsisting.

BH07165: He is God! Glorified art Thou, O my God!…

He is God! Glorified art Thou, O my God! Thou dost witness what Thou dost witness, how particles of evil and intimations of doubt have encompassed me, such that they have prevented me from entering the city of Thy reunion and soaring in the atmosphere of the glory of meeting with Thee. I beseech Thee therefore, O my Beloved, by Him Whom Thou hast made the Ruler over all contingent beings and the Sovereign over all who dwell in the earth and the heavens, that Thou mayest purify my heart from the whisperings of Satan, O Thou in Whose hand is the dominion of might and certitude. Then enable me, O my God, to aid Thy Cause and assist Thy Faith, that I may sacrifice my spirit, my soul and my body before Thy Beauty and in beholding the lights of the glory of Thine eternity.

Perchance I may be enabled to speed through the pavilions of the paradise of Thy oneness and the atmosphere of the holiness of Thine eternal detachment, for this is that which Thou hast ordained for Thy

loved ones and specified for Thy chosen ones. Then I beseech Thee, O my God, to calm this pain which hath taken from me the reins of patience and forbearance from my inmost being, for in Thy hand is the kingdom of tranquility and the dominion of enablement, and Thou art verily the Almighty, the Sovereign, the Self-Subsisting.

BH07166: Glorified be Thou, O my God! Behold Thou my…

Glorified be Thou, O my God! Behold Thou my head ready to fall before the sword of Thy Will, my neck prepared to bear the chains of Thy Desire, my heart yearning to be made a target for the darts of Thy Decree, mine eyes expectant to gaze on the tokens and signs of Thy wondrous Mercy. For whatsoever may befall me from Thee is the cherished desire of them who thirst to meet Thee, and the supreme aspiration of such as have drawn nigh unto Thy court.

By the glory of Thy might, O Thou my Well-Beloved! To have sacrificed my life for the Manifestations of Thy Self, to have offered up my soul in the path of the Revealers of Thy wondrous Beauty, is to have sacrificed my spirit for Thy Spirit, my being for Thy Being, my glory for Thy glory. It is as if I had offered up all these things for Thy sake, and for the sake of Thy loved ones.

Though my body be pained by the trials that befall me from Thee, though it be afflicted by the revelations of Thy Decree, yet my soul rejoiceth at having partaken of the waters of Thy Beauty, and at having attained the shores of the ocean of Thine eternity. Doth it beseem a lover to flee from his beloved, or to desert the object of his heart's desire? Nay, we all believe in Thee, and eagerly hope to enter Thy presence.

BH07498: He is God! O thou who hast journeyed…

He is God! O thou who hast journeyed in God, and migrated in His path, and striven in His Cause! I testify that thou hast fulfilled what thou didst covenant, and performed all that befitteth thee and is worthy of thee, and thou hast detached thyself from all who are in the kingdom, and thou hast traversed the pathways of love and piety until thou didst reach the precincts of immortality and the central point of all houses—the Most Exalted House—in the throne of meeting, and thou didst ascend the stairs of the spirit until thou didst hear the singing of the light from the Divine Lote-Tree, as though thou hadst perished all things within thyself for the preservation of thy countenance and the perpetuation of thine essence. Glad tidings, then, be unto thee! And congratulations to thee upon thine arrival at the seat of His Countenance and Beauty, and thy entrance from the hiding place of Glory into the throne of never-ending might and the King of sanctity without compare! And the glory be upon thee and upon those who have believed in God and His signs, and upon the name of Jim in the land of Ya, sent down from Ha before Sin.

BH07724: Praised be Thou O Lord My God. This…

Praised be Thou O Lord My God. This is My sister who hath believed in the Manifestations of Thy unity appearing in the garments of Thy eternity and recognized the Dawning-places of Thy constancy in the holy temples of Thy sovereignty. She hath ascended to the station that is detached from all save Thee and hath returned from Thee toward Thee. I ask of Thee, O My God, to free her from the insinuations which

have hindered her from entering Thy Crimson Sea and from dwelling in the chambers of eternity on the exalted shore that she may haply recognize Thee in the Manifestation of Thy Beauty, the most hidden Dawning-place. In truth, Thou doest what Thou pleasest. Verily Thou art the Self-Subsisting Who rulest supreme over all things.

To continue: Thy sweet letter hath been presented in the court of the presence of this ephemeral One. We beseech God to gather us together in the gardens of immortality near unto the twin glorious bows, that haply thou mayest witness the secrets of God's decree within this crimson and effulgent countenance, that the blessing of God upon thee and upon all who are on earth may be made complete.

The Spirit be upon thee and upon the new believers.

BH07857: A melody of the heart in Persian strains descended…

He is the Mighty, the Single One

A melody of the heart in Persian strains descended upon the Iraqi Countenance, and secret lamentations were heard therefrom. Yea, an immortal ear is needed to hear the immortal Word, and an immortal eye is needed to behold the immortal Beauty, for that which is evanescent hath no path into the arena of eternity that it may comprehend the degrees of everlasting glory, and the abject one hath no portion of the cup of glory that he may step into His holy court. Therefore, as thou hast donned the new garment of glory and entered the living stream of mercy, hearken then with the ear of thy soul to these songs of the divine Nightingale, Who, upon the holy and spiritual branch, warbleth in all melodies, that thou mayest sacrifice thy soul in the eternal spiritual atmosphere and wing thy flight to the nest of the Beloved, until thy whole being becometh spirit and ascendeth unto the heaven of light.

Revealed from the B before the H

BH11895: Cupbearer, pass the brimming bowl; Minstrel, sing His Name…

He is God

Cupbearer, pass the brimming bowl; Minstrel, sing His Name of soul— He is that He is.

Piper, unto the concourse cry: The world to His desire doth fly— He is that He is.

O heralds of the spirit, haste Unto the grief-worn and downcast, And bear the tidings: He is that He is.

Bird of faithfulness, why conceal Thy secret flame, thy hidden zeal? Upon thy wing inscribe and seal: He is that He is.

Be wakeful! Many a falcon proud, And many a gnat from out the crowd, Hath fallen within this wondrous shroud— He is that He is.

If thou art bound for His abode, Then softly tread the mystic road, And lightly pace the hallowed sod— He is that He is.

Till from the cry of "I" set free, Thy heart be purged entirely, Thou never wilt be tamed to be His own—He is that He is.

O vintner of the worlds unseen, One drop to us of that rose sheen, That ruby draught with heavenly gleam— He is that He is.

That we may raise these mouldering frames, These lifeless forms, these ashen names, Through Kawthar's flood and thunderous streams— He is that He is.

Drunken are we, yea, all are we, From bounty's cup and charity, From mercy's wine and ecstasy— He is that He is.

Extinguish now the candle's flare Of "me" and "us," of self and snare; The Day-Star hath arisen fair— He is that He is.

BH08069: O Muhammad! May God reward thee from Us…

He is the Mighty

O Muhammad! May God reward thee from Us with the best of rewards and cause thee to attain unto a station wherein thou shalt be detached from all created things. Therefore, rejoice within thyself, then stand firm in the Cause and be not of the heedless ones. And grieve not over what hath escaped thee, and fear no one, but place thy trust in God, the Mighty, the Beautiful. Say: O people! Shame upon you and upon that which your hands have wrought in the days wherein the Countenance hath appeared from behind a luminous veil, and ye recognized Him not until the Beauty was concealed. Alas for you and for these heedless ones! And thou, render thanks unto God, thy Creator, for having guided thee unto His mighty, straight Path. Thus have We bestowed Our favor upon thee in truth and made mention of thee in a preserved Tablet of holiness. And the Spirit be upon thee and upon the patient servants of God.

BH08306: Glorified art Thou, O my God! This is Thy…

Glorified art Thou, O my God! This is Thy handmaiden whom Thou hast made to be owned within Thy dominion and whom Thou hast attributed to this servant of Thine. At this moment I testify before Thee, O my God, that the servant is naught but one owned by Thy Self, and Thou art none other than the Owner of Thy servant and the Sovereign over Thy creation. Whosoever claims otherwise is among the most wretched of servants in all lands. And verily her master, as people call him, is owned by Thy Self and is a servant before Thy Countenance. How befitting would it be for one who is owned to become an owner, or to become a master? Glorified art Thou, glorified art Thou, above what the servants attribute from one to another! I seek Thy forgiveness for what they imagine. Nay, all are Thy servants and within Thy grasp. Thou hast lifted up pride and lineage save for those who have entered the fortress of Thy Cause and the shadow of Thy providence. Thus hast Thou been powerful over Thy deed, and verily Thou art the Mighty, the Powerful, the Compelling.

BH08308: Glory be to Thee, O Lord my God! Abase…

Glory be to Thee, O Lord my God! Abase not him Whom Thou hast exalted through the power of Thine everlasting sovereignty, and remove not far from Thee him whom Thou hast caused to enter the tabernacle of Thine eternity. Wilt thou cast away, O my God, him whom Thou hast overshadowed with Thy Lordship, and wilt Thou turn away from Thee, O my Desire, him to whom Thou hast been a refuge? Canst Thou degrade him whom Thou hast uplifted, or forget him whom Thou didst enable to remember Thee?

Glorified, immensely glorified art Thou! Thou art He who from everlasting hath been the King of the entire creation and its Prime Mover, and Thou wilt to everlasting remain the Lord of all created things and their Ordainer. Glorified art Thou, O my God! If Thou ceasest to be merciful unto Thy servants, who, then, will show mercy unto them; and if Thou refusest to succor Thy loved ones, who is there that can succor them?

Glorified, immeasurably glorified art Thou! Thou art adored in Thy truth, and Thee do we all, verily, worship; and Thou art manifest in Thy justice, and to Thee do we all, verily, bear witness. Thou art, in truth, beloved in Thy grace. No God is there but Thee, the Help in Peril, the Self-Subsisting.

BH08310: In the Name of the Self-Subsisting, the All-Powerful! Glorified…

In the Name of the Self-Subsisting, the All-Powerful! Glorified art Thou, O my God! Thou art He Who created all contingent beings through a word from the Book of Thy Command, and brought forth all existing things through a drop from the cloud of Thy power. Thou hast ordained no cause for existence save itself, and decreed no attribute for being save its own essence, such that Thou hast placed within its rank no mention of aught else. And this is but a drop from the oceans of Thy Self-Subsistence and an outpouring from the rains of Thy sanctity, that the sovereignty of Thy power might be manifested in the kingdom of identities and the dominion of Thy might might shine forth in the realm of infinitude. And none knoweth how this is save him whom Thou hast acquainted with the repositories of Thy Oneness and the treasuries of Thine eternity. How then can such praise as this befit that Lord? Glorified, glorified art Thou! Thou art the All-Powerful, the All-Glorious, and I am the poor one possessed of poverty. And I am among those who remember Thee and the first of the worshippers. And send Thy blessings upon Him Whom all shall seek, the Essence of Identity, from God, the Lord of all the worlds.

BH08329: The decree hath come from God, the Powerful…

He is the Mighty

The decree hath come from God, the Powerful, the Mighty, the All-Knowing, for My departure from that land, and We are in great thanksgiving. And We departed in such glory as the eyes of them that are nigh unto God had never beheld the like. Thereupon did the eyes of the denizens of Paradise weep, and the dwellers of heaven and earth were thunderstruck. Say: In this are signs for them that are discerning and clear proofs for them that know. Thus do We impart unto thee what hath befallen Us through God’s decree, and this hath been inscribed by a holy and luminous Pen. And when thou hearest this, render

thanks unto thy Lord and be not of them that grieve. Through this shall the standards of guidance be raised up, despite the will of the idolaters. Do thou remind the servants and fear no one, and be of them that place their trust in God. The Spirit and glory rest upon thee and upon the women who have believed in God, then upon His sincere servants.

BH08403: Your letter was noted and spiritual melodies…

He is the Mighty, the Beautiful

Your letter was noted and spiritual melodies from the mystic nightingale were heard. The people's turning away from God and their attachment to vain desires is evident and manifest. To whatever extent they can maintain outward appearances, it is permissible and acceptable. That is, if it is possible to return home in utmost joy and fragrance, that would be best. Otherwise, let not grief enter your noble being, and be exceedingly happy that you have migrated to God and journeyed unto Him. To abandon life and seek solitude with the Beloved in the realm of placelessness is the way of those near to God and the manner of the detached ones. In love, if my blood is spilled according to love's law, I have not betrayed—rather I have kept faith when I fulfilled my pledge. The law of love has another decree. And the Spirit be upon you and upon all who are with you.

BH08626: Wouldst Thou, O my God, deprive him who hath…

In the name of our Lord, the Most Exalted, the Most High!

Wouldst Thou, O my God, deprive him who hath turned toward the sanctuary of Thy Being? Wouldst Thou, O my Beloved, cast away him who hath sought refuge in the city of Thy nearness? Wouldst Thou, O my Hope, forsake him who hath clung to the cord of Thy glory? Wouldst Thou, O my Purpose, deny him who hath entered the stream of Thy bounty? Wouldst Thou, O my Adored One, impoverish him who hath held fast to the hem of Thy riches? Wouldst Thou, O my Object of worship, cause to perish him whose heart Thou hast quickened with the light of Thy recognition? Wouldst Thou, O Thou Who art praised, render deaf him whom Thou hast made to hear Thy wondrous verses? Nay, by Thy glory! Thou wilt not deprive him who hath turned to Thee, nor cast out him who hath come to Thee, nor reject him who hath descended into Thy court. For verily Thou art the Most Exalted above all things, the Giver unto all things, and the Ruler over all who are in the heavens and on earth. Thou art, verily, the Mighty, the Inaccessible, the Holy One.

BH08644: Praise be to God that the Holy Countenances…

He is the Living One

Praise be to God that the Holy Countenances of Glory and the Sacred Visages of Intimacy have purified the body of the Eternal Mystery from the veils of otherness and the shrouds of opposition, and stripped bare and free from the allusions of the heaven of ego and the veils of blind imagination, they have arrived at the pavilions of eternality and the hiding places of glory, and they circle round according to the will of God, and thus did God will what He willed, and verily He doeth what He pleaseth, and He is the Mighty, the Kind. Yea, when the feet of the heart are cleansed from the sandals of vain imaginings, they will surely

journey from the valley of darkness to the blessed spot of glory and exaltation. This is a truth like unto the existence of God, there is no doubt therein, were the people to be patient in the days of God and ponder His signs.

BH08722: O aunt! Praise God that thou hast returned…

He is God, exalted be His glory

O aunt! Praise God that thou hast returned from the north of sorrow to the right hand of joy, and hast transformed the darkness of error into the light of guidance. Thou hast purchased the Joseph of faith with thy very soul, and hast sold the Pharaoh of unbelief for naught. Therefore must thou remain steadfast in faithfulness, that thou mayest drink of the chalice of eternity and taste of the fountain of divine presence. What sorrow remaineth, and what grief persisteth? So long as the rose is in the market, the nightingale is wrapt in the remembrance of the Beloved. The lover hath no sorrow save separation, and the yearning one groweth not dispirited save through remoteness. Praise be to God that the Sun of Beauty is manifest, and the Beloved is beheld without door-keeper or guard, and is visible without veil or covering. And the Spirit be upon thee.

BH08904: Praised be Thou O Lord, My God! This…

Praised be Thou O Lord, My God! This is My mother who hath acknowledged Thy oneness, confessed Thy unity, attained the honour of meeting Thy Manifestations in Thy days, reached the station of recognition and entered the tabernacle of Heaven, for she loved Thyself and Thy Servant and held fast to the cord of Thy love through the sanctified Temples of Thy Sovereignty.

I beseech Thee, therefore, O My God, to grant her the honour of beholding Thy Beauty, and vouchsafe unto her the gift of Thy Presence. Give her to drink then from the ocean of Thy mercy and the chalice of Thy forgiveness. Make her to dwell, O My God, in the precincts of Thy mercy in the Heaven of eternity. Grant her to hear Thy holy melodies that she may cast the veil from her head in her eagerness to meet Thee and speed through the domains of Thy nearness and union. Thou art verily powerful over all that Thou desirest, and Thou art verily the Mighty, the Most Luminous.

The servant of God Husayn-ʻAli.

BH09142: O My uncle! Give thanks that thou hast drunk…

O My uncle! Give thanks that thou hast drunk from the incomparable wine of immortality and hast been nourished with the honey of reunion with the All-Glorious Lord. Therefore strive to cleanse the house of thy heart from the remembrance of aught else, and be swift in sacrificing thy life in the path of the Beloved. For if thou shouldst live for ages, thou wilt ultimately fall into death’s grasp. Take hold of the Friend’s robe and detach thy heart from both worlds, that thou mayest attain eternal life and pass into the divine precincts. Pay no heed to the world and set not thy heart upon wealth. Neither lament poverty nor boast of riches, for all these things have come from nothingness and unto nothingness shall they return. Efface thyself that thou mayest endure and return unto everlasting life. Should a sheep die, let not thy heart die—may thou live on.

BH09188: Remember thy Lord at morn and eventide, for verily…

He is the Mighty, the Self-Subsisting!

Remember thy Lord at morn and eventide, for verily He is God and there is none other God but Him, the Mighty, the Exalted. Say: He is indeed a proof from God unto all who are in the heavens and on earth. Soon will His Cause be made manifest in truth, whereat the faces of them that are nigh unto God shall redden, and all necks shall bow before Him. This is a clear truth. And thou, render thanks unto thy Lord for having related thee to His servant, for this is better for thee than all that thou desirest. Place thy trust in God in all matters and be thou of them that are submissive. Thus doth the Dove of Separation remember thee at the time when It taketh flight from Iraq, and this is indeed a grievous sorrow.

BH09244: O ʿAli! Hearken unto the call of thy Beloved…

He is the Mighty

O ʿAli! Hearken unto the call of thy Beloved in this hour when the heavens and earth weep by reason of what hath befallen Him at the hands of these wrongdoers. Grieve thou not at My departure, for this is among the ways of God that were ordained for those of old, and therein lieth a consummate wisdom and an eternal decree which none knoweth save God, the True King, the Manifest. Be thou not sorrowful at this, and dwell among the people for a brief time or for many days—this is what hath been ordained for thee by the All-Wise, the All-Informed. And when thou hearest tidings from these faithful ones, journey, if thou willest, unto Him to Whom the spirits of those near unto God have journeyed.

BH09268: God willing, may you return to the land…

He is God

God willing, may you return to the land of emergence from the realm of dawning through the melody of the eternal dove from the Orient of the everlasting heaven’s splendor, with holy breaths from the divine cloud, from the essence of the city of faithfulness and the core of the garden of meeting. And you must ignite and enkindle all the manifest and veiled countenances with the kindled fire of love, so that the effect of the kindled fire of God may appear from the source of flowing sweet water, and its fruit may emerge from the tree of existence—how much more so for the sanctified ones of the chambers of glory and the purified ones of the lofty pavilions who are attracted by the warbling of the Spirit’s dove and gladdened by the singing of the bird of light. So glory be to God, your Creator and their Creator, and exalted is He above what they describe.

BH09439: The cause of the creation of all contingent beings…

He is God

The cause of the creation of all contingent beings has been love, as is referred to in the well-known tradition which says:

> “I was a Hidden Treasure and I loved to be known, and therefore I created the creation that I might be known.”

Therefore, all must come together at the stream of divine love in such wise that not the slightest trace of variance can be detected among the friends and companions. All must gaze upon love and move in perfect unity, such that no disagreement whatsoever may be observed between any souls. In good and evil, profit and loss, hardship and ease, all must be partners. God willing, we hope that the breeze of unity will waft from the City of the Lord of all beings and clothe all in the garment of oneness and love and detachment.

BH09746: Bear thou witness within thyself that verily He…

He is the Mighty, the Self-Subsisting

Bear thou witness within thyself that verily He is God and there is none other God but Him. He hath created all things through the Word which He created from His Will that hath appeared and shone forth from the sovereignty of the Divine Purpose in whatsoever was and shall be. He sent forth ʿAli in truth, then sent Him forth in justice, and sanctified Him from the command of the Kaf and the Nun, and made Him the ornament of His beauty in the kingdom of Command and Creation, were ye to know. Through Him were the letters renewed in holy and beloved garments. Thus do We impart unto you the gems of knowledge and wisdom, that ye may ponder upon this Command.

BH09808: Yea, it is incumbent upon all the companions…

Yea, it is incumbent upon all the companions and loved ones to be seated upon the thrones of love and to repose upon the cushions of affection, and to move about in the station of united souls. They must shine forth from a single lamp and be illumined within a single niche, grow from a single tree and be nourished by a single fruit, walk upon a single earth and be seated upon a single carpet, drink from a single stream and be drawn to a single ocean. Such is the attribute of the loved ones, for verily God is independent of all the worlds. And peace be upon the sincere servants of God.

BH09880: The Tree of the Cloud is in motion…

He is God

The Tree of the Cloud is in motion and the Lote-Tree of Faithfulness is in joy, that the Tree of Eternity might be planted in the land of oneness and the leaf of light might be joined with the mystic dove through the arts of the Divine Presence. Perchance from the companionship of these two divine subtleties and these two eternal mysteries a third countenance might appear, that the fruition of “We strengthened with a third” might become manifest in the realm of appearance.

BH09881: The eternal candle hath shone forth from within…

He is the Ever-Living

The eternal candle hath shone forth from within the glass of the eternal, and the lamp of the lights of His Holiness the Everlasting One hath gleamed from within the niche of Ahmad and the lamp of Muhammad, that pure hearts may be cleansed from obscure intimations and frozen signs, and thereafter be seated upon the throne of "Verily we are God's and to Him shall we return." And peace be upon thee.

Haji Hasan brought paper. As no reply had come, no further trouble was given. Send the materials which are with you. And peace be upon thee.

BH09915: Glorified art Thou, O my God! This is Thy…

Glorified art Thou, O my God! This is Thy handmaiden who hath believed in Thee and in Thy signs, who hath hastened to the fields of Thy pardon and Thy meeting, who hath drunk from the cups of Thy forgiveness and reunion with Thee, until she attained unto Thy nearness and Thy presence, and ascended on the wings of servitude until she visited the sun of Thy manifestation and the moon of Thy training, and heard the melodies of the birds of Thy sanctification, and appeared before this Thy servant. I beseech Thee, O my God, to make her well-pleased with Thee and gazing toward Thee, and honor her with the wonders of Thy beauty and the subtleties of Thy intimate communion, for in Thy hand is the kingdom of all things and Thou art powerful over all things.

BH09916: Glorified art Thou, O my God! Thou knowest…

Glorified art Thou, O my God! Thou knowest that this servant hath believed in Thee and in Thy signs, and hath sought Thy good-pleasure in the temple of Thy decree, and hath prostrated himself before the countenance of fulfillment in the garments of Thy beauty. Therefore, O my God, when this servant turned toward the fields of Thy mercy and the sanctuary of Thy Being, purify his breast from idle fancies and vain imaginings that he may be enabled to enter the dawning-place of the Cause in the Ka'bah of Beauty and the City of Majesty, that he may hear the melodies of the birds of holiness upon the throne of the cloud, and may abide in the eternity of his Lord and live by the life of his Master. Verily, Thou art powerful over whatsoever Thou willest, and verily, Thou art the All-Compelling, the Self-Subsisting.

BH09918: Glorified art Thou, O my God! This is Thy…

He is!

Glorified art Thou, O my God! This is Thy servant who obeyed this servant of Thine by Thy command, and journeyed in Thy path, and endured the heat of the sword and the cold of winter in his migration in obedience to Thee and patience under Thy decree. Therefore I beseech Thee, O my God, by Thy Most Exalted Name, to make him among those who are patient under Thy decree and who drink from the cups of Thy beauty. Then cause him to appear on earth and all who dwell thereon through the radiance of the lights of Thy countenance, that he may rest upon the throne of eternity in the precincts of Thy sovereignty and dwell upon the seat of the heaven of mystery beneath the shadow of Thy grace. Then bestow upon him, O my God, that which he loves and with which he is content. Verily, Thou art the One with power over this, the Omnipotent.

BH09978: This letter was written in the Hijazi melody…

He is

This letter was written in the Hijazi melody and sent forth, and this writing is cast in the Persian tongue so that thou mayest hear the sweet songs of the soul from the divine nightingale and receive the wondrous melodies of the Beloved from the spiritual bird, that thou mayest step into the lane of the Friend and become detached from all else but Him. Praise be to God Who, through His all-encompassing mercy, guided His servants from the west of error to the east of guidance and caused them to attain from the darkness of doubt to the dawn of certitude. Therefore, blessed is the one who was illumined by this true dawn, and deprived is the soul who remained bereft and destitute.

BH10005: The abode of bounty is most excellent and desirable…

He is the Living One

The abode of bounty is most excellent and desirable, and the Ka'bah of purpose is sanctified from all directions and from despair and hope. It is utterly bare and pure of nearness and union, remoteness and separation. They do not accept woven and sewn garments—meaning that after manifestation, concealment is nonexistent, and after the mystery, manifestation is lost.

My Lord! I possess nothing in creation save myself, and I seek naught but Thy good-pleasure in whatever Thou hast pleased for me and decreed upon me. Verily Thou art the Decreer of whatsoever Thou willest, and verily Thou art the Mighty, the Beloved.

BH10241: How wonderful is this supreme honor and greatest glory…

He is the Most Exalted, the Most Faithful

How wonderful is this supreme honor and greatest glory that hath caused all the atoms of contingent beings, from the most exalted summit to the lowest point, to rejoice and hath given them to drink of the wine of radiance and the sweet crystal water, so that all created things and all that is mentioned may inscribe with the Pen of bounty upon the Tablet of thought:

> "Verily He is the Truth, there is no God but Him, and He is God, the Witness over all things."

And peace and glory be upon you all.

The trust was received.

BH10252: At the hour when the Sun of the heaven…

He is the Living One

At the hour when the Sun of the heaven of existence cast aside the veil of manifestation from Its countenance, and the Moon of the cloud of purpose raised high the covering of limitations above the hills of power, the face of the former became sanctified from the multiplicities of the servants, and the rising

of the latter became purified from the attractions of the lands. God willing, may you ever drink from the wine of love and be sustained by the vintage of the decree of affection. Glorified then be God beyond that which we were in His love, and exalted be He above what they mention. Then convey My greetings unto her who was with thee, and greetings upon thee and upon the sincere servants.

BH10387: It is known that the favors of God transcend…

He is God

It is known that the favors of God transcend all other blessings, and in the servant's attainment to this exalted station, the absence of worldly ornaments and adornments matters not. For the eyes of the lovers are illumined by divine bestowals and their hearts are calmed by the wonders of His remembrance. If thou attainest intimacy with God, thou wilt pass beyond the transient kingdom and find thy dwelling in the realm of rest, and thou wilt see sorrow no more and count not grief. And the spirit be upon thee. Always send news of your condition and mention the word of victory with love.

BH10408: The Face of the Beloved is unveiled…

He is the Living One

The Face of the Beloved is unveiled and the Countenance of the Praised One is manifest and visible, so that the mirrors of contingent being may ascend from the unseen realm of existence to the divine holy world, and after the removal of the veils of majesty they may become strong and resplendent from the pure Beauty of the Eternal, that they may rejoice in the manifest Word and make mention of the all-embracing Word, so that the seas and waves may be reminded by your remembrance, that they may be seated upon the crimson carpet and rest upon white cushions, for this is the sweetness of existence and divine joy and heavenly gift, and peace be upon you.

BH10559: That which was inscribed has become manifest…

He is God

That which was inscribed has become manifest, and that which was concealed has become renowned. Praise be to God that He has caused the fruits of the trees of oneness to be encompassed within a single fruit and to appear from a single tree. Blessed are those who are in the heavens and on earth, for through divine bounty and through the grace and generosity of the eternal Sovereign, these servants have attained to that which was the hope of His chosen ones, and these companions have been honored with that which was the desire of His sincere ones.

BH10597: The envoys in the wilderness of separation and forgetfulness…

He is the Ever-Living

The envoys in the wilderness of separation and forgetfulness, and the strangers in the desert of abasement and silence, in the land of exile and utmost humiliation, are mindful of their gratitude to the Eternal Lord and the Peerless Sovereign, and with this wondrous remembrance and exalted word they

warble: Should the arrow of tribulation come, behold our souls are its target; yet through divine grace this abasement is the glory of all glory, and this poverty the sovereign of all wealth. Such is God's bounty which He bestoweth on whomsoever He willeth.

BH10619: Glorified art Thou, O my God! This is Thy…

He is the Beloved

Glorified art Thou, O my God! This is Thy servant who hath turned toward the realms of the sanctity of Thy divinity, and desired to enter the sanctuary of Thy Being and to gain admittance to the house of Thy oneness, that he might witness the subtleties of Thy beauty in the manifestations of Thine identity. Therefore, O my Beloved, send him unto this most exalted station, and grant him fruits which no hands of any of Thy servants can reach save those who are sincere among Thy creatures. Verily, Thou art, of a truth, the All-Powerful, the Omnipotent.

BH10620: Glorified art Thou, O my God! I call upon…

Glorified art Thou, O my God! I call upon Thee by Thy Name through which Thou didst raise up the heavens upon the thread of Thine eternity and didst elevate the pavilions of the Cause upon the throne of the glory of Thine oneness, that Thou mayest send down upon those who have mentioned Thy Most Exalted Name and who have followed the path of Thy love in the realm below, and then raise them up, O my God, unto the stations of holiness in Thy presence, that they may dwell in Thy habitations and drink from the cup of Thy good-pleasure. Verily, Thou art the Omnipotent over all things, and Thou art the Mighty, the Beloved.

BH10653: Mirza Yahya has for some time desired to journey…

He is the Ever-Living

Mirza Yahya has for some time desired to journey and travel in the company of one of the friends of God in the wide-reaching plains of love. As he has begun from God, he will, God willing, return unto God, and from all else besides God will he return, and with God shall his return be. And after traversing the stages of love, he shall attain and reach the divine homeland and the ultimate goal. This is of God's grace which He bestoweth upon whomsoever He willeth, and God is the Most Great.

BH11907: O my God! At this moment I call upon…

He is God, the Mighty, the Ever-Living, the All-Compelling

O my God! At this moment I call upon Thee, by the mysteries of the might of Thy Lordship and the signs of Thy holy Self-Subsistence, to make this handmaiden one of Thy maidservants, then choose her for Thy service, then send down upon her that which will comfort her eyes, give rest to her soul, tranquilize her spirit and gladden her being. Verily, Thou art the Ever-Living, the Most Exalted, the Self-Subsisting. Thou dost spend as Thou pleasest for what Thou pleasest, and givest to whom Thou pleasest of what Thou pleasest. And verily, Thou art the Single One, the Mighty, the Best-Beloved.

BH10808: The Beauty of the Unseen lifted the veil…

He is the Truth, the One Who has power over all things

The Beauty of the Unseen lifted the veil of Glory from the Countenance of the Exemplar, and immediately His face appeared—and unto God belongs the most glorious similitude—manifest and visible from the Throne of the Divine Cloud. O joy to him who is illumined by the lights of His presence, the Self-Subsisting, and who is brightened by the radiance of His holy countenance. And glory be upon you, O companions of God and those who are with you in His Cause, and peace.

BH10821: The Cup-Bearer of ʿAma offers the goblet…

He is the Ever-Living, the All-Powerful, the Self-Subsisting

The Cup-Bearer of ʿAma offers the goblet of the wine of faithfulness with radiant light, that ye may become enraptured in the Sinai of love through the manifestation of Beauty, and after attaining unto "when he recovered from his swoon," ye may hear from the tongue of the heart the blessed verse "And to God belongeth the Kingdom of the heavens and of the earth," that ye may enter, intoxicated, into the gathering of love and the assembly of affection and become thankful. And peace be upon you.

BH10846: Glorified art Thou, O my God! I beseech Thee…

Glorified art Thou, O my God! I beseech Thee by the beauty of Thy countenance, through which the lights of Thy sun of pre-existence and the splendors of Thy moon of oneness have shone forth upon all created things, that Thou make Thy servant who hath believed in Thee one of the temples of Thy divine unity, and raise him to such a station that he may dwell in the precincts of Thy mercy and rest beneath the shade of Thy loving-kindness. Make him, then, to be virtuous in deed even as Thou hast named him virtuous in name, for verily Thou art the One with power over all things.

BH11043: The Sea of Eternity is in waves…

He is [the Ever-Living]

The Sea of Eternity is in waves, and the Light of Grandeur is in vibration, and the honored Temple is in joy. So blessed are ye and those who are with you in what your Lord hath bestowed upon you and your Creator hath honored you with. And peace be upon you.

BH11048: Praise be to God that while Moses the Interlocutor…

He is He

Praise be to God that while Moses the Interlocutor beheld the Face of Guidance without beginning from the fire of the Tree that was neither of the East nor of the West and was guided, as He said "I perceive guidance at the fire," these companions have become illumined and guided by the light of the divine Lote Tree and the manifestation of the Essence of the Eternal. Well is it with them that have attained!

BH11081: The holy maidens of the celestial throne…

The holy maidens of the celestial throne and the veiled beauties of the divine paradise and the immaculate houris of the pavilion of chastity and the maidens confined to the tabernacle of virtue are, upon the carpet of the throne of beauty, engaged with the spirit of fellowship in melodious songs and heavenly anthems, that perchance dead hearts may come to everlasting life and divine melodies and attain the presence of their Beloved.

ʿAli

BH11085: Make this land, O my God, blessed and secure…

Make this land, O my God, blessed and secure for me. Guard me, then, O my God, at the time of my entering into it and my going out from it. Make it, then, a fortress for me and for whomsoever worships Thee and bows down before Thee, that I may be protected therein through Thy bounty and kept safe within it from the darts of those who have disbelieved in Thee, through Thy strength. Thou, verily, art the Potent, the Mighty, the All-Powerful, the All-Merciful.

BH11089: Glorified art Thou, O my God! I beseech Thee…

He is the Mighty!

Glorified art Thou, O my God! I beseech Thee by Thy most exalted attributes and Thy most great names, and by Thy Most Perfect, Most Ancient and Most Exalted Word, to rain down upon this people from the clouds of Thy mercy and the heavens of Thy grace the showers of Thy bounty and favors, that Thou mayest cleanse them from whatsoever preventeth them from the wondrous tokens of Thy loving-kindness and bestowals. Verily, Thou art powerful over all things.

BH11433: The eternal Nightingale and the everlasting Dove are manifest…

He is He

The eternal Nightingale and the everlasting Dove are manifest and joyous on the right hand of Sinai with resplendent verses. O what joy for those who draw nigh unto them and hear their melody and attain to their knowledge! And peace be upon you.

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BH01069: Lawh-i-Hawdaj (=Lawh-i-Samsun)

These are verses that appeared in the pavilion of eternity and the canopy of holiness when the Most Great Name arrived from the direction of the All-Glorious in the land of Samsun, which is near a great sea. Then the hosts of God’s revelation descended with such adorning power that all who are in the heavens and earth were struck with awe, and before them shone the Sun of Beauty in a holy and refined temple. And He addressed the Ark with that which had flowed from the Pen of God aforetime in the Tablet

wherein We addressed the celestial Mariner with a hidden sorrowful call, and with that which was revealed at that time in this Tablet from a holy and luminous Pen. And whosoever wishes to become acquainted with the mysteries of the Cause from the presence of One wise and knowing, let him look into these two Tablets that he may recognize the mysteries of God, that his eyes may be solaced thereby, and that he may be among those endowed with certitude.

The time of the noon-tide hath been fulfilled in the pavilion of holiness, and the Beauty of the Divine Identity hath emerged with a noble and glorious countenance. Say: The journey through dust hath ended at the shore of a mighty ocean. Therefore doth the eternal pavilion weep, and the luminous holy ark rejoice. O Divine Mariner! The promise We made thee with the tongue of truth all-knowing hath come to pass. Make thyself ready to transport the Spirit of God upon the ark of all creation through this Cause both new and ancient. All that We promised thee shall be made manifest unto thee in truth, if thou be of the patient ones. We informed thee beforehand of all that would transpire, yet none among the peoples of the world took notice thereof. We kept them unaware by reason of that which their hands had wrought, and this is manifest justice. By God! Those who enter beneath thy shadow shall be seized by the torment of a great trial.

Say: By God! This is God's touchstone, established with justice, distinguishing between truth and falsehood, and doubt from certitude. But do thou purge thy vision from human limitations and turn not thy gaze away from this luminous countenance. Waft upon them the sweet savors of grace, that perchance they may be delivered from their vain imaginings and be turned unto God, the Mighty, the Wise, and that their hearts may be purified from their desires and they may attain unto a holy and wondrous homeland, and that perchance the veils of blind imitation may be consumed and the beauty of divine unity may shine forth from the niche of refined hearts. Weigh not the servants by God's measure, for they weigh at all times and are among the unfaithful.

Rather forgive them and overlook their misdeeds, for thou art indeed the Generous, the Lord of abundant grace. When thou hast closed thine eyes to transgression and opened them with beneficence, there waft over the peoples of all worlds the sweet-scented breezes of holiness, that they may become aware within themselves how God hath preferred them above all creation, made them His companions, honored them with His presence, and sent down unto them the fruits of union from a manifest holy tree, clothed them in the raiment of distinction, preferred them above all that was and shall be, and inscribed their names in preserved tablets of glory. All this shall be confirmed in them if they alter not God's favor unto themselves, recognize His bounties unto them, and render thanks at all times.

And thou, O Ark of the Cause, bear thou these souls and sail upon the sea by God's leave, the Mighty, the Powerful. O Ship of Holiness! Rejoice within thyself, for upon thee hath come the glorious and noble Beauty. O Sea of Eternity! Let thine eyes be solaced, for upon thee hath come the Sea of the subtle Spirit. For this wert thou created before all seas, that thou mightest be among the perceiving ones. Therefore, honor the guests of God, the servants who have embarked upon thee and come unto thee, and be not among the agitated ones. Guard the trust of God and be not unfaithful in thyself, and be not among the treacherous ones.

O Fish of the sea! Rejoice within yourselves, then remember your Creator, for ye have attained unto the presence of God in days wherein the Sun of Beauty hath shone forth from the dawning-place of an ancient Name.

O Air of the sea! Waft upon the pure and luminous bodies whom God created from the light of His Essence before the creation of the heavens and earth, and be thou gladdened within thyself and rejoice in thy spirit, for God hath provided thee with a subtle spiritual breeze. By God! The dwellers of the sea have rejoiced and [the inhabitants] of the land have cried out, for the Beauty of the Divine Identity hath departed from the pavilion of eternity and settled upon an ark of sublime nearness.

Say: O people of mystery! Grieve not over anything, but instead rejoice in the holy, exalted, all-knowing joy of God. Say: This is indeed the joy that hath seized all created things and encompassed all who dwell in the worlds, and it shall seize none to the exclusion of others who turn unto the holy, glorious and luminous countenance of God.

Say: This is the grace that transmuteth all atoms into the beauty of the Divine Identity, closer than the mention of ʻBeloved' by the lover. Thus do We cast down the verses of the Spirit and spread the carpet of grace over all who dwell in the kingdom. And verily, We call unto thee, O Fount of Holiness, at the end of this utterance, for upon thee hath descended the Fount of God, the All-Subduing, the Mighty, the Most Upright.

O Ocean of Oneness! Be thou gladdened within thyself, for upon thee hath settled the Ocean of Joy—and this is indeed a great bounty. O Sea of Glory! Be thou delighted in thy spirit, for upon thee hath descended the Sea of God, the Most Exalted, the Almighty, the All-Powerful. Blessed art thou, for around thee have gathered the spirits of those near unto God, and in that moment all atoms came forth and arose in thy atmosphere, and were among those who gazed, that the breezes of holiness might waft over them from the direction of oneness, from this Paradise that is veiled yet revealed, hidden yet manifest, concealed yet visible. Blessed are they and blessed is he who entereth beneath its shade, is honored by attaining its presence, drinketh from its cup, and holdeth fast unto its strong and mighty cord.

Thus have We perfected Our grace upon those of old and those of latter days, and have sent down from the clouds of holiness that which purifieth the hearts of the mystics. We have ordained for all things the garment of guidance, that they might turn unto Him and be numbered among the God-fearing. Thus have We ordained in the heaven of Our command that which enricheth all the worlds.

BH02416: He is the Mighty! This is a Book…

He is the Mighty! This is a Book from God, the Supreme, the Self-Subsisting, unto those who have believed in God, the Mighty, the Well-Beloved. Therein are mentioned two words through which God's grace is completed for those who walk upon the shoulders of the earth, and through which the proof and counsel reach their ultimate end, the Word is perfected in itself, and all existence is honored by the meeting with God, the Holy, the Mighty, the Praised.

The first is: forget yourselves and be intimate with God, the Powerful, the Living, the Manifest. And the second is: turn away from all that distracts you from your Creator, then advance toward a holy and exalted shore.

Thus does the Dove teach you when it flew from Iraq through what the hands of the oppressors had wrought before and what they continue to perpetrate. Say: The tree of sorrow has once again been planted in the soul of Husayn, whereby the pillars of existence have been shaken. Say: The tradition has returned and God's way has been renewed in His own self, if you but knew.

Say: O people of the earth, rejoice not at what hath befallen Us, nor be gladdened by what God hath ordained for Us, for there shall come upon you the torment of a promised day. Say: By God, were you to sense within yourselves less than a moment thereof, you would cry out, then instantly fall upon your faces for what you wrought in the days of the Spirit while turning away from Him.

Say: This indeed is Husayn in truth, and His intimacy with tribulations is as the intimacy of the lover with the beloved. He fears no one even if all the powerful and mighty were to gather against Him—this is a known truth. Say: Whoso fears God fears no one, and whoso knows God knows none beside Him and is content with Him apart from all else.

To this do the angels of the Cause bear witness, and beyond them this holy and manifest Pen wherein are ordained the mysteries of knowledge and wisdom, and wherein is known what has been and what will be. Say: By God, were this Pen to desire to move or transform you with but a letter, it would be able to do so in less than the twinkling of an eye, did you but know. But it desires naught save what God, the King, the Mighty, the Well-Beloved, hath desired, that He might thereby distinguish those who have hastened to the shore of holiness from those who hasten to the valley of self.

Say: He who is detached unto God is instantly touched by tribulations at every moment, yet his yearning increases for he hath tasted the love of God, the Mighty, the Self-Subsisting.

Thus have We detailed for you in this Tablet that which will cause your breasts to boil with the heat of love and transform you toward a praiseworthy right hand, that your hearts might find peace thereby and your inner beings find rest, such that nothing will disturb you in the Cause, and you will be as firmly-fixed mountains. And glory be upon you, O concourse of the loved ones, from God, the Sovereign, the Helper, the Powerful, the Mighty, the Well-Beloved.

BH02683: He is the Mighty! These are the verses…

He is the Mighty! These are the verses of the Spirit sent down in truth from a penitent servant, that thou mayest hear the melodies of the Cause and be of those who are guided by the lights of glory. Take heed lest thou forget God's favor upon thee and be of the heedless. Sanctify thyself from all who are in the heavens and on earth. Know thou that the world and its ornaments shall perish, and sovereignty shall remain with God, the Supreme, the Mighty, the Powerful.

Say: The Bird hath flown from the branches of Iraq and sought other boughs by reason of that which the hands of the oppressors have wrought. This is of God's ways which have preceded concerning His near

servants. Say: In this departure is the exaltation of God's Cause, the All-Knowing, the All-Wise, and therein lie concealed mysteries of wisdom which none knoweth save God, the Lord of all worlds. Soon shall the Cause be made manifest in truth and the name of God, the Most High, the Most Great, shall be uplifted. Remind the servants as thou art able, and be not of the patient ones. Put thy trust in God and He shall suffice thee above all else. In Him let the sincere ones put their trust.

Say: O people of hatred! Die in your wrath, for the Tree of Holiness hath yielded leaves of glorious grace and its branches have reached unto a station wherefrom are cut off the hands of the falsifiers. Those who rejoice at the departure of this Bird, by God, they are in manifest heedlessness. God shall soon turn their joy to grief and seize them with the chastisement of a barren day.

Say: This servant hath spent his spirit for God, the Beloved of the knowers, and feareth no one even should all the kings of the earth and those who follow them, these hateful ones, unite against him, for he hath turned unto God and trusted in Him, and He sufficeth him above all in the kingdom. And the Spirit be upon thee and upon whosoever holdeth fast to the cord of God, the Most High, the Most Great.

He is the Mighty! God willing, I hope that you will act contrary to past and future, and becoming wholly purified from the self and its conditions, will step into the pleasant atmosphere of the spirit. Speak naught but truth and walk in no path save that of justice. Sanctify your heart and purify your mind. The world shall soon pass away and its manifestations shall not endure. Finally, hear My call and be not of the heedless ones. Nothing in the kingdom shall profit thee save what We have cast upon thee in truth, even should all creation bow before thee. And the Spirit be upon thee if thou hearest the call of this strange Exile.

BH02684: These are the verses of holiness which have descended…

He is the One Who acts with truth! There is no God but Him, the Mighty, the Beautiful.

These are the verses of holiness which have descended from the direction of the eternal realm, from the spot wherein God calls out with the most beauteous and wondrous voice. Whoso hears this call is transformed from his self and turns to the countenance of Him before Whom prostrate the peoples of the heavens and earth. Hearken thou to that which is revealed unto thee from behind the veils of grandeur upon the shore of the crimson sea. Verily, there is no God but Him, the Mighty, the Generous. In His hand is the dominion of Command, and within His grasp is the kingdom of creation, and all act according to His bidding. His name encompasses all who are in the heavens and earth, and His mercy hath filled all the worlds. Wert thou to hear this call with the ear of thine heart, thou wouldst swoon away at once, and the raptures of longing would seize thee in such wise that thou wouldst behold in the realm naught save the lights of God, the Holy, the Mighty.

O how blessed art thou if thou attainest unto this station from which the hands of those who have reached maturity are cut off. Then wouldst thou rejoice in all that We have decreed for thee and grieve not at anything, and be among those who are gladdened by God's joy.

Say: Glory be unto Thee, O my God! Make me content with what Thou hast apportioned unto me, lest I be among those who complain of Thee, for Thou art the Most Powerful of the powerful. Then make me

steadfast, O my God, in Thy Cause in such wise that my feet slip not from Thy path after the departure of Thy servant, for Thou art the Sovereign, the Mighty, the All-Informed.

Thou knowest, O my God, that those who worship their own desires are more numerous than those who bow before Thy luminous Beauty. When Thou didst send down upon us this decree which caused the pillars of the sincere ones to crumble and tears to flow from the eyes of those near unto Thee, make us then steadfast in Thy Cause in such wise that I hear not the [clamors] of the liars who wished to spread corruption in Thy land after Thou didst forbid them from this. Thou knowest them better than we do, and Thou art the Most Knowing of the knowing ones.

Then I beseech Thee, O my God, by Thy generosity which hath encompassed all contingent things and by Thy grace which hath preceded all created things, that Thou cut not off from us the holy fragrances of Thy days, for this is better for us than all that hath been and shall be created, and Thou art powerful over all things.

And furthermore, we now bear witness that thou hast fulfilled God's command regarding thyself and hast been faithful to what thou didst see in thy dream, that thou be steadfast in thy Cause and not be among the perturbed ones.

BH06947: He is God! O Rida! Hear My call…

He is God! O Rida! Hear My call in truth and be not of the doubters. Bear witness within thyself that there is none other God but Him, and that the Primal Point is His Cause and His Beauty, and that His Mirrors are the first creation of God—all are His servants and all bow down at His bidding. Then know thou that this Bird hath taken flight from the branches of Iraq, and this was ordained by the All-Wise, the All-Knowing. Dispute not after Me, but gather ye together around the Cause, for this is what God desired for you in the atomic realm before the creation of the heavens and the earth. Then know that after Me the breezes of discord shall blow—blessed is he who remaineth steadfast in God, the Sovereign, the Mighty, the All-Knowing, who is patient within himself and is content with his Lord above all who dwell on earth. Thus do We impart unto thee verses of the Spirit that thou mayest stand firm in thy Lord's Cause and be of them that are steadfast therein. And the Glory rest upon thee and upon whosoever followeth the Cause of his Lord, the All-Merciful, the All-Compassionate.

BH07995: Message to the Perisan Ambassador on the eve of Baha'u'llah's banishment to Edirne

What did it profit thee, and such as are like thee, to slay, year after year, so many of the oppressed, and to inflict upon them manifold afflictions, when they have increased a hundredfold, and ye find yourselves in complete bewilderment, knowing not how to relieve your minds of this oppressive thought….

His Cause transcends any and every plan ye devise. Know this much: Were all the governments on earth to unite and take My life and the lives of all who bear this Name, this Divine Fire would never be quenched. His Cause will rather encompass all the kings of the earth, nay all that hath been created from water and clay….

Whatever may yet befall Us, great shall be our gain, and manifest the loss wherewith they shall be afflicted.

BH00108: Mathnavi-yi-Mubarak

Section 1: "O Life of Heaven's Throne, O Sun…"

O Life of Heaven's Throne, O Sun of Love, From whom all world and being light thereof

Did spring—were not creation veiled from sight Of Thee, I'd speak some words of life's delight.

That all souls might become Thy debtors true, That all hearts might grow mad for love of You;

That Thou might'st see a world drunk and possessed, Spirits with offerings scattered, dispossessed.

Until Thy command comes, O Glory of Time, They scatter freely at Thy step sublime;

Raise up Thy head from soul's mountain high, Like to the sun, that all may see Thee nigh.

Display that face as fair as moon's bright gleam, Make green and fresh this straw with mercy's stream;

The drop seeks from Thy sea a Kawthar sweet—Make Kawthar flow, for Thou art King complete.

The mote has grown a seeker of Thy light—Grant it from grace beyond all wrong and right;

The seed has opened wide its mouth to sky, That from Thy grace some blessing it may buy.

Rain down Thy mercy's drops upon its head—It is the Throne's king, the realm's lord widespread;

Burn through this hundredfold veil's every part, Display now beauteously that face, that heart.

For in thy grace no doubt can ever be, Prepare provisions from thy clemency.

Make eastern now this western land so drear, Give joy unto this cup of sorrow here.

Light of the heart, illuminate with light divine, That they may see Mount Sinai's radiance shine.

Behold! Draw forth that sword of God's own might, Arise! Slay thou these foes of faith's pure light.

Kindle that fire of sacred majesty, Burn well these rebels ʿgainst divinity.

All bats are they, O Sun of dawning day, Lift up thy head, burn darkness all away.

Purify this grief with sorrow rife, Give light unto this candle dimmed by night.

A world subsists through thee as thou dost live, That from thy command "Be!" it existence give.

O Beauty of the soul, remembering thee, I speak these subtleties of thy quality.

To raise up souls from reason's narrow gate, To see love's pearl that thou dost radiate.

I'll kindle fire throughout the world's domain, To burn the veils of sanctity's refrain.

The maidens of true meaning I'll unveil, The hidden light I'll show through mystic tale.

A mystery from love eternal's store I'll tell when soul returns to life once more.

Come sweetly, bird of fire, in expression clear, That no description of existence here

May linger still. Purify hearts with envy filled, Make current coins of hearts that profit yield.

That those unconscious of thy covenant, O Kind, May consciousness from ancient chalice find.

Nay, from the sacred melodies, dear friend, Both consciousness and loss of sense transcend.

O Seraphiel of beauty, King of soul, Present one life to make the dead ones whole.

The first Lote Tree shall be from heart's own bough, Free it from air and water, earth's vow.

That it may rest from substance and from state, That from its flame the suns illuminate.

This sapling plant within the heart's terrain, Keep it most holy from both sun and rain.

Protect it thou from winds that shift and change, From ungodly fancies strange.

Make firm its root in soul's own sacred ground, Let its branches through the heavens be found.

A new spring bring thou into sight once more, That from thy gathering rise the dead of yore.

The surging seas of love surge from thy flow, The consciousness of lasting birds from thy glow.

The scent of Joseph's shirt from Egypt's soul, Moses' Lote Tree make visible and whole.

O Beloved, from thy face came spring so fair, From this spring came truths beyond compare.

Each flower from it a book of Beauty's Friend, Each heart from it a fount that has no end.

This spring shall know no autumn's chase behind, All flowers circle ʿround it, intertwined.

Not such a spring as draws the soul to die, But one that makes all spirits multiply.

That earthly spring brings beauty's passion near, While this brings love of God most pure and clear.

That spring shall have annihilation's end, But this spring bears eternity's ascend.

That spring from seasons rises in the world, This spring from light of Beloved's face unfurled.

That spring brings forth the tulips from the ground, This spring now holds within it plaintive sound.

This spring eternal from the King's pure light Has pitched its tent to Heaven's holy height.

All enter now within its blessed dome—If eyes you have, behold with wisdom's home.

When our King lifts the veil from His bright face, This spring shall pitch its tent in heaven's space.

When our Friend casts aside His mystery's shroud, This spring blazes forth unveiled and proud.

We are in spring because of His dear sight, From His face's garden we seek no other light.

Through His remembrance, freed from memory's chain, From His sun we rise in this world's domain.

If from this blessed spring a breeze should blow, You'll see the Josephs come in radiant show.

If from this garden wafts a gentle air, You'll see soul-Josephs everywhere appear.

Bodies you'll see that turn to spirit pure, Spirit receives each moment conquest sure.

This holy spring of the Beloved each breath Has hundred meanings—who shares this blessed death?

This meaning is most sacred from all tongue—How can these worthless ones to sense be wrung?

This meaning is not speech nor sound nor voice, This meaning is the soul—it knows no choice of death.

The lovers in this spring you shall behold Offering their souls thousandfold retold.

This spring is glory of the spirit's might, This spring is holy, divine and bright.

If from this morning breeze a wind should rise, Your mortal soul drinks immortality's prize.

If from the Friend's quarter a breeze descends, Sacrifice your soul—this soul from Him extends.

Behold unity's tulip in this spring, See abstraction's hyacinth from the Beloved's ring.

Seek knowledge's buds from every side you turn, All from His longing in their search do burn.

His cypress trees speak of the Fair One's height, His green herbs are a book of Friend's handwrite.

His nightingales are drunk from primordial wine, His doves intoxicated by beauty divine.

His larks in longing for union with Him fly, All drunk from His grace's breeze on high.

If this nightingale's song should manifest, Creation's souls from envy would find rest.

Meaning's ocean surged from this discourse bright, Being's sphere rolled forth from this generous light.

Each anemone rising from this spring A hundred truths from the Friend's secret bring.

Musk's scent comes flowing from the Beloved's curl, His grace's hand scatters gifts in swirl.

His tresses like salamander see in fire, That turns around His face with pure desire.

The holy nightingale from Friend's separation Holds laments that burn through all creation.

If from his pain of parting he should sigh, Flames in the special souls' hearts multiply.

For others this portion is not given—Take from this grace's bounty, O beloved!

Scatter divine musk from your very soul, That from your fragrance these base ones console.

This spring of spirit shall forever reign—Not such a spring as autumn follows again.

From this holy spring the spirit comes to birth, From its breeze Noah's light fills the earth.

It plants the ark's folk in celestial dome, Then grants each one a hundred kingdoms' home.

O Beauty of God, from the veil emerge! That from the west the sun of truth may surge.

That from thy musk these lifeless souls may gain their breath,

That from thy wine these senseless ones escape from death;

This lowly earth of Unity, through bounty's grace, O Loving One, with robes of honor now embrace.

Clothe thou the perished one in garments of the Real, To utter poverty the honey-taste reveal;

That wholly freed from every veil he may emerge, From being's bondage tear away the curtain's scourge.

Beside himself and drunk with bliss he shall come out, Like candle-flame through crystal glass, beyond all doubt;

When from thy garden bloomed this thorn of earthly care, A hundred gardens from its root now do declare.

Upon each garden write a name with sacred art, Then in each leaf reveal the secret of thy heart;

That light of thy fair countenance may shine complete, And fill with radiance both earth and heaven's seat.

Blow forth a breeze of mercy, O thou Kind and True, Dispel the veils of heedlessness from this sick crew;

Within the shade of thy Lote Tree grant them their place, O Sultan-Moon, these souls of pure and holy grace.

Open a door from Paradise of meaning's store, And for God's sake, seal not this blessed door;

That I may enter this world without a veil, And of thy goodness tell the mystic tale.

"God, God!" He said, "O man of virtue bright, Speak not of Truth's mystery to those lacking sight.

God, God! O tongue of God, keeper of the secret way, Speak soft and gentle, with mankind hold sway.

> "Perhaps thy grace may take them by the hand with care, And free them from all fear and anxious prayer."

Open thy wings of meaning, take thy flight, In love's atmosphere become a wandering light.

His nearness lies not in the folding of thy pace—When soul thou dost become, thou enterest that space;

Then thou canst fold the spheres of being's dome, ʿTis not hard when among the prostrate thou dost roam.

In this regard I'll speak a subtle word, That from life's water thou mayest take thy share conferred;

That thou may'st know the Paradise of the Eternal One, And find the path to the realm where meeting's done.

That thou may'st understand the "folding of the earth," What spirit in love's air takes wing and finds rebirth;

Since thou art now within the snare of clay confined, How canst thou catch the heart's sweet scent refined?

Then strip thyself of fetters' garb away, And sanctify thy soul from bounds that hold thee prey;

Illuminate thy heart's darkness with His light, That in souls' kingdom thou may'st rule with might.

When darkness flees and His light doth shine, Upon thy heart Sinai's radiance divine;

When night departs and morning bright appears, The breeze of spiritual glory in thee cheers.

So thou art those dark nights and ruined light—Life's water is God's theophanic sight;

If from thy soul's darkness thou dost pass, Without toil thou'lt drink from life's immortal glass.

Then enter thou the Green One's shade of soul, That thou may'st flee this house of darkness foul;

That Green One drank and was from death set free, This Green One grants two hundred springs to thee.

Life's water he bestowed on all around, His soul as offering to the King he found;

That Green One showed great effort, then attained, From this Green One a hundred springs were gained.

That Green One ran in search of fountain's flow, But to this Green One fountains seeking go.

O soul's dear price, return from this weak chase, That thou may'st hunt a hundred thousand meanings' grace.

Leave thou the hunting of the graves' domain, From Sinai's desert bring meaning's gain;

Thou didst hunt lovers' souls upon the plain, Till all souls passed beyond existence' chain.

There is no time for thee to speak of rose's lore Before the nightingale, O sovereign of yore;

Fly forth, O falcon, from the wrist away, That meanings from that realm thou may'st convey.

Now hunt the Simorgh-bird of meaning's flight, Open a treasure with the key of light;

What thou didst promise, now fulfill thy word, O thou by whose light earth and heaven are stirred.

Make thou the world rejoice with thy spring's grace, That Paradise may envy thy blessed space;

From realities bring forth abundant flowers Within this soul-garden's fragrant bowers.

Then from each rose make clear the nightingale's sign, Speak of the King the heart's sweet secrets fine;

For here this tongue is not for the profane, Both saint and stranger here are much the same.

O morning breeze from the Beloved's tresses fair, Bring forth the musk-pods of the spirit's air;

O cloud of grace, rain down thy bounty sweet, That shells may bring forth pearls at thy feet.

The exposition of divine secrets must remain, The mention of earth-folding must refrain;

So thou, intoxicated with pride's cup, Turn thy soul's fire to light and look up.

That thou may'st fold the world in one breath's space, And be delivered from this cage's embrace;

Before thou enterest the Friend's sweet shade, Thou know'st not kernel, and of shell afraid.

Thy meaning's foot is stuck in muddy ground, Unaware of that fair face's light profound;

When in the Soul-King's shade thou dost abide, Then from the world thy heart is drawn aside.

First moment thou wert in the dust below, Last moment past the sun's bright glow;

Then thou canst fold the worlds of soul's domain, Without a step, O traveler, ʿtis plain.

Now breathe the fragrance of the soul's sweet bower, It blew and made fragrant this world's flower;

Again soul's musk from that abundant grace Blew forth and swept away all time and space.

Sense and senselessness both fled from here, Drunk and sober all together disappear;

Sobriety became annulled and naught remained, The drunk grew sober, clarity was gained.

Whatever was of this world's name and form Perished when my King became the norm;

For though names fly for two hundred years in flight, They cannot catch one scent of His pure might.

What thy eye saw and thy ear heard with care, From all of this He came forth pure and fair;

So with these ears and eyes, O blind one, how Can'st thou learn of the Beloved's secret now?

Open thou another eye than thine beloved's face, Open another ear, then hearken to this grace.

The ignorant eye sees naught but steps alone, The mystic's eye beholds what steps have sown.

The mystic's eye can see a hundred thousand years' way, The ignorant eye cannot behold the King's display.

A questioner unto a mystic said: "When Did'st thou discover God's own mysteries, and then?"

“Art thou grown drunk on wine of divine care? Dost thou recall the Day of ʿAm I not there?”’

He said: “I do recall that voice and word—What was, was good, and this is not absurd.

Still in my ear resounds His melody, That beauteous voice that gives life unto me.”

Another mystic, who had risen higher, Had threaded pearls from God’s most secret fire.

He said: “That day when God was not made past—We are in that day still, it yet doth last.

His day leaves not the night behind to stay, We dwell in that day—wonder not, I pray.

If his delight should from thy soul depart, Thou’lt see no throne or earth set apart,

For that eternal day from His great might Imperishable came forth to our sight.

So hearken thou, O soul, unto this riddle deep, Take heed of God’s own secrets thou dost keep,

That thou may’st gain thy soul’s food from His lore, And make thy soul a sacrifice before

Section 2: “His countenance, that every moment thou May’st hear…”

His countenance, that every moment thou May’st hear His melodies and to Him bow,

That thou may’st drink a cup of His sweet grace, And know love’s secrets in their dwelling place,

That thou may’st taste wine primordial from love’s streams.” I’ll not turn face from this base sword that gleams,

Though twice a hundred times these infidels Might slay me in their godless, darksome dells.

My soul hath drunk thy wine since time began, In memory of thee I’ll yield life’s span. O glory! Light anew a fire divine, Burn up the world of proof and learning’s shrine.

Purify thou the soul from worldly traits, Reveal a mystery from the hidden states.

Cast forth a wave from meaning’s ocean deep To break the heavens where mere words do sleep.

Give me one cup that I from self be freed, Like Safdar, tear away each veil indeed.

O thou whose name makes being’s lote-tree rain, And from whose hand God’s power doth remain!

O thou in whose decree’s palm lies the earth, Now still, now turning by thy wisdom’s worth!

Give light unto this candle, and give light From it to all directions, O King bright!

How luminous thou’st made this lamp of thine! In crystal of protection, kept divine!

From generosity’s mouth thou gav’st it aid, From thy command’s wick thou mad’st it upgrade.

So from oppression’s wind protect it well, That from it thy bright glories forth may tell.

Make short the enemy's hand from its head, O Moon of command, King of growth widespread!

Behold this candle of thine, sorely tried ʿMid whirlwinds fraught with troubles on each side.

Since from thy beauty's lights it gained its glow, Make it not helpless ʿgainst what fate may show.

Since thou hast made it bright, make it not mute, Since thou gav'st consciousness, leave not destitute.

O thou through whose love atoms suns become, Through whose wrath lions turn to sparrows dumb!

Winds have arisen from every corner's breath, This candle of thine stands ʿmid threat of death.

If thou dost will, water becomes as fire, If not, that moment flames to ash expire.

O thou through whom demons become like hours fair, Through whose command light rises from fire's lair!

If thou dost will, wind becomes like sweet breath, Adding to spirit and to light's blessed death.

O glory of God! When thy fire blazed bright, The harvest of lovers' being took to flight.

One spark from fire upon hearts thou did'st cast, A hundred thousand lote-trees on Sinai passed.

From every heart arose the lote-trees high, O Moses, here thy feet must swiftly fly,

Till God's own fire within thy soul shall gleam, And free thee from Egyptian bonds and scheme.

O thou, God's sacrifice from love's own shrine, Return and yield thy life to love divine!

Without thy head and soul come to love's street, That thou may'st find acceptance pure and sweet.

The vale of love awaits thee, Spirit blessed, Come bearing cross through paths of trial and test.

Beyond the spheres ascend, beyond the clay, O king of souls in body's bright array!

Thou nightingale of spirit, to the bower Of souls return, thou host of spirit's power!

The royal arm thy dwelling place shall be, Come to thy goal, O soul-hawk wild and free!

Then thou as well, O Noah, heaven's breaker, Cast thyself in light's sea, thy form forsaker!

Drown this base self, seek not thyself to guard, Till from God's pocket thou dost raise thy head.

Protection seek from Him, not from the boat, That in the King's protection thou may'st float.

And thou, O Moses, to soul's Sinai come, Cast off thy sandals, naked, spirit-dumb,

That thou may'st know fire's secrets burning bright, For fire springs from the Beloved's curl of night.

Her tresses are a flame that burns love's soul, Both faith and doubt serve love's eternal goal.

Her locks are fire upon Paran's height, Before their burning, time itself takes flight.

Enough, O Waraqa, of fire's mystery tell, Bring not soul's pearl before the blind who dwell.

This rod's a sword from Truth's own hand that cleaves The ranks of being like autumnal leaves.

That rod from garden's tree did grow and spring, This rod from God's command takes wing.

That rod from water and from clay arose, This rod from heart's fire now glows.

This rod's a flame whose blazing light Burns through veils dark as night.

This rod's a wind that from Hud's people came, Knows believer from the faithless flame.

A ship it was in Noah's sacred day, In Jesus' time, the spirit's way.

Moses, thy fire drew flame from soul's core, So to soul's mount thou needs must soar.

What need of sandals? Pass beyond all creed, Like wind through soul's realm with godly speed.

Fly from the mortal realm, O soul-bird bright, To feast eternal with rose-faces' light.

Moses' fire from his lote-tree blazed, A hundred Jesus-souls from its breath were raised.

That Moses' fire from Sinai's mountain came, This Moses' fire from soul draws its flame.

Between the mount and soul lie differences vast, As fruits from leaves in seasons that have passed.

His breast is Sinai, his fire Friend's light true, His palm is white, his heart is Sinai too.

This is not that white hand by command made bright, This very white hand brings forth command's might.

Now love's Paran has come to sight, When our Beloved drew away night's veil.

Soul's fragrance comes upon the wind, I know not whence it blows, yet still

This much I know: from Beloved's tresses twain Blows such perfume that souls become love's gain.

The divine musk-pod opened wide, Our souls with His remembrance coincide.

O morning breeze of spirit, blow From Sheba's sacred realm below,

That by thy amber-scent, souls drunk with bliss May fly from earth's being to the primal "Is."

When the phoenix of eternity From soul's Qaf mountain soared so free

To breathes of the placeless realm on high, With one wing crossed world's entire sky.

Through aid of the eternal King's decree, Now from the throne returns that beauty free With melodies beyond all count and measure,

From her rose-face came spring yesterday, From her ruby lips came night like day.

Lovers' work by her tresses grew long, All beloveds pine in separation's song.

Necks of the world-turners in her hair's snare, Heaven's hero by her arrow caught with care.

From her lips, lovers' souls hang waiting still, From her union, kingly souls their hearts fulfill.

By her beauty, soul's spiritual sight Grew bright, if thou dost see aright.

If her eye were not within the world's domain, When would light's fountains flow again?

From her rose, many gardens came to be, From her face, meaning's roses bloomed free.

Moses' fire seeks light in her street, Jesus' soul seeks spirit from her face sweet.

If one night she emerges from her veil, A hundred worlds like suns would never fail.

Night exists only from that beauty's hair, Dawn comes only from Friend's face fair.

All sovereigns in love's city dwell, Their souls as love's price they sell.

From her beauty, God's beauty appeared, From her lips, heart drew wine that souls have cheered.

The whole world is bound up in His hair's strand, Their hearts are weary from His beauty's brand.

When Zuleikha beheld that beauteous face, She cut her hand in love's enraptured grace.

One breath He drew from His celestial soul, A hundred thousand Christ-like spirits stole.

This is not His description, O you blessed, But that Light's praise by which His life is dressed.

If you would trace His beauty's qualities, You'd cross a thousand seas of mysteries.

If such the description of one single ray, How shall His own description find its way?

When lover's eye His beauteous form beheld, From world and afterworld his heart rebelled.

The waves of passion's sea flow from His wave, The soul's high peaks from His high summit crave.

Since from His eye your eye received its light, 'Twere wrong to shine on others in His sight.

Since from Him came the soul's eye's radiance, 'Twere loss to fall on others' countenance.

Your eye made manifest by Truth's own eye Sees naught but His beauty 'neath the sky.

This secret sealed I've told you, O my friend, This hidden pearl I've threaded to the end.

Lest evil eye should fall upon His face, Lest others find the pathway to His place.

Know this same thing in all your limbs complete, That you escape these dark ones' binding feet.

When your ear heard the melody of His secret lore, It heard soul's mysteries from His instrument's core.

Since God's creation has become manifest, Turn eyes to Him from all this world's unrest.

If with His eye you view this world below, A thousand realms of meaning you shall know.

His eye sees naught save His own beauteous face, His bird flies only in His dwelling place.

From union with Him lovers' souls were burned, From separation hearts with fire were turned.

So burns the lover, lost in soul and head, Both from His absence and His presence dread.

Then know true Love as your companion dear, To fly beyond this world's confining sphere.

Love is what makes the mortal soul depart, And casts soul and heart in the eternal mart.

Hear this meaning's secret if you can, To soar upon divine ascension's span.

Until your palm tree bears the spirit's fruit, And gives bright holy fruits as love's tribute.

O breeze, bring fragrance from His tresses fair, O cloud, rain blessings from His bounty there,

That in the garden of His lovers' hearts Love's tulips bloom as beauty's sweetest arts.

This loving heart becomes God's very throne When cleansed from bonds of all save Him alone.

When through His love His house was made complete, Neither house nor His house could compete.

His house is built not of stone and clay, His house is naught but heart, O youth, I say.

When your heart's cleansed by His illumination, It becomes His place like Mount Sinai's station.

When God's house became completely love's own, The Beloved's glory constantly was shown.

Again love came, burned reason's covering veil, Knowledge and wisdom's harvest did assail.

Since naught but Him dwells in the house, O son, Know all His rule from first to last begun.

Then know your eye, ear, hand are His alone, He sees, He grasps when He makes Himself known.

The mystic's soul is His most distant mosque, His secrets' treasury in His light is basked.

A remedy must now be newly shown, This counsel by the soul must be full-known.

From both separation and union pass away, To reach the origin's green fields, O youth today.

While in separation you're surely in fire's test, From union too comes fever and unrest.

Set foot upon eternity's pure ground, Where naught but Him in that field can be found.

If "We belong to God" you've truly read, Or "There is none but Him" fills your head,

Place aspiration's foot upon this way, To be freed from union and parting's sway.

When you know certainly from soul's deep lore That none but God exists forevermore,

Then sweep away the chaff with soul's pure stream, That you may see that Pure One's holy gleam.

Until you see union within union's heart, And in your heart beauty's light does start.

This is union that has no opposite, Rather, separation from it does not fit.

Your union and separation are idolatry, son, If you have ears for father's wisdom won.

From these two stages like the phoenix soar, To breathe the air of Unity's bright shore.

But I fear lest your foot should slip and slide, And evil fancy in your mind reside.

It's necessary that I explain this meaning clear, And pluck delusion's root from your heart here,

Lest from this discourse you should fall in pride, And from conceit and evil turn aside.

Know His union as His manifestation, Appearing beyond measure in creation.

His light in you is His trust placed within, Strive that He may appear without, not dim.

So seek His union from yourself, O dear, That you may see no separation here.

You are the treasury of divine treasure too, But from neglect you run to others' view.

Until His qualities in you appear, Know yourself in separation's sphere.

From His bounty He left you not without share Of His attributes and name beyond compare.

Through His grace He opened doors for you, Don't close those doors like stubborn Hebrew crew.

Since you have heard the reed's lament of love, Now recognize Him too through love thereof.

When you hear the reed's voice, see the Player clear, Lest you remain unknowing of the King here.

Since the player saw strangers in the world, For this reason round the reed veils were furled.

So lift this veil from you at once away, That naught but Player you may see today.

Like Safdar, lift away those veils complete, That you may see the Generous One's face sweet.

Like the reed, cry out in separation's pain, That your Player may come in joy's refrain.

When the soul's Player enters in the cry, Lovers' hearts begin to boil on high.

Light a fire from this reed of yours, That you may burn "I-ness" to its cores.

When the "I"'s letter burns throughout creation, Naught but reed remains in all formation.

When your eye gains sight from His pure light, Save the Player you see nothing bright.

So for a while hear these mysteries deep, That from these gardens fragrance you may reap.

One spark from His love's fire blazed bright, The harvest of imperial being took flight.

When His beauty drew the veil from face, The veil of majesty's imperial grace.

An arrow from the Beloved's lash was shot, It tore the ruler's heart and soul's sweet spot.

The royal crown from head He cast away, Became a slave and fell in bonds that day.

Like prey that fell to hunter's skillful hand, Or like straw caught in tempest's wild band.

If there's a messenger bound for Iraq's shore, He'll tell of separation's burning core,

How from Your parting yearning souls were burned, Your separation's arrow through kings' hearts churned.

Between us and You, O city of soul, A hundred thousand Qaf mountains roll.

No messenger save sighs of burning flame, Or morning breeze that bears the news of fame.

The hand falls short of reaching to His tree, The soul sheds oceans from His absence free.

O morning breeze, from the Beloved's court Blow sweetly to those mighty souls' resort.

Then tell them how the Lord's city of might Remained when the Friend departed from sight.

Your Friend suffers in prison's confining wall, Like Hussein in Karbala's tragic fall.

One Hussein and thousands of Yazids, One beloved and these demons, fierce indeed.

Like Moses among the Egyptian crew, Or like God's spirit among tribes so few.

Like Joseph fallen in the pit below, A well whose depths no mortal yet may know.

Your nightingale suffers in cage confined, The breath's pathway from this cage is bind.

BH00759: Lawh-i-Naqus (Subhanaka Ya Hu)

He is the All-Glorious. This is the garden of Paradise, wherein arise the anthems of God, the Help in Peril, the Self-Subsisting; wherein ascend the soul-entrancing melodies warbled by the Nightingale of Eternity upon the twigs of the Divine Lote-Tree; wherein abide the Maids of Heaven whom none hath touched save God, the All-Glorious, the Most Holy; and wherein lieth enshrined that which draweth the needy to the shores of the ocean of true wealth and guideth the people to the Word of God. And this, verily, is naught but the manifest truth.

By Thy name "He"! Verily Thou art "He", O Thou Who art "He"!

O Monk of the Divine Unity! Ring out the bell, for the Day of the Lord is come and the Beauty of the All-Glorious hath ascended His blessed and resplendent throne. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Hud, Prophet of the Divine Decree! Sound the clarion in the name of God, the All-Glorious, the Most Bountiful, for the Temple of holiness hath been established upon the seat of supernal glory. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Countenance of immortality! Pluck with the fingers of the spirit the sacred and wondrous strings, for the Beauty of the Divine Essence hath appeared, arrayed in a silken vesture of light. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Angel of light! Sound a blast upon the trumpet at the advent of this Revelation, for the letter Ha' hath been joined to the letter of ancient glory. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Nightingale of heaven! Warble upon the boughs of this celestial garden in the name of the Beloved, for the beauty of the Rose hath appeared from behind an impenetrable veil. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Songster of Paradise! Trill out upon the twigs in these wondrous days, for God hath cast His effulgent rays upon all created things. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Bird of eternity! Soar aloft in these heights, for the Bird of faithfulness hath soared in the atmosphere of divine nearness. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O denizens of Paradise! Sing out and chant in the sweetest of tones, for the melody of God hath been raised within the Tabernacle of matchless sanctity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O inmates of the Kingdom! Intone the name of the Beloved, for the beauty of His Cause hath shone forth from behind the veils, adorned with a luminous spirit. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O dwellers of the kingdom of names! Bedeck the furthest reaches of heaven, for the Most Great Name is come, riding upon the clouds of transcendent majesty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O inhabitants of the Dominion of divine attributes in the Realm of Glory! Make ready to enter the presence of God, for the soft breezes of holiness have wafted from the sanctuary of the Divine Essence, and this, verily, is a conspicuous bounty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O paradise of the Divine Unity! Rejoice within thyself, for the paradise of God, the Most Exalted, the All-Powerful, the All-Knowing, hath appeared. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O heaven of grandeur! Render thanks unto God within thine inmost being, for the heaven of holiness hath been upraised in the firmament of a heart of stainless purity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O sun of worldly dominion! Eclipse thy face, for above the horizon of a resplendent morn there have shone the rays of the Day-Star of eternity. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O earth of knowledge! Swallow up thy learning, for the Earth of true knowledge hath been outspread through Him Who is the Self of God, the All-Glorious, the All-Bountiful, the Most High. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O lamp of earthly sovereignty! Put out thy light, for the Lamp of God hath been lit within the niche of eternity and hath illumined all that are in heaven and all that are on earth. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O seas of the world! Still the pounding of your waves, for a most wondrous Cause hath made to surge the Crimson Sea. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Peacock of the Divine Unity! Utter thy plaintive cry amidst the thickets of the celestial world, for the melody of God hath sounded near on every side. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O Cockerel of eternity! Sound thy call in the forests of the empyrean heaven, for the Summoner of God hath cried out from every lofty height. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O concourse of ardent lovers! Rejoice in your souls, for the day of separation hath ended, and the Covenant hath been fulfilled, and the Beloved hath appeared arrayed in sublime and majestic beauty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

O assemblage of mystic knowers! Let your hearts be filled with joy, for the time of remoteness hath passed, and the spirit of certitude hath appeared, and the countenance of the celestial Youth hath beamed forth, adorned with the ornament of holiness in the paradise of His name, the Almighty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

Glorified art Thou, O Lord, my God! I beseech Thee by Thy Day through which Thou didst bring forth all other days, and in a single moment whereof Thou didst reckon up the appointed time of all that have been and all that shall be—Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!—

And by Thy Name which Thou hast made the sovereign of the kingdom of names and the ruler of all who are in heaven and all who are on earth—Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!—

To graciously enable Thy servants to dispense with all but Thee, to draw nigh unto Thee, and to become detached from aught else save Thee. Thou, verily, art the God of power, of might and mercy. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

Enable them then, O my God, to bear witness to Thy unity and to testify to Thy oneness in such wise that they may behold naught save Thee and shut their eyes to all else. Thou, in truth, art powerful to do what pleaseth Thee. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

Kindle, then, within their breasts, O my Beloved, the fire of Thy love, that it may burn away the mention of aught else, and that they may testify within themselves that from everlasting Thou hast dwelt within the inaccessible heights of Thine eternity, that Thou wert alone with none beside Thee, and that Thou wilt continue unto everlasting to be what Thou hast ever been. No God is there but Thee, the Lord of might and bounty. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

For were Thy servants who long to scale the heights of Thy unity to set their hearts upon aught except Thee, they could not be reckoned among such as have truly believed, nor would the sign of Thy singleness be found within them. Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

Glorified art Thou, O Lord my God! Such being the case, I implore Thee to send down from the clouds of Thy mercy that which shall purify the hearts of Thine ardent lovers and sanctify the souls of those who adore Thee. Raise them up, then, through Thy transcendent power, and render them victorious over all who dwell on earth. This, indeed, is that which Thou hast promised Thy loved ones through Thy word of truth: "And We desire to show favour to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs." Praise be to Thee, O Thou Who art "He", O Thou besides Whom there is none but "He"!

BH02661: Glad-tidings, then glad-tidings, that the decree hath come once…

He is the Mighty

Glad-tidings, then glad-tidings, that the decree hath come once again, and this is what hath been inscribed upon the Tablets by a holy, luminous Pen. They have expelled Us from that land even as they expelled Us the first time, and We are now in great thankfulness. By this We rejoice within Our souls and thank God, Our Creator, with a truthful, clear tongue. Say: The Bird of Divinity hath soared in this atmosphere and sought the holy expanse in other lands, by reason of what the hands of the oppressors have wrought. The Phoenix of Yearning hath flown to the Qaf of Paradise, and thereby the breeze of separation hath wafted over all who are in the heavens and on earth. At the time of ascension It calleth out to the loved ones of God with a mighty, attractive call and counseleth them with counsel that bringeth all existence unto God, the Lord of the worlds. Differ not in the Cause of God and fear no one, but place your trust in God, the Mighty, the Wise, for in this there lieth a wisdom none knoweth save

those who have detached themselves from all who dwell in the realm. Soon will it become manifest like the sun in the midst of heaven, if ye be of them that know.

Say: This is Husayn Who hath truly come unto you with every clear proof from God, the Powerful, the All-Knowing—proofs that the minds of the wise and the hearts of the mystics are powerless to comprehend. He dwelt among you for successive years, His countenance shining like the light of dawn from a brilliant morning horizon, yet ye, O heedless ones, knew Him not, until God's way was fulfilled in His own Self and He migrated from your land to a distant country. Then did the eyes of eternity weep, and the livers of the mystics were consumed, and the hearts of the lovers. Say: The Spirit hath departed from the body of Iraq, for the Sun of the horizons hath set, and thereby the eyes of the weepers have been blinded. Say: This is a Dove that feareth no one and is not disturbed by any soul, though all the kings of the earth and behind them the company of the hypocrites should gather against It. Nay, rather, Our eyes are gladdened at the descent of tribulation, for it appeareth from the Beloved, and thereby it becometh sweeter than every delicate sweetness. And the Spirit, and the Glory, and the splendor be upon you and upon those who were patient. 152.

When thou meetest Jinab-i-Javad, remind him from Us and be of them that remember.

BH02022: Lawh-i-Ahmad (Arabic)

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 Ahmad! 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 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 Bayan 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 Ahmad! 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 Ahmad. 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.

Then give Our remembrance to all who dwell in the City of God, the Beautiful King, from among those who have believed in God and in Him Whom God shall send on the Day of Resurrection, and who walk in the paths of truth.

BH00249: Lawh-i-Ahmad (Persian)

Section 1: “These are the wondrous counsels divine which He…”

In the Name of our Lord, the Most Exalted, the Most High

These are the wondrous counsels divine which He uttereth with the tongue of power from His sanctuary of grandeur and His holy seat of glory. Hearken, then, with the ears of the spirit, and deprive not yourselves from hearkening unto the counsels of the Beloved.

O banished and faithful friend! Quench the thirst of heedlessness with the sanctified waters of My grace, and chase the gloom of remoteness through the morning-light of My Divine presence. Suffer not the habitation wherein dwelleth My undying love for thee to be destroyed through the tyranny of covetous desires, and overcloud not the beauty of the heavenly Youth with the dust of self and passion. Clothe thyself with the essence of righteousness, and let thine heart be afraid of none except God. Obstruct not the luminous spring of thy soul with the thorns and brambles of vain and inordinate affections, and impede not the flow of the living waters that stream from the fountain of thine heart. Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?

O My servants! Were ye to discover the hidden, the shoreless oceans of My incorruptible wealth, ye would, of a certainty, esteem as nothing the world, nay, the entire creation. Let the flame of search burn with such fierceness within your hearts as to enable you to attain your supreme and most exalted goalâ€“the station at which ye can draw nigh unto, and be united with, your Best-Beloved

O Ahmad! Deny not thyself the surging, tempestuous, and hidden oceans, and deprive not thyself of the clear and straight path. Illumine thine eye and brighten it with manifest light, that thou mayest enter the blessed and goodly Sinai which is the place of radiance and the dawning-place of divine splendor, and be illumined by the endless manifestations of light, and hear without interruption the soul-entrancing call of “Look and thou shalt see Me” from the dayspring of divine utterance. The Beauty of the Unseen speaketh in the Temple of Manifestation:

O Ahmad! A fragrance from the holy rose-garden of My spiritual presence hath wafted over the world of being, adorning all created things with the holy ornaments of the Self-Subsisting; and a drop from the ocean of My grace hath been bestowed upon the worlds, rendering all intoxicated with this holy wine of “Am I not?” From mere nothingness I have brought them to the arena of everlasting existence.

O Ahmad! Purify and sanctify thine eye that thou mayest behold the endless manifestations of light from all directions, and cleanse thine ear from the defilement of blind imitation that thou mayest hear the melodies of the Nightingale of oneness and divine unity from the eternal boughs of the human realm.

O Ahmad! The eye is My trust; sully it not with the dust of desire and passion. The ear is a manifestation of My bounty; debar it not from hearkening to My sweet and divine melodies. The heart is My treasury; surrender not its treasured pearls to the thief of self and passion. The hand is a symbol of My loving-kindness; withhold it not from taking hold of My preserved and hidden Tablets.

Say: O servants! The outpouring of My limitless grace descendeth from the heaven of My timeless generosity like torrential rain. Hasten ye thereunto with sanctified eyes, purified ears and unwavering constancy.

Say: O My servants! Fetter not yourselves with the bonds of self-limitation and blind imitation, for imitation is as a mirage in the deadly desert that hath never quenched nor ever will quench the thirst of its seekers. Turn away from the vanishing mirage and partake of the imperishable, matchless and crystalline waters of Mine own stream. Distinguish ye between the divinely-fashioned pearl and the artificial one, for the artificial pearl vanisheth upon contact with water, while the divine pearl groweth

more lustrous and radiant. Strive then with all your might to obtain, without intimation, the pearl of divine sanctity—which is none other than the recognition of the Manifestation of My Self—which hath ever lived and shall forever live through the waters of My grace.

O My servants! The Ancient Beauty declareth: Hasten from the shadow of desire, remoteness and heedlessness unto the shadow of eternity, nearness and mercy. Be ye like unto earth in submission, that the sweet-scented, varied and holy flowers of My knowledge may spring forth from the soil of your being. Be ye aflame as fire, that ye may burn away the thick veils and quicken the frozen bodies through the heat of divine love. Be ye gentle as air, that ye may enter the sacred precincts of My divine friendship.

O My servants! Come forth from the imaginary city of idle fancy through the power of trust in God, and enter the impregnable and well-fortified city of certitude. Be not despairing of His all-encompassing mercy and His all-embracing grace in any circumstances, for I brought all the forms of existence from sheer nothingness into the realm of being solely through bounty and generosity. Without request did I bestow favor, without question did I grant response, and without capacity did I lavish the utmost grace and bounty. You are all trees of My holy paradise, which I planted with the hand of mercy in the blessed earth, nurtured with the eternal spring rains of My mercy, and protected through guardian angels from worldly events and earthly dangers. Now, be not heedless of your Planter, Guardian and Nurturer, and prefer not others before Him, lest the scorching and devastating winds pass over you and deprive you all of wondrous leaves, ripened fruits, lofty branches and tender boughs.

Hear the words of My wisdom from the tongue of My previous Manifestation, who said unto the Son of Mary that no keeper of an orchard would leave a withered tree in his garden, but would surely cut it down and cast it into the fire, for dry wood is fit and deserving only of fire. Therefore, O trees of My holy paradise, protect yourselves from the poison of corrupt souls and devastating winds, which are association with the ungodly and the heedless, lest the trees of existence be deprived of the holy fragrances and gentle breezes through the bounty of the Worshipped One, and may they ever remain fresh and verdant in the holy paradise of oneness.

O servants! Demolish not the foundation of the Egypt of certitude of the All-Glorious Lord through the pickaxe of fancy and conjecture, for conjecture has never sufficed and will never guide any soul to the straight path.

O servants! Ye have imagined My outstretched, extended and exalted hand of sovereignty to be fettered, and have deemed My descending, precedent and uninterrupted mercy to be interrupted, and have supposed the elevated and exalted cloud of My bounty and generosity to be prevented and withheld from raining down. Have the wonders of the power of the Sovereign of Oneness vanished, or has the influence of My Will and the encompassing nature of My Purpose been prevented from reaching the worlds? If ye believe not so, why then do ye prevent the Beauty of Divine Unity from being made manifest, and forbid the Manifestation of the Essence of Glory Most Glorious from appearing in the heaven of eternal holiness? Were ye to open the eye of fairness, ye would behold all the realities of created things intoxicated with this new and wondrous wine, and would find all the atoms of existence radiant and illumined by the splendor of its light. Evil is that which ye have imagined and evil is that which ye imagine.

O servants! Return ye unto your Source, and rising above the heedlessness of self and desire, set your faces toward the Sinai of the Spirit in this holy Mount beyond concealment and revelation. Alter not the blessed, all-embracing First Word, and turn not aside from the seat of glory of sanctification and pure detachment.

Say: O heedless servants! Though the wonders of My mercy have encompassed all the kingdoms of the seen and the unseen, and the manifestations of My grace and bounty have outstripped all atoms of creation, yet most severe is My chastisement, and most terrible is the revelation of My wrath. Hearken with ears sanctified from pride and desire unto My loving counsels, and with the eyes of both body and spirit observe the wonders of My Cause. Deprive not yourselves of the waves of My ocean of mercy, before which all infinite seas are but a drop, and withhold not yourselves from My sweet, flowing, holy and palatable fountainhead. I swear by My hidden Essence that were ye to attain unto awareness less than an atom's weight, ye would hasten breast to breast unto the Sinai of the Spirit, and with your own eyes would enter the illumined, manifest and holy fountainhead, and would hear the call of the Holy Spirit from the Speaking Tree in the illumined breast, and would not be heedless.

O Ahmad! From the fetters of blind imitation, step thou into the holy garden of detachment and the paradise of glorious unity. Say: O servants! Close not with hands of tyranny and rejection the gate of My mercy which I have opened unto the peoples of the heavens and the earth, and cut not down through oppression and transgression the elevated Tree of My loving-kindness. In truth I say: The heart is the treasury of My priceless and incomparable jewels; make it not the receptacle for the worthless potsherds of this base world. The breast is the place where grow the hyacinths of My love; soil it not with the dark dust of hatred. Adorn yourselves with My attributes, that ye may be worthy to enter My holy dominion and be admitted into My sanctified realm. All things are My perspicuous Book and My firm and mighty tablets. With pure and sanctified eyes and illumined and holy hearts, behold ye the wonders of My divine wisdom.

Section 2: "O My servants! Whatsoever I have ordained…"

O My servants! Whatsoever I have ordained in My sacred and holy Tablets through My Most Perfect Word and My All-Embracing Speech is intended solely for the elevation of receptive souls to the heaven of divine unity. Otherwise, My Beauty is sanctified above the vision of the mystics, and My Glory is exalted beyond the comprehension of those who have attained. Consider the bright, luminous, radiant Sun: should all beings, whether possessed of sight or sightless, exert themselves to the utmost in its praise or, contrariwise, strive to disparage it, these two stations of affirmation and negation, of acceptance and rejection, of praise and blame, all pertain to the limited realm of those who accept or reject. The Sun itself remains established in its station, shining with perfect radiance and bestowing its light and effulgence without any change or alteration. Likewise, observe the luminous lamp that brightens your dark night: whether it be extolled with the most sublime praise or condemned with the basest description—would this increase or diminish its light? Nay, by Him Who holds my soul in His hand! Rather, in both these conditions it diffuses its light equally, while such praise and blame return only to those who utter them, as is evident to behold.

Therefore, O servants, deprive not yourselves of the holy and exalted Lamp that burneth within the niche of divine glory, but rather kindle the lamp of divine love with the oil of guidance within the niche of steadfastness in your illumined hearts, and protect it with the glass of trust in God and detachment from all else from the gusts of the breath of the idolaters.

O servants! The example of My holy and unified Manifestation is as an ocean in whose deepest depths lie concealed countless precious and brilliant pearls. Every seeker must needs gird up the loins of endeavor and make their way to its shore, that they may obtain, in the measure of their search and striving, their portion preordained in the hidden and preserved Tablets. Now if any soul should fail to set foot upon its holy shore or arise not in its quest, would this diminish aught from that ocean or its pearls, or cause any loss to befall it? Evil is that which ye have imagined within yourselves, and evil is that which ye continue to imagine.

O servants! By God the Truth, that Most Great, Fathomless, and Surging Ocean is very close and near, nay, nearer than your life-vein. In an instant you can attain and achieve that divine bounty, celestial grace, merciful generosity, and glorious All-Baha benevolence.

O servants! Were you to become aware of the wondrous tokens of My generosity and grace which I have deposited within your own selves, you would surely become detached from all things, attaining unto the knowledge of your own self, which is the same as knowledge of Me, and would see yourselves independent of all save Me, beholding with your outer and inner eyes the ocean of My loving-kindness and the sea of My favor shining within you like the resplendent sun from My Most Glorious Name. Squander not this most exalted and holy station through the desires of idle fancy and passion, or the imaginings of doubt and blindness. Your likeness is as that of a bird which, with mighty wings, soareth with the utmost joy and contentment in the pleasant atmospheres of the All-Glorious, in perfect confidence, but then, imagining some grains, inclineth toward the water and clay of earth, and with utter greed defileth itself with water and dirt.

Then, when it desireth to ascend again, it findeth itself powerless and defeated, for wings soiled with water and clay were never meant for flight, nor ever shall be. At such time, that bird of the exalted heaven findeth itself a dweller in the mortal earth. Now, O servants, soil not your feathers with the clay of heedlessness and idle fancy, or the dust of malice and hatred, lest ye be deprived and forbidden from soaring in the holy heavens of mystic knowledge.

O servants! I have, through divine might and spiritual power, brought forth the pearls of the shell of the ocean of the All-Merciful from the treasury of divine knowledge and wisdom, and have caused the maidens of the chambers of concealment and protection to appear in the manifestations of these firm verses, and have unsealed the musk-vessel of divine oneness with the hand of power, bestowing its hidden holy fragrances upon all created things. Now, despite all these encompassing sublime bounties and these radiant manifest favors, if ye deprive yourselves, the blame shall rest upon your own souls, now and forever.

O people of the Bayan! Today ye have come to know the purpose of your own creation, for ye are the gems of God’s lofty mountains and the pearls of the seas of divine unity’s grace, and all else that is visible

in the heavens and earth are gathered beneath your shadow and receive sustenance and bounty by association. Consider, for example, the good and fertile earth—the farmer's purpose in watering is to water his own crop, though often hard and solid rocks in that field are watered incidentally. Thus the purpose of the outpouring of the All-Bountiful's grace is the fields of His loved ones, which are the places where the plants of knowledge and wisdom grow, while those besides them—the enemies and the heedless who are like abandoned stones of the earth—receive but incidental benefit from the sprinkling grace and raindrops from the clouds. O people of the Bayan! Despite all these lofty stations and transcendent ranks, seek not to be heedless of yourselves, nor withdraw from the Truth, nor become negligent in observing God's Cause in all conditions, and strive that ye compare not divine words with aught else.

O servants! If ye possess sight, enter ye the city of the seeing; if ye be people of hearing, step ye into the realm of them that hear; and if ye be possessed of hearts, choose ye residence in the stronghold of the assured ones, that ye may not remain deprived of beholding the lights of the Most Glorious Beauty in these darksome days. For this year is the year of the great sifting and mighty trial.

O servants! Inscribe ye upon the tablet of your hearts, with the pen of submission and the ink of acknowledgment and certitude, the counsels of the Spirit, and at every moment turn ye unto them, lest ye become heedless of a single letter thereof. With utmost earnestness, turn ye unto the Truth and turn away from aught else, for this is the essence of the Divine Command that hath sprouted from the Divine Tree.

O servants! Naught dwelleth in this heart save the effulgences of the morn of the Divine Presence, and it speaketh naught but the pure truth from your Lord. Therefore, follow not your desires, break not God's covenant, and violate not His testament. Turn ye unto Him with complete steadfastness in heart, soul and tongue, and be not of the foolish ones. The world is but an illusion without reality, and a nothingness adorned in the guise of existence. Set not your hearts upon it, sever not yourselves from your Lord, and be not of the heedless ones. Verily I say, the world is like unto a mirage which appeareth as water; they who thirst pursue it with intense effort, yet when they reach it, find themselves bereft and portionless. Or it is like the image of a loved one, devoid of life and spirit; when the lover attaineth unto it, he findeth it neither nourishing nor satisfying, gaining naught but great toil and evident regret.

O servants! If in these visible days and this present world, there should occur somewhat contrary to your wish from the realm of divine decree, be not disheartened, for the joyous days of the All-Merciful will come and the holy realms of the spirit will be made manifest. In all those days and worlds, a portion is ordained for you, a pleasure appointed, and a sustenance decreed. Assuredly shall ye attain unto them all if ye exchange the garment of the transient for the garment of the eternal, and enter the Most Glorious Paradise, the dwelling-place of sanctified and glorious spirits. All things testify to your existence, if ye emerge from the dark dust of nothingness. Be not distressed by the troubles of these numbered days, nor be ye saddened by the destruction of the outer body in the path of the Beloved, for after every destruction a building is intended, and within every hardship the comfort of ease lieth concealed.

O servants! Seek ye the sweet Salsabil from the holy, pure fountain, and take ye the lofty fruits of the Paradise of Oneness from the Divine Tree, for in the barren, dry valley neither the pleasant Tasnim of

submission nor the holy Kawthar of glorification can be found, and from the withered tree no sublime and noble fruit can be observed.

O seekers of the spiritual wine! The holy, luminous Beauty, from the spiritual tree in the divine Sinai of the All-Merciful, without the veil of "Thou shalt never see Me," declareth: Deprive not the eyes of your hearts and souls, and hasten ye to the dawning-place of the effulgence of His Beauty. Thus doth the Tongue of God counsel you, that perchance ye may direct yourselves toward the realm of the Spirit.

BH00870: Lawh-i-Anta'l-Kafi (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!

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.

BH01547: Lawh-i-Haqq

This is the Tablet of Truth which hath been sent down from the heaven of Command. Whoso readeth it and pondereth thereon, God shall raise him up in the midmost heart of the Ridvan adorned with such glory that the lights of the All-Merciful shall shine forth from him and illuminate thereby the peoples of the highest paradise.

He is the Truth Who hath ever been witnessed at the horizon of truth, through truth, upon the truth. O people of truth! The Truth hath appeared from the horizon of truth in this Truth Who hath dawned from the Dayspring of truth, Who speaketh the truth and remindeth you of the truth. Beware lest ye forget the truth at the time when He took from you the covenant of His own truth, and be not of them who turned away from the truth and were among the heedless.

Say: By God! The Truth now calleth out before Him and informeth all created things that this indeed is the Truth Who hath appeared through truth, and verily He is the Truth through Whom truth was established aforetime and shall be established hereafter.

O people of truth! Behold ye the Truth in what shineth forth from the sun of His beauty, then hearken unto the melodies of truth that proceed from His lips, then drink from the Salsabil of truth that He offereth you from the cup of His bounty, and eat of the favors of truth that have been sent down from the heaven of His mighty sovereignty and the clouds of His holy grace. Then take shelter in the shade of the Tree of Truth, this Youth, Who when He moveth within Himself causeth to move thereby all manifestations of truth and suns of oneness, and when He remaineth still within Himself, the beauty of truth and His temple are established upon an exalted and impregnable throne.

O people of truth! If ye would but cleanse your eyes from the dust of contingent things and whatsoever proceedeth therefrom that befitteth not the sovereignty of names and attributes, ye would witness that the Manifestations of truth, its Daysprings, its Dawning-places and its Repositories all circle round this Truth Who hath appeared through truth and been established through truth upon the throne, before Whose shadow all who are in the heavens and on earth prostrate themselves, though they recognize it not and are unaware within themselves, being among those who are heedless of this Truth Who, were He

to rend asunder the veil of glory from the face of beauty, would cause all things to proclaim, confirmed by the Holy Spirit even as the Beauty Himself was confirmed in the realm of eternity:

> "Verily I am the Truth, there is no God but Him, and verily we all, at the appearance of this Truth, are among those who prostrate themselves."

And verily this is He before Whom walk the Manifestations of truth, behind Whom proceed the Daysprings of divinity, at Whose right hand move the Essences of glory and at Whose left advance the Temples of the All-Merciful, all of them speaking, crying out and proclaiming: "O people of the Bayan! By God, the tongues of the All-Merciful have given the lie to your claims that ye believe in God, the Almighty, the Powerful, the Omnipotent. For ye claimed within yourselves that ye had believed in God and in His Manifestation Who was named Ali before Nabil, yet when His Messenger came with authority from the divine Command upon clouds of holiness in the most exalted Paradise, ye denied Him and rejected Him, even to the point where ye pronounced sentence of death upon Him just as the divines of the Qur'an pronounced sentence upon Ali aforetime, the Manifestation of His exalted, transcendent, powerful, supreme and omnipotent Self.

Therefore nothing do ye pass by that doth not give you the lie and dissociate itself from you and seek refuge in God from meeting with you. By God! Were ye to judge fairly within yourselves, ye would witness that the very breath that proceedeth from you giveth you the lie, that the heaven raised above your heads dissociateth itself from you, and that all that raineth down from the clouds denieth what issueth from your tongues, were ye but of them who hear.

Through you have the clouds of mercy and grace been withheld, and the life of the people of the highest paradise transformed, and the countenance of grandeur turned pale, for ye have done what none before you have done. We have concealed it through Our grace, for verily We are the All-Bountiful, the Almighty, the All-Wise. What We have manifested among men is but a drop from the ocean of your deeds; otherwise, were I to speak the truth concerning what ye have done, the command of what shall be would return to what was, existence would revert to absolute and utter nothingness, and all that is witnessed in the kingdom would be transformed to dust. Thus hath the Command been sent down from the presence of the Mighty, the All-Bestowing, if ye be of them who are mindful."

BH02170: Lawh-i-Nuqtih

He is the Mighty One! This is the Most Holy Tablet which God has made its station to be the station of the Point, just as from the Point all letters and words were differentiated, and likewise from this Tablet has been differentiated what was sent down from the beginning that has no beginning and will be differentiated unto the end that has no end. Say: Though it be motionless in its place, yet through it all contingent things were set in motion and appeared from nothingness in the garments of existence. Glorified be God, the Sovereign of the powerful ones!

Say: The Essence of Pre-existence has appeared with the truth—exalted be God, the Educator of both worlds and the Lord of all the worlds. And thou, O servant, hearken unto the call of God from the Lote Tree of the Heart which hath been illumined in a translucent, radiant breast. Then know that the

Announcement which was before all before hath been differentiated from this Most Great Announcement, and the Command which had proceeded from the most ancient origin hath shone forth from this Most Ancient, Most Upright Ornament.

Say: O people of the earth, by God, one Tablet from the traces of God is better than the kingdom of the first and the last ones—nay, I seek forgiveness from God for this, for by one letter thereof were all these created, were ye of those who perceive. And one letter thereof is sweeter than what hath appeared through the Pen and flowed from the tongue and been uttered behind the holy veils by the glorifying concourse.

Thus hath this Bird been seized by the raptures of longing on this Night which prideth itself above the bright dawn and every radiant morn, such that there floweth from His Pen that which His will had not preceded, and before which the mountain of the mystics who look not toward the Most Exalted Horizon and who were among those gazing through veils and allusions would crumble. Purify, O people, your ears from all that ye have heard or known, and sanctify your hearts from all that hath been imprinted therein and thereon from mortal images, that there might be imprinted thereon the beauty of God, the Most High, the Most Exalted, the Great, the Ancient.

O people of the depths of Paradise! If ye desire to read this luminous, eternal leaf, then first perform ablutions with the water of Tasnim which floweth from the right hand of the Throne, then wash therewith your outer and inner selves that ye might hear how the Dove of the All-Merciful warbleth in this Garden with wondrous, unprecedented melodies. Without this ye shall never find its hidden delights nor recognize the jewels of His wisdom that are treasured therein, even should ye read it all the days of your life, morning and evening, or at every moment.

Thus doth the Dove warble in this atmosphere which God hath made sanctified from the faces of the ungodly, whose air is pure, whose breezes are sweet, whose fragrance is perfumed, and whose musk is diffused. Therefore seek it out, O ye who are brought nigh! Thus doth God bestow His eternal, everlasting, single, heavenly favors upon the worlds.

And ye, O Concourse of the highest heaven and O assemblage of humanity in the earthly realm, deprive not yourselves therefrom and deny it not. Fear God with true fear and be not of the heedless ones. Blessed is he who is sustained thereby and therefrom without turning to the peoples of the heavens and earth. And this spirit from the Spirit be upon you, O ye who draw nigh!

BH11580: First Tablet to Ali Pasha (lost)

To be typed.

BH00151: Lawh-i-Qina'

Section 1: "One of the divine friends wrote a letter…"

One of the divine friends wrote a letter to Haji Muhammad Karim Khan containing several questions, and it was heard that the aforementioned Khan, heedless of the meanings, clung to mere words and raised

objections to refute the truth with what he possessed. But he was unaware that God confirms the truth through His words and cuts off the root of the ungodly. The letter began with these adorning words:

> "Praise be to God Who removed the veil from the face of His chosen ones."

The aforementioned Khan objected that this phrase was incorrect, and the writer of this letter must not have attained even a letter of knowledge and the terminology of the people, since ʿqina' (veil) is specifically used for women's heads. He occupied himself with objections to words while remaining oblivious that he himself was bereft of both knowledge and understanding.

The divine companions today consider what he deemed knowledge to be a disgrace. The knowledge that is beloved is that which guides people to the truth. When one fails to attain it, that knowledge has been and will be the greatest veil. None of his objections were seen except this one instance that was heard and reached the Most Great Vision. Therefore, from the Manifestation of the Cause, this most wondrous, most holy, most pure Tablet was revealed in response to his objection, that perhaps people might not remain deprived of the Lord of Names and Attributes due to such objections, and might distinguish the Most Exalted Word from the base word, and turn toward the direction of God, the Most High, the Most Exalted. Whosoever is guided, it is for his own soul, and whosoever turns away, truly God is Self-Sufficient, Praiseworthy. In the Name of God, the All-Knowing, the All-Wise.

O thou who art known for learning yet standeth on the brink of the abyss of ignorance! We have heard that thou hast turned away from the Truth and hast objected to one of His loved ones who sent thee a gracious letter to guide thee to God, thy Lord and the Lord of all worlds. Thou didst object to him and follow the ways of the ignorant, and thereby didst lose thy dignity among the servants of God, for through thy objections We found thee in profound ignorance. Thou hast not understood the rules and conventions of the people, nor hast thou entered the garden of meanings and eloquence, but wert among the heedless. Thou hast not known rhetoric and eloquence, nor metaphor, nor literal meaning, nor simile, nor allegory. Therefore We shall impart to thee that which shall acquaint thee with thine ignorance, that thou mayest be of the fair-minded.

Hadst thou followed the paths of the people of letters, thou wouldst not have objected to his use of the word "veil", nor wouldst thou have been among the disputants. Similarly hast thou objected to the words of God in this wondrous Revelation. Hast thou not heard mention of Al-Muqanna, known as Al-Muqanna Al-Kindi, who was Muhammad ibn Zafar ibn Umayr ibn Far'an ibn Qays ibn Aswad, and who was among the renowned? Were We to mention his forebears one after another until reaching the First Creator, We would be able to do so through what My Lord hath taught Me of the knowledge of the ancients and the moderns, though We have not studied your sciences—and God is Witness and All-Knowing to this.

He was the most beautiful of people in countenance, the most perfect in creation, and the most upright in stature. Look in the books of the people that thou mayest know and be among those who understand. When he would unveil his face, the evil eye would afflict him and he would fall ill. Therefore he would not walk except veiled—that is, with his face covered. Thus is it mentioned in the books of the pure Arabs, the men of letters, and the eloquent ones. Look therein that thou mayest be among those who are informed.

He is the one who became proverbial for beauty, just as Zarqa al-Yamama became proverbial for keen sight, and Ibn Asma' for breadth of narration—if thou wert among the learned. Likewise is Muhalhil for seeking vengeance, Al-Samaw'al for faithfulness, Qays ibn Zuhayr for sound judgment, Hatim for generosity, Ma' ibn Za'ida for forbearance, Quss ibn Sa'ida for eloquence, Luqman for wisdom, Sahban Wa'il for oratory, ʿAmir ibn Tufayl for insight, Iyas ibn Mu'awiya ibn Al-Qurra for intelligence, and Hammad for memory. These are among the famous Arabs by whom proverbs are coined. Study the books that thou mayest not reject the truth through what thou hast, and be among the mindful.

Be assured that the scholars of literature have used the word "veil" for men, as We have mentioned to thee in clear and evident explanation. Know then that the veil is specific to women, with which they cover their heads, but it has been used metaphorically for men and the face, if thou art among those who are informed. Similarly, the face-veil is specific to women—it is said "the woman veiled" meaning she fastened the veil over her mouth—then it was used for men and the face, as mentioned in books of literature: "he unveiled his face" meaning he removed the covering.

Beware lest thou object with words to him before whose radiant and luminous countenance the verses have bowed down. Fear God Who created thee and fashioned thee, and do not cause to rejoice those who believe and have sacrificed their souls and their wealth in the path of God, the King, the Mighty, the Powerful. Say: Our purpose in what We sent thee was none other than that thou shouldst be mindful of thy negligence in the Cause of God, and that thou shouldst choose for thyself a path unto Him. We desired thy guidance, but thou didst desire to harm Us and didst mock Us even as the people before thee mocked, and they are this day in the nethermost fire. Thou art of those who, when the Furqan was sent down from the presence of the All-Merciful, said: "This is naught but tales of the ancients," and objected to most of its verses. Look then in the Itqan and other books that thou mayest see and know what thou didst object to aforetime concerning Muhammad, the Apostle of God and Seal of the Prophets. We have acquainted thee with thyself that thou mightest know it and be among those possessed of insight from the All-Seeing.

Say: With my Lord are the treasuries of all knowledge and the knowledge of all created things. Raise thy head from the couch of heedlessness that thou mayest behold the mention of God, the Most Great, established upon the throne of manifestation even as the letter "H" is established upon the letter "W". Arise from the slumber of desire, then follow thy Lord, the Most Exalted. Cast behind thee what thou hast and take what hath come to thee from God, the Mighty, the Wise. Say: O thou ignorant one! Look upon the words of God with His sight that thou mayest find them sanctified above the allusions of men and their rules, though with Him be the knowledge of all worlds. Say: Were the verses of God to be revealed according to your rules and what ye possess, they would be like unto your words, O ye that are veiled! Say: They have been sent down from a station wherein none is mentioned save Him, and God hath made it sanctified above the knowledge of all worlds. How canst thou and thy like comprehend them, O thou remote denier! They have been revealed in the tongue of the people, not according to thy contrived rules, O thou that turnest aside in doubt!

Be fair in God's name—were all the power of the world to be placed in thy heart, wouldst thou be able to withstand a Cause that is opposed by the people and behind them the kings and rulers? Nay, by my Lord!

None can withstand it, nor can any soul save him whom God hath established in His own station. He, verily, is this One Who uttereth in every condition:

> "There is no God but Him, the One, the Single, the Self-Subsisting, the All-Knowing, the All-Informed."

If the heart of any of the servants of the sovereign were to be troubled by thee for less than a moment, thou wouldst be disturbed instantly, and if thou deniest Me in this, the sincere servants of God would bear Me witness. Yet thou dost object to Him Who hath been opposed by governments over the course of several years, and upon Whom there hath descended that which hath caused the Faithful Spirit to lament, until He was imprisoned in this remote prison.

Say: Open thine eyes! The Cause hath been exalted and manifested, and the Tree speaketh forth the mysteries of destiny. Dost thou see for thyself any refuge? By God! There is no refuge for anyone, nor any resting place save for him who turneth unto the Most Sublime Vision, this Most Pure Station whose mention hath spread among the worlds. Say: Dost thou object with a veil to Him Who hath believed in the Sovereign of creation and invention? He who objecteth today is counted as the basest of the base before God, the Fashioner of the heavens and earths. Say: O heedless one! Hearken unto the cooing of the Dove upon the twigs of the Lote-Tree beyond which there is no passing, and be not of the ignorant. This, verily, is He of Whom Kazim and Ahmad, and before them the Prophets and Messengers, gave you tidings. Fear God and dispute not His verses after their revelation. They have been revealed by nature from the heaven of God, thy Lord and the Lord of all worlds, and they are God's proof throughout all ages, which none can understand save those who have detached themselves from all else and turned unto this Momentous Announcement.

O remote one! Were thy Lord, the All-Merciful, to manifest Himself according to thy limitations, His verses would be revealed according to the rules thou followest. Repent unto God and say:

Glorified art Thou, O my God! I am he who hath been negligent in his duty toward Thee and hath opposed that which hath been sent down from Thy presence. Then did I follow my passions and desires, and was heedless of Thy Most Exalted and Most Glorious remembrance. O my God! Take me not to task for my transgressions. Cleanse me from disobedience, then send down upon me, from the direction of Thy grace, the sweet-scented breezes of forgiveness. Then ordain for me a seat of truth before Thee, and number me with Thy sincere servants. O my God and my Beloved! Deprive me not of the fragrances of Thy most exalted Words, nor of the sweet perfumes of Thy Most Glorious Robe. Then make me content with whatsoever Thou hast sent down and ordained. Verily, Thou doest what Thou willest, and Thou art indeed the Ever-Forgiving, the Bountiful, the Bestower, the Gracious.

Hearken unto My words. Leave allusions to their exponents and purify thy heart from such words as would cause the face to be darkened in both worlds. Emerge from behind the veils and allusions, and turn with a luminous countenance toward the Lord of Names and Attributes, that thou mayest find thyself in the most exalted station, from which the allusions of the doubters are cut off. Thus doth the Supreme Pen counsel thee. If thou acceptest it, it shall be for thine own good, and if thou turnest away, it shall be

against thyself. Verily thy Lord, the All-Merciful, is independent of all that was and all that shall be, and He, verily, is the Self-Sufficient, the All-Praised.

In the Persian tongue do I speak, that perchance thou mayest perceive the fragrance of the All-Merciful's raiment from these Persian verses, and turn, detached from all else, towards the realm of oneness. Though not every bird hath partaken of the seeds of divine mercy and the harvest of eternal wisdom, nor is capable of gathering therefrom, the bird of utterance must soar in the holy atmosphere of the All-Merciful and gather its portion from the harvests of inner meanings, lest hearts and minds, occupied with the mention of this or that, be deprived of the fragrance of the gardens of paradise.

Hearken unto the counsel of this Prisoner and with the arm of certitude build a mighty and impregnable fortress, that thou mayest be protected from the Gog of self and passion, and through the grace of the Khidr of these days attain unto the Kawthar of eternity and turn toward the most great vista. The world hath no permanence, and its seekers shall find no faithfulness therein. Place not thy trust in the world; reflect upon its changes and vicissitudes. Where are they who built Al-Khawarnaq and As-Sadir? Where are they who sought to ascend to the heavens? How many a palace wherein its builder reposed at eventide in health and prosperity, yet on the morrow belonged to another! How many a house raised high, wherein at night was heard laughter and the song of the thrush, yet at dawn naught but weeping and lamentation! What mighty one was not humbled? What matter was not transformed? What spirit did not pass away? What oppressor drank not the cup of retribution?

Moreover, pride not thyself in outward knowledge, for above every possessor of knowledge there is One All-Knowing. Know thou that every sharp sword groweth blunt, every joy turneth to sorrow, every might to weakness, and every learned one to error. Choose piety and enter the school of divine knowledge. "Fear God; God will teach you." Purify thy heart from the allusions of the people, that it may be illumined by the manifestations of the divine names and attributes. Close the eye of estrangement and open the eye of justice, and raise not objection against the loved ones of God. By the Sun of the horizon of Revelation! Had thou truly partaken of outward knowledge as is its due, thou wouldst not have objected to the word "veil" used in reference to the friends of the Lord of creation and invention.

Still thy tongue regarding His chosen ones, O thou who wanderest in the wilderness of ignorance and blindness! It would be well for thee to study somewhat the books of the Bayan and the Badi', that thou mayest become acquainted with the outward rules. For hadst thou been cognizant of reality and metaphor, and the stations of transferred attribution, metaphor and allusion, thou wouldst not have objected that "veil" was not used properly. Look not upon the words of them who love the Lord of all worlds through the eyes of the ungodly. As for "qina"' and "muqanna'ah," these are two garments wherewith women cover their heads, specifically for women's heads, but metaphorically used for men and faces. Likewise "litham" is that wherewith women cover their mouths, as the Persians and Turks call "bishmaq," and it is metaphorically used for men and faces, as mentioned in literary works. Look, therefore, in the books of the people that thou mayest find what thou hast overlooked.

Section 2: "That letter was written to thee by one…"

That letter was written to thee by one of God's loved ones, whose purpose was to deliver thee from the darkness of self and draw thee to the realm of oneness. Yet thou didst display thy learning, but thine arrow missed its mark and thy station hath become evident to those possessed of knowledge. Hear My words: oppose not him who counsels you, be not impatient with him who admonishes you, and follow not your giving with injury. Rather, be humble before the loved ones of God, the Lord of the first and the last. Abandon learning, for it has barred you from the Sovereign of all knowledge. Prefer him who counsels you over yourself; better would it be for you to walk barefoot, sleep without a pillow, and lament in the wilderness than to sadden one who has believed and been guided.

O agitated one! Make not haste to object, and be not like the venomous snake. He who hastens in blame falls into regret. Hold back your tongue and pen from opposing the Lord of Eternity. Make not yourself deserving of wrath. Soon shall you return to the Lord of all peoples and be questioned about what you acquired in your vain life, on a Day when hearts and eyes shall be upturned from the might of God, the Powerful, the Subduer. How long will you follow the path of wickedness and oppose the Lord of all names? Have you forgotten your return and your abode, or are you heedless of your Lord's justice? If you feel secure from the grave, then follow what your self and desires command; otherwise hasten to Him Who called you to God and make up for what you lost in your former days before your latter days. Fear God Who created and fashioned you. Turn to Him, remember Him morning and evening, for unto Him is your return and your dwelling place.

Moreover, you have reached such a state of heedlessness in objecting to the words of God's loved ones that you have even objected to the words of the Primal Point—may the spirit of all else be sacrificed for Him—Who gave the people glad tidings of this Manifestation. You have written books opposing God and His loved ones, thereby rendering your deeds void, though you perceive it not. You and your like have claimed that the words of the Most Great Gate and the Most Perfect Remembrance are incorrect and contrary to the rules of the people. You have not yet understood that the revealed divine words are the standard for all things, and nothing else can be its standard. Any rule that contradicts divine verses is invalid.

We remained in Baghdad for twelve years, and whatever We desired that a gathering of the learned and fair-minded servants be convened so that truth might be distinguished from falsehood, none came forward. The verses of the Primal Point—may the spirit of all else be sacrificed for Him—were not contrary [to the rules], but you are ignorant of the people's rules. Moreover, what say you about the verses of this Most Great Manifestation? Open your eyes that you may know that rules are derived from the words of God, the Powerful, the Supreme, the Self-Subsisting.

Were it not for the sorrows that have befallen Us and Our physical ailments, We would have written tablets concerning divine sciences, and you would have testified that divine rules encompass human rules. We beseech God to make you steadfast in His love and good-pleasure, for He answers whosoever calls upon Him.

Consider the days when the Qur'an was sent down from the heaven of the All-Merciful's will, how much the rebellious objected. It seems to have vanished from your sight, hence it became necessary to mention some of it, that you might recognize yourself and how much you objected when the Muhammadan Sun dawned from the horizon of eternal glory. The ultimate truth is that in those days you were known by another name, for had you not been among those souls, you would never have objected to the Truth in this Manifestation.

Among the objections of the idolaters was to this blessed verse which declareth "We make no distinction between any of His Messengers." They objected that "ahad" cannot be used between, and thus did they mock and protest against this divine and conclusive Word. Likewise did they object to the blessed verse "He it is Who hath created for you all that is on earth, then turned He to the heaven and fashioned it as seven heavens," saying it contradicted other verses wherein the creation of heaven preceded that of earth. They also objected to the blessed verse "We created you, then fashioned you, then told the angels: Prostrate to Adam," claiming that the angels' prostration preceded the forming of creation. Ye have surely heard the objections they raised concerning this blessed divine verse.

Similarly did they object to the blessed verse "The Forgiver of sin, the Accepter of repentance, the Stern in punishment," saying that "stern in punishment" being an attribute of the subject, cannot serve as a definite qualifier. And in the story of Zulaykha where it saith "Ask forgiveness for thy sin. Lo! thou art of the sinful," they objected that it should be "sinful women" according to their rules for the feminine plural. They also objected to the blessed verse "and a Word from Him whose name is the Messiah," saying that "Word" is feminine and its pronoun should therefore be feminine. Likewise with "one of the greater" and similar instances.

In brief, there are nearly three hundred instances where the divines of that age and after raised objections against the Seal of the Prophets and the King of the Chosen Ones, both in meaning and in words. They declared most of these words to be incorrect, and attributed madness and corruption to that Source of wisdom. They said "These verses and chapters are mere fabrications." For this reason, most people followed the divines, straying from the straight path of truth and turning to the very foundation of hellfire. The names of these Jewish and Christian divines are recorded in books.

Furthermore, how many verses did they attribute to Imru'l-Qays, claiming that Muhammad had plagiarized them, such as the blessed Surih "When the earth is shaken" and "The Hour draweth nigh," and they preferred poems known as the Mu'allaqat and likewise the Mujamharat, which were in the second rank after the Mu'allaqat, to the divine words. Until divine grace encompassed all, and some were not prevented by these objections but were guided by the lights of the greatest guidance. Then came the decree of the sword, and people entered God's religion willingly or unwillingly. The verse of the sword erased the verse of ignorance, and after God's Cause prevailed, the eye of justice was opened and the gaze of objection was cut off and veiled. The same deniers who had called the verses of God fabrications came to enumerate seventy points of rhetorical and literary excellence in some of the revealed verses.

Since the discourse concerned the objections of the ungodly, I did not wish to mention more than what has been stated. Now render some justice and judge between yourself and God. There is no doubt that the Qur'an was revealed from God, and there is also no doubt that the divine words are sanctified above

what they have imagined, as it later became clear that those objections stemmed from rancor and hatred. Though some scholars have answered certain objections according to established rules, yet its knowledge is with Us. Ask, that thou mayest know the Point from which the knowledge of what was and what shall be was expounded. Perchance thou shalt become aware and cease objecting to the loved ones of God. All knowledge has been and shall remain within God's mighty grasp, and whatsoever is revealed through nature descends upon the original divine nature.

These objections arise because this Cause has not outwardly gained strength, the loved ones of God are few and His enemies many. Therefore each soul clings to some objection hoping thereby to gain people's approval. O helpless one! Go thou and concern thyself with glory and leadership. How canst thou step into the arena of the detached ones—those souls who have detached themselves from all else but Him and for love of God have forsaken wealth, position, fame, name, possessions and life, as thou hast seen and heard? These are servants who said "God is our Lord" and then detached themselves from the worlds. Soon souls shall appear in knowledge and arise with perfect assistance, recording conclusive and firm proofs in answer to every objection, for their hearts shall be inspired by divine heavenly inspirations. Hearken to the call of Him Who summoneth unto God and be not of the veiled ones. Perchance thou shalt not remain deprived of the divine fragrances in these days of this glorious and merciful Manifestation. And peace be upon him who followeth guidance. If one lacks the sense of smell, what fault lies with the garden's rose? One without taste cannot distinguish honey from colocynth.

A copy of a letter from the late Shaykh Ahmad concerning the Qa'im was observed. Now I beseech you to interpret it fairly, and if you find yourself unable, to inquire of the Most Great Ocean of God, that through God's abundant grace and mercy you may enter beneath the shade of the divine Lote-Tree. The details are that during the days of residence in Iraq, Mirza Husayn of Qum came to this servant with a copy of the letter saying that the Shaykhi friends had requested an explanation and interpretation of these words. This servant, seeing that the questioners were not seeking the divine Kawthar of knowledge, did not undertake to answer, for the pearls of divine knowledge are concealed from the sight of those without insight. Though some mention was made, it was through allusion and metaphor. The exact text of that letter has been copied in this Tablet without addition.

The exact text of that letter is quoted in this Tablet without addition or omission. This is the text of what was written by the most exalted and distinguished Shaykh, the Manifestation of Islam and Ka'bah of mankind, Shaykh Ahmad Al-Ahsai, who was the lamp of knowledge among the worlds, in response to one who said that the Qa'im is in the loins. We have omitted its beginning and written what is intended:

In the Name of God, the Most Merciful, the Most Compassionate

I say it is reported that after the passing of MS by MR, the Mahdi (peace be upon him) will arise. The Alif has come upon the end of Sad, and the Sad with you is wider than the two thighs, so how can it be one of them? Moreover, the Waw is three letters: six and one thousand and six, and six days have passed, and the Alif is completion, and there is no more discourse, so what of the six and the latter days? Otherwise, the return would not occur, for it is the mystery of inversion for the symbol of the chief. If acknowledgment of the remaining six is obtained from others, the matter is completed with proof, and

the Greatest Name appears with the two Alifs standing with the letter which is two letters from Allah, as they are eleven, and with them thirteen, so the Waw which is Ha appeared.

Where then is the separation? But the one between the six and six is determined by the passing of MS by MR, so the mystery of sixty-six appeared in its sixth which is its quarter, and the completion of the sixth which is the quarter with the thousand merged within it. And its mystery is the descent of the Alif from the wide point with the six and six, and the second descended in the blessed night with the eleven, and it is He Who is the Mystery and the First Hidden Name appearing in the mystery of Thursday, so the mystery will be completed on Friday, and the flowing water will flow on the day when the sky brings forth a manifest smoke.

This while all is in the inverted Waw from the whispered Ha, so where is the connection according to one who affirms separation? There is not in the One nor between it other than One, otherwise it would not be One. And these are the parables We set forth for mankind, but none understand them except those who know.

We testify that every word of these luminous words is like an abandoned well containing the water of life, wherein is concealed the youth of meanings and utterance, and no caravan of seekers has come to it to let down their bucket and bring forth the youth of knowledge and say:

> "Blessed be God, in Whose grasp is the dominion of knowledge, and He encompasses all things."

Likewise We testify that every letter thereof is like a glass wherein shines the lamp of knowledge and wisdom, yet none has been illumined by it save whom God willed, for He has power over all things. In brief, the purpose is that these words should be interpreted in clear and evident language. And peace be upon whoever follows the truth. And if you do not follow the command of your Lord, perhaps God will raise from your offspring one who will turn to his Lord and detach himself from all else. Verily, He is the All-Knowing, the All-Wise.

BH00395: Lawh-i-Sayyah (Suratu'l-Widad)

Section 1: "In My Name, the Most Glorious, the Most…"

In My Name, the Most Glorious, the Most Glorious

O ʿAli! Bear thou witness that I am the Manifestation of God in the heaven of eternity, His Hidden Mystery in the unseen realm of the divine cloud, the Ancient Beauty in the kingdom of glory, and the Primal Spirit in the most exalted vesture. All were created by My command and circle round Me, all act by My bidding, and all have prostrated themselves before My countenance and clung to the hem of My loving-kindness, even though they perceive it not within themselves in this wondrous Temple. Say: This is the Point from which the words of God have been expounded, and from which have appeared the holy scrolls of detachment and the tablets of glorious preservation. Say: This is the Word of God from which the Points have appeared and unto which they return, then through which they are renewed in an

instant. Say: Through it hath appeared the proof in every age, and the Word of God and His evidence unto all worlds have been perfected.

Say: Were He to manifest but a single letter, it would surpass all that hath been mentioned in the kingdom from time immemorial and all that hath flowed from the Pen upon preserved tablets of glory. Say: By God! It is sweeter than all that hath been uttered by holy tongues, spoken by the denizens of the most exalted Paradise, or voiced behind the pavilion of sinlessness by those who swim in the depths of praise. Say: By God! By one note thereof hath the Dove warbled upon the branches and the proof of the All-Merciful hath shone forth with mighty sovereignty. Say: O heedless ones! The chastisement and wrath of God have come upon you. Die, then, from the fire which God hath kindled within your souls, then place your fingers of rejection in your ears, then return to the nethermost fire in the depths of hell.

Say: This is the thunderbolt of God that hath appeared from the cloud of power, and with it a penetrating flame to prevent the evil ones from hearkening unto these mysteries which lay beneath the veil of power, and to keep them from drawing nigh unto God, the Mighty, the Praiseworthy. Say: By God! None hath any escape on this Day save by believing in this manifest and glorious proof, this all-sufficient, perfect, wondrous and mighty evidence, or by rejecting God's proofs of old, His signs, His Messengers and His chosen ones, if ye be of them that know. Say: God will not accept aught from anyone this Day, even should they worship Him forever or remember Him with all that hath been sent down from the heaven of glory in the time of the Messengers, except that they enter this pavilion which hath been raised in truth and beneath whose shade dwell the inmates of the most exalted Paradise. And whosoever entereth not beneath the shade of this countenance hath gone forth from the shade of God, and none shall be exempted from this decree among all the worlds.

Say: We were among you for years untold and We veiled Our face from every perceiving eye lest anyone from among the people of the earth should recognize Us, and God is witness and knower of this. When the idolaters persisted, We lifted the veil of concealment from the face of Beauty and made it appear like the sun at high noon. Blessed then be God, the Creator of all creation! Say: The test hath come from the direction of God, the Almighty, the Most Exalted, the Great, and the Balance hath appeared with justice whereby all deeds shall be weighed, if ye be of them that bear witness.

Say: O people of the earth! If ye desire to hear the melodies of God, hearken unto these sweet and wondrous melodies, and if ye wish to behold the beauty of God, behold this glorious and radiant Beauty. Say: By God! None in this Day can hearken unto the Call of the Almighty save he who purifieth his ears from all that he hath heard from the peoples of the world, and consumeth utterly the veils that intervene, and leaveth the world and all that dwell therein in the shadow thereof. Then, and only then, can he draw nigh unto the Lote-Tree of Glory and give ear to the summons of God from the fire that blazeth forth from this exalted and impregnable Tree.

O Ali! Say: By God, the Spirit has verily returned in truth in this Beauty, the Eternal, the Everlasting, the Perpetual, the Self-Subsisting, the One, the Ancient. He calls you unto God, the Most High, and to that which was revealed in the Bayan from the presence of a mighty and glorious Sovereign. He brings you glad tidings of God's good-pleasure and guides you to the shore of holy munificence. Hasten then, O

people, to God's guidance and His presence, and deal not with Him as ye dealt with God's Messengers of old. Fear God, O people, and be not of the corrupt.

O people! Prevent not God's clouds from their outpouring, nor His breeze from its wafting, nor His beauty from this resplendent ornament. Be fair then unto yourselves, O people of the Bayan! If ye believe not in these verses, in what thing did ye believe before, if ye be of the fair-minded? Are ye content within yourselves to do as the peoples of the Furqan did? Alas for you, O heedless ones! Have ye forgotten when the Sovereign of the Messengers came unto you in the name of Ali with truth, bearing a luminous whiteness, a clear Book and a mighty Tablet? Then rose up against Him the idolaters with such opposition as cannot be compared with aught in the heavens and earth, and they did unto Him what I cannot mention and what no ear of the believers can bear to hear. Thus do We recount unto thee what hath come to pass, that perchance the people may become aware within themselves and not do unto His servant more than what was done before, and may be of those who return unto God, unto Whom shall be their return and their abode on the Day when all creatures shall be gathered together.

O Horseman of Glory! Remind the servants of what We caused thee to witness in thy journey when thou didst travel from the Dawning-Place of the divine cloud to the Day-Spring of eternity in the highest pavilions, moving by the holy cord in the atmosphere of the Spirit. Say: We journeyed until We reached beyond the Mountain of Musk in the Spot of Radiance. We beheld people from among the sanctified ones around this Spot, stationed in the name of one of the names, who were sanctifying God from what hath appeared in the worlds of names and attributes and from all that the highest realities of contingent beings comprehend collectively. Then We arose before their eyes and remained among them and revealed Ourselves unto them with the ornament of God, and thus was the matter decreed in truth in the Valley of Glory. And We were in that state for a duration that cannot be limited by the pen, as Our mercy had preceded through grace unto all the worlds collectively, that they might turn to Him Whom they were sanctifying in their days and might recognize their Creator and Lord after they had been calling upon Him in every ancient time.

When We found them clinging to the cord of names and heedless of the Sovereign of the Named One, We veiled Our face from them and ascended from their midst and passed by them until We arrived at the holy Paran beyond the Mountain of Ruby in a beloved holy spot. Then We found people who were worshipping God in their standing, their sitting, their bowing and their prostration, and We turned unto them with a holy and manifest Beauty, that perchance they might recognize their Ancient Lord and be honored by His presence and enter beneath the shade wherein the Countenance shineth forth like the sun from the horizon of glory. But having found them clinging to the cord of devotions while heedless of the Sovereign of all created things—through but one word from Whom the laws of the Cause were made to flow in the rivers of wisdom—We left them to their vain imaginings and ascended to hidden sanctified destinations, soaring in the atmosphere of nearness until We reached the ultimate station possible in existence: a blessed valley of glory.

Section 2: "There We found a people among the believers…"

There We found a people among the believers who would unitize God in both private and public, witnessing God's handiwork in the horizons of possibilities and in themselves—thus was the matter truly

witnessed. It was as though in Divine Unity they had reached the furthest limit, a station above which the wings of the possessors of understanding cannot soar, except as God—your Lord, my Lord and the Lord of all worlds—may will. It was as though they witnessed nothing except that they witnessed God established and self-subsisting over it. They were settled upon the thrones of witnessing and unveiling, and upon seats of glorious uniqueness. They remained in that station until the test and trial came to them according to what was ordained in the Tablets and inscribed by the Pen of Destiny upon the Tablet of Command.

Then We wafted upon them the breaths of the All-Merciful and sent them the fragrance of the garment from this Youth, that they might perceive these wafting breaths that were sent forth from God's paradise of good-pleasure. Yet We found them in the realm of heedlessness of these messages—one breath of which transformed all existing things to the court of a praiseworthy nearness. Thereafter We appeared in truth among them with a beloved holy beauty, that perchance the lightning flashes of the Countenance might remind them and guide them to Him Whom they had been unitizing in their days, and immerse them in the depths of attainment to that station from separation from which the eyes of those near to God were filled with tears. We remained above their heads for countless months and unlimited years, yet found not in them awareness even to the extent of an atom. Thus have We recorded their deeds in this Tablet which was then set upon the thigh of God.

Since Our mercy preceded all worlds, We did not abandon them but moved again from above their heads and turned to face their eyes, patiently remaining in that station for a duration beyond the reckoning of the worlds, that they might not be deprived of that for which they were created and for which they had been unitizing Him in their days and numbered years. Yet We found them intoxicated with the matter and heedless of Him through but one word from Whom they had been created in the worlds of names. Finding them in that state, We wept over them and over My solitude and estrangement, and We departed from them as the morning breeze departs from a flourishing holy paradise, until We arrived at the Noble Valley, this spring from which flows the Salsabil upon this Name through which appeared the Kingdom of Names, sanctified above the description of the worlds.

And We found a people who welcomed Us with radiant glorious faces and holy unique temples, holding in their hands banners of victory upon which was inscribed in crimson ruby script:

> "By God, these are indeed God's banners of victory which were forever raised in the shadow of this Name through the endurance of God."

These were they who loved God in their private and public lives as though they were aware of naught else and naught besides Him was heard by them. They would worship God in the inmost secret according to this secret enshrouded in secrecy, according to the treasured and hidden symbol. And thus did We make them witnesses and encompassed their Cause which was praiseworthy in the words of God, and verily their deeds and their souls became the very Cause of God itself, without distinction or separation. And they would make mention of God in this Most Perfect, Most Great, Most Exalted, Most Glorious Word in this station which was detached from all directions.

Then the Herald proclaimed:

> "God shall soon raise up one who will cause the people to enter beneath the shadow of these Standards through a sovereignty from Him and a power from His presence, that grace in this dispensation might descend upon all the worlds from the paradise of the Word."

Thus do We impart unto thee what We witnessed in this journey, that thou mayest thereby become acquainted with the mysteries that were hidden in the pavilion of the Cause behind a veil of light. Say: O people! Fear God, then recognize Him Who came to you aforetime in His other vesture, then hearken unto His melodies from these songs that were raised on God's melody amongst the worlds.

Say: By God! If ye recognize Him not in this Beauty and hear not His verses in these verses, your recognition of His own Self on the Day when He came to you with the truth and will come to you with what ye were promised in the preserved tablets of holiness shall not be credited unto you. Say: O people! This is the Youth of God, His servant, His attendant, His proof, His sovereignty, His beauty, His might, His grandeur, His evidence, His testimony, and His grace unto all who are in the heavens and on earth, and thus was the Cause at that time inscribed upon this Tablet by the truth from the heaven of the Command.

Whosoever wishes, let him hasten to the presence of God with his heart or his feet, and whosoever wishes, let him return to the wrath which was kindled from the fire of unbelief by God's command. Can anyone object to these verses while claiming faith in his soul? Nay, by Him Who holdeth my soul in His hand! Rather, he would be one who associates partners with God, His verses, His Messengers and His chosen ones, and to this doth testify this Tablet which speaketh with truth, and behind it a holy and manifest tongue. And if abasement touch thee for My name's sake, be patient and grieve not, and put thy trust in God, thy Lord, and He will suffice thee against all the worlds.

And if thou seest the name of God, Javad, spread thy letter before him that he may read it with his heart and tongue, then make mention of him from Our presence with a gracious mention. Then make mention of him who was with him, that God's remembrance of them both and of the people might precede in truth. Then make mention of those in thy land who have believed in God and remained steadfast in love. And the Spirit and the Light and the Glory be upon thee and upon those who are with thee, every small one and great one.

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BH00512: Lawh-i-Tawhid

He is the Glorious, the All-Glorious, the Most Glorious

Praise be to God, the All-Possessing, the King of incomparable glory, a praise which is immeasurably above the understanding of all created things, and is exalted beyond the grasp of the minds of men. None else besides Him hath ever been able to sing adequately His praise, nor will any man succeed at any time in describing the full measure of His glory. Who is it that can claim to have attained the heights of His exalted Essence, and what mind can measure the depths of His unfathomable mystery? From each and every revelation emanating from the Source of His glory, holy and never-ending evidences of

unimaginable splendor have appeared, and out of every manifestation of His invincible power oceans of eternal light have outpoured.

How immensely exalted are the wondrous testimonies of His almighty sovereignty, a glimmer of which, if it but touched them, would utterly consume all that are in the heavens and in the earth! How indescribably lofty are the tokens of His consummate power, a single sign of which, however inconsiderable, must transcend the comprehension of whatsoever hath, from the beginning that hath no beginning, been brought into being, or will be created in the future till the end that hath no end. All the Embodiments of His Names wander in the wilderness of search, athirst and eager to discover His Essence, and all the Manifestations of His Attributes implore Him, from the Sinai of Holiness, to unravel His mystery.

A drop of the billowing ocean of His endless mercy hath adorned all creation with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory. A sprinkling from the unfathomed deep of His sovereign and all-pervasive Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

In every age and cycle He hath, through the splendorous light shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day Star of Truth, Who is the invisible and unknowable Essence.

The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render are all the product of man's finite mind and are conditioned by its limitations. Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at His forbidding voice, "Thou shalt never behold Me!"; whilst a myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction, "Mine Essence thou shalt never apprehend!"

From time immemorial He hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. Every attempt to attain to an understanding of His inaccessible Reality hath ended in complete bewilderment, and every effort to approach His exalted Self and envisage His Essence hath resulted in hopelessness and failure.

How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork—the revelation of Thy creative power! How can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature? How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth? The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible.

Yet, notwithstanding this most gracious favor, this perfect and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own. No one except Thyself can unravel the secret of Thy nature, and naught else but Thy transcendental Essence can grasp the reality of Thy unsearchable being. How vast the number of those heavenly and all-glorious beings who, in the wilderness of their separation from Thee, have wandered all the days of their lives, and failed in the end of find Thee! How great the multitude of the sanctified and immortal souls who were lost and bewildered while seeking in the desert of search to behold Thy face!

Myriad are Thine ardent lovers whom the consuming flame of remoteness from Thee hath caused to sink and perish, and numberless are the faithful souls who have willingly laid down their lives in the hope of gazing on the light of Thy countenance. The sighs and moans of these longing hearts that pant after Thee can never reach Thy holy court, neither can the lamentations of the wayfarers that thirst to appear before Thy face attain Thy seat of glory.

And since the portals of knowledge and attainment unto that Ancient Being were barred and forbidden, through sheer bounty and grace, in every age and epoch, He caused the Sun of His loving-kindness to shine forth from the dayspring of generosity and mercy upon all things, and chose from amongst His creatures that Beauty of the Glory of His Oneness, investing Him with the robe of distinction and setting Him apart for the purpose of His Mission, that He might guide all existence by the crystal waters of the inexhaustible river and the incomparable stream of holiness, so that all the atoms of creation might be purified and sanctified from the defilements of heedlessness and passion, and attain unto the sovereignty of the glory of reunion with Him, which is the station of everlasting holiness.

He is the Primal Mirror, the Ancient Light, the Hidden Manifestation, the Perfect Word—the complete revelation and concealment of the King of Oneness. He has commanded all creation to obey Him, which is identical with obedience to God. The waves of the seas of Names surge forth at His bidding, and the manifestations of divine attributes shine forth at His command. The knowledge of all beings and the attributes of all things possible, from the beginning that has no beginning to the end that has no end, return unto this station. None can transcend or rise beyond this exalted station—the station of recognition and attainment unto that Sun of Oneness and Daystar of Truth—for it is clearly impossible to reach the Unknowable Essence.

Thus do the waves of that hidden Ocean surge in this divine Manifestation, and the rays of that invisible Sun shine forth from the horizon of this holy and eternal Dawn without any intimation. He has established these Dawning-Places that have risen from the Morn of Oneness with such clear proof that none besides these holy Manifestations could produce the like thereof, leaving no room for rejection or objection. For divine proof and heavenly evidence would not be complete for human beings without clear proof and manifest evidence. However, the specific nature of that proof—whether revealed verses, apparent signs, or otherwise—has been and always will be dependent on the will of that King of Divine Will alone, and not contingent upon any other.

O ye who seek the holy and eternal atmosphere of divine nearness! With complete determination and perfect striving, beseech the King of Bounty and Sovereign of existence that He may not, through the surging waves of His grace and favor, deprive the thirsty ones of His endless Salsabil and matchless Tasnim. For all infinite stations of knowledge and the ultimate fruit of human existence is to reach this lofty and most exalted station and this glorious and most resplendent rank. Strive then to free yourselves from negation and its manifestations which today encompass the world, that ye may attain unto the root of the exalted and blessed Tree of Affirmation—for this is complete salvation and its essence, the reality of triumph and its beginning and end.

Furthermore, that Sun of Unity and Sovereign of Reality must be recognized through the dawning rays of light that shine forth from that Essence of Oneness. For that Primal Being is self-subsistent and self-known, and His proof shines forth from His very Self. The proof of the sun is the light of the sun itself, which shines forth, rises, and illumines from the sun itself. Likewise, all servants are commanded to recognize that Sun of Oneness by His own Self. In this station, neither the rejection and turning away of the servants, nor their acceptance and drawing near, constitutes proof or evidence for anyone.

O thou who believest in God! In every Revelation, fix thy gaze upon the Revelation itself and upon the manifest expressions that proceed from it, lest thou stray from the divine path. Consider man, for instance: if thou knowest him by his own self, thou wilt recognize him in whatsoever garment he may appear. But if thou lookest only to his garment and raiment, then each time his garment is renewed thou wilt remain veiled from recognizing him and be debarred therefrom. Therefore, lift thy gaze above earthly limitations, worldly conditions, and the manifestations of names, and fix it upon the essence of Revelation itself, lest at the time of its appearance thou remain veiled from the Tree itself, and all thy deeds and actions become null and void, and thou turn from affirmation to denial while remaining unaware of it.

God forbid! O people of the Bayan! Be watchful that ye may recognize the Revelation by itself and by what appeareth from it, not by aught else, for naught else will avail you, even if it be all who are in the heavens and on earth. This is the best counsel I give unto you, if ye be of them that accept it. Therefore, purify the eyes of both the seen and the unseen from turning toward aught save God, that ye may attain unto His Beauty in every Revelation and be blessed with His presence, which is identical with the presence of God. This is a truth which no utterance hath preceded and which no falsehood shall follow. It hath ever shone, and will continue to shine, like a resplendent lamp in the niche of words. How well is it with the soul that is illumined by the lights of this holy and eternal radiance! Well is it with them that comprehend.

BH00076: Suriy-i-Ashab (Lawh-i-Habib)

Section 1: "H.B. Hearken unto the call of God..."

In the Name of God, the Luminous, the Most Luminous, the All-Luminous

H.B. Hearken unto the call of God from the direction of the Throne through verses sovereign, preeminent and mighty, that thou mayest turn with thy whole being unto thy Lord and cry out with the authority of the Cause between the heavens and the earth, and become so empowered in thyself that should all who dwell on earth contend with thee with sharp and piercing swords, thou wouldst confront them and fear them not, but rather become independent of them through My Name, the Self-Sufficient, the Powerful, the Almighty, the Omnipotent.

Verily thou knowest what hath befallen Us, having witnessed during thy journey that which none among all the worlds hath witnessed, for there was no one with sight among Us at the time We migrated unto God, the Sovereign, the Mighty, the Powerful, except thee. Therefore didst thou perceive and recognize that which none of these pretenders hath recognized. This is of the wine wherewith God hath specially favored thee; drink thou of it in secret within thyself, lest any of these heedless ones should become aware of it. Then render thanks unto God for having acquainted thee with that which none among all created things hath known, and for having taken thy hand with the hands of power and delivered thee from the pit of heedlessness. Verily, there is no God but Him, and He is the Protector of those who are nigh unto God.

By the True God! The cup of joy We have ordained for thee is more excellent than aught else. Therefore drink thou from it, then stand firm in the Cause and be not of the fearful ones. Then observe with the corner of thine eye those who claim "we have believed in the signs of God, the Sovereign, the Mighty, the Powerful," yet when they were revealed again through His Name, the Exalted, the Almighty, the Great, they fled therefrom, then waxed proud against it, and became more perfidious than the peoples of old, if thou be of those who know.

Say: By the True God! We have borne that which neither the mountains, nor the heavens and all that is therein, nor the earth and all that is thereon, nor the bearers of the mighty Throne could bear. Say: By God! Neither the waves nor the seas, nor the trees nor the fruits, nor what was or what will be, nor the hosts of the unseen from the company of the most exalted ones could endure it. Say: By God! Then did weep the eyes of Grandeur, then the eyes of the people of eternity, then the dwellers of the Paradise of immortality in their crimson chambers, then the inhabitants of the Arks of Glory behind the billows of the sanctified ones.

O Habib! Soon wilt thou discover that the objections of the opposers will be like unto those raised by the people of the Furqan in the past—nay, even more paltry—and God is sufficient witness unto Me of this. Soon shalt thou hear from them that which was not heard from the learned of the Furqan, nor from their ignorant ones, nor from those who sweep the streets. By the True God, this indeed is a grievous injustice! Say: By God, this is He Who appeared aforetime, and all else was created by My command, if ye be of them that bear witness. Say: Do ye wax proud through that by which your names were exalted and your

ranks elevated? By God, this is tyranny from you against God, the Protector, the Mighty, the All-Knowing. Have ye not witnessed the sovereignty of God and His power, then the greatness of God and His majesty, then the might of God and His glory? Blinded are your eyes, O company of the heedless! Is there any soul who would dare say why' or wherefore' or speak in Our presence? Nay, by My mighty and knowing Self! All necks are humbled before My glorious and beauteous countenance, and all heads are bowed before My mighty and impregnable sovereignty.

There is treasured within this Youth a melody which, were even less than a needle's eye thereof to be disclosed, would cause the mountains to crumble, the leaves to wither, the fruits to fall from the trees, faces to bow down, and all countenances to turn toward this King Whom thou beholdest in the form of fire clothed in light, and at times thou seest Him as waves in this surging ocean, and at times thou beholdest Him as the Tree whose roots are firmly fixed in the earth of grandeur and whose branches and twigs have reached unto a station that hath transcended the Mighty Throne, and at times thou findest Him in the form of the Beloved in this Raiment which none among all creation can recognize, and were they to desire to know Him, they would swoon in their spirits, save him who cometh unto his Lord with a sound heart.

Thus doth the Herald call out from My right hand, then the Speaker speak from My left, then the Proclaimer cry out from behind Me, and the Spirit from before Me, and the Tongue of God speak from above My head, saying: By God, this is indeed He Who hath been the Intended One from the beginning that hath no beginning, and this is the Face unto which all faces have turned, though they be now unaware. By the True God, whoso denieth this manifest, resplendent, transcendent and luminous bounty should ask his mother concerning his state, for he shall surely return to the nethermost hell. Say: Do ye imagine that if ye deny these verses, your faith in any of God's Messengers or in ʿAli before can be accounted true?

Nay, by the Lord of the worlds! By the True God, then would every atom reject you, and beyond them the tongue of power, then the tongue of strength, then the tongue of might, then the tongue of grandeur, then the tongue of God, the Almighty, the Mighty, the Wise.

O Habib! Take hold of the hem of the veil with the fingers of power, then raise it in a measure that cannot be reckoned. If thou hearest the clamor of the heedless ones, withdraw thy fingers and leave it as it was, and remain beneath a beauteous veil. Then show patience and endurance, then extend the fingers of might, then unveil therewith the veils of all created things more than thou didst unveil them before. And if the howling of the idolaters be raised, set them down, then flee from the beasts, and remain in impregnable protection. Then dwell in God's dignity and tranquility, then gird up thy loins in the service of God, then turn unto Him with manifest sovereignty.

Then detach thyself from all who are in the heavens and on earth, and from such idolaters as these. Then bring forth the fingers of power and might from the bosom which We gave thee before the creation of all things, at a time when Adam was between water and clay. Then rend asunder the veils of the people through the sovereignty whereby all veils and coverings were rent from all things, and stand with wondrous steadfastness, that thereby may be erased the signs of the wayward and the veils of them that

have turned aside, who have leaned upon these without any command from Us, if thou be of them that act.

O Khalil! Break the idols and grieve not for what befalls thee, and fear not the hosts of evil. Say: O company of deniers! We fear you not. Whether ye die, or are struck down, or are brought to naught, the Cause of God shall not be frustrated. Indeed hath it been made manifest in truth, however much ye and the idolaters may detest it. Our alternately veiling and unveiling of the Cause is but a token of Our grace unto you and unto all peoples, for some among men are weak and frail and cannot, by reason of the ailment in their eyes, behold the rays of the Sun. Thus do We deal gently with them lest they be among the perished ones.

Say: By God! Neither right nor left, neither question nor answer, shall profit you, if ye be of them that are certain. Say: Ponder within yourselves: when ʿAli came with the truth from the realm of the Spirit with the signs of God, the Mighty, the Powerful, did aught of what the people of the Furqan possessed benefit any one? Nay, by thy Lord, the All-Merciful! Look likewise upon the Bayan, if thou be of them that observe. By My life! Naught of what they had profited them, neither any question nor any answer, and this every person of keen insight well knoweth.

Say: By God! That which had never before appeared hath now been made manifest, and He biddeth you to observe that which ye were commanded in the Book of God, the Powerful, the Mighty, the All-Knowing. All that ye possess was created by My Word, if ye be of them that comprehend. Say: Today none shall attain except by becoming poor before God—this most holy and resplendent station—and none shall be mentioned save by forgetting himself and all that is in the kingdom of Command and Creation, how much more all that hath been created between the heavens and the earth.

Say: Have ye not heard aforetime that His proof is His verses and His being is His vindication? Woe unto you, O heedless ones! By God the True One! Were the veil to be lifted from the face of the Cause, less than can be numbered by any of them that know, there would arise the cry of the Concourse on High, then the shout of the denizens of the realms of eternity, then the holy melody from the retreat of grandeur, that “This is not a mortal in the kingdom; this is none other than a mighty sovereign, wondrous and glorious!” Thus hath God’s proof been perfected, yet the people are so intoxicated with heedlessness that they cannot distinguish left from right. After the appearance of God, can anything in the heavens and earth profit anyone? Nay, by the Lord of the worlds!

O Habib! Sing and warble, clap and drum in the realm of eternity, then in the kingdom of mystery, and turn not unto anything save My radiant and luminous Beauty. Thus have We imparted unto thee that whereof a single letter would suffice to enrich all who dwell in the heavens and the earth, were they to remain steadfast in their love for their Lord, the Mighty, the Bountiful. And upon thee and upon them that know be the Spirit.

Then remind Javad of that which the Pen of Command now maketh mention—a remembrance whereby the pavilion of holiness was raised up and the Sun was established upon a throne of magnificent glory. Then give him to drink from the cup We gave thee, that his heart may be assured thereby and he may be of the thankful ones. Say: We showed thee in a dream that which will assure thy soul and thy spirit, if

thou be of them that know. Interpret thy vision as God hath interpreted, then cross over the path like the passing of a cloud, and turn not unto any of the idolaters. From him in whose heart thou findest not My love, flee from him, avoid him, and maintain a great distance. And if thy self opposeth thee in this, sever thyself from it and be in sure certainty. Say: By God! The balance is none other than My love—this is a mercy unto them that are nigh, and a punishment and scourge unto the idolaters.

Then remind Rahim of the glad-tidings of God, the Most High, the All-Powerful, the All-Wise. Say: Thou hast attained the presence of God yet recognized Him not, and wert among the heedless. Therefore, beseech God to aid thee in recognizing Him, to make thee know the Manifestation of His Essence, and to deliver thee from those who are lost in idle fancies. O Rahim! Shun such as these, and associate not with them nor with any of those who would lead astray. Turn thy heart toward the horizon of the Spirit, then detach thyself from all the worlds. Thus do We teach thee that which shall make thee independent of all created things. What thou didst send hath come before Us, and We have accepted it as a mercy from Our presence unto thee, that thou mayest be among the thankful.

Then remind Zaman of that which the Spirit now recalleth from the verses of his Lord, that he may rejoice within himself and be among the God-fearing at a time when most people depart from the fields of righteousness, turning away from Him in Whom they had believed. Thus doth the Spirit make mention of them lest they be among those who turn aside. Say: O servant! Read what We have sent down unto thee aforetime, then inhale from its ink the musk-scented fragrances from the tresses of God, the Supreme, the Mighty. Then act according to what is therein. By God! Through it are gladdened the eyes of the denizens of the Paradise of Firdaws and the people of the Holy Paradise, if ye be of those who know.

Then make mention of him who is named Ali-Akbar, and give him glad tidings of that wherewith the Spirit giveth tidings in this gleaming, luminous and praiseworthy breast. Say: O servant! We have previously sent thee that of which a single letter outweigheth all that hath been created in the heavens and earths. Preserve it, then read it in those moments when thou findest thyself detached from all who are on earth, that it may draw thee to the sacred station, the seat of glorious might. What thou didst send before hath come before Us. God will surely reward thee with the best of what He possesseth, for He is the Protector of the doers of good. Know thou that God accepteth not from His servants—this is of His grace unto His creatures, for He is independent of all worlds. Beware lest thou associate with those in whose hearts thou findest hatred for this Youth. Shun such as these and be not of those who would companion with them. Let God, thy Lord, suffice thee, for He will make thee independent of all else. There is none other God but Him. His is the creation and the command. All things are preserved with Him in a guarding tablet.

Then remind Ali in Qaf of that which the Ancient Being commandeth thee at a time when all who are immersed in the depths of eternity, all that was and will be, circle round about Him, if ye be of those who know. Say: O servant! Be steadfast in the Cause of God and fear no one. Put thy trust in My Beauty, the Shining, the Holy, the Luminous. And if thy self opposeth thee in this, detach thyself from it and be not of the patient ones.

Section 2: "Then make mention of Hasan from Our presence…"

Then make mention of Hasan from Our presence, that he may rejoice in that which hath flowed in his name from this musk-scented, wondrous, mighty, singular, eternal, ancient, brilliant and radiant ink. Say: O servant! Act according to that which thou hast been commanded in the Preserved Tablet which We sent unto thee, and be not of those who sit still. Ascend with thy spirit to the holy heights and fear no one. Put thy trust in God, the Mighty, the Powerful. Say: By God the Truth! The Night Journey hath returned in its entirety, were ye of those who perceive.

Then remind the son of Nabil from Us, that thou mayest find in his face the radiance of delight. Say: O servant, tarry not in this Cause, and follow not anyone therein. Then behold with the primal gaze the proofs of the Messengers. By God, the Truth, He Who was to be made manifest in the year sixty hath appeared, and this proof of His hath filled the East and the West. When thy father hesitated in this Cause, he attained not unto that which he desired, and God cut him off from what lay with Him and returned him to dust with great regret. God did this only to awaken you, yet ye perceived it not and were among the heedless. However, God forgave his transgressions and expiated his misdeeds. Verily He forgiveth whom He willeth and chastiseth whom He willeth. The decree is His alone. He doeth what He willeth and ordaineth what He desireth.

Say: O servant, have mercy upon thyself, dispute not the signs of God, and be not of them that join partners with Him. Say: By God, were We to lift the veil from the face of the Cause, ye would surely rend your bodies, but We have concealed the Cause according to what was ordained in the Tablets by the Pen of God, the Ordainer, the All-Knowing. And thou, O friend, if thou findest not from him the sweet fragrance of love, then cut thyself off from him, turn not unto him, and set thy face toward thy Lord, the Mighty, the Wondrous.

Then glorify in the presence of Ismail, who hummeth around the Fire in the heights that attract unto them the hearts of the believers. Say: O servant, strip thyself of all veils, then enter into the Fire, for it is light and mercy unto thee and unto the sincere ones. Then shatter the idols of self and passion belonging to those who disbelieved and joined partners with God after claiming faith in God, the Powerful, the Mighty, the Merciful. Say: By God, your tongues curse you and your limbs disavow you, O company of the heedless! Say: O servant, deliver the command of thy Lord, grieve not over anything, and walk not in the paths of them that fancy vain imaginings.

Say: O people of the Bayan! By God, Ali hath appeared in another garment. Verily in the Kingdom of Names He was called Husayn, and in the Realm of Eternity by Baha, and in the Heaven of Mystery by this Name that hath appeared upon the Temple of the Youth. Blessed be God, the Best of creators! Say: O concourse of men! By God, the Truth, the Manifestation of Destiny hath appeared in this Most Sublime Vision with such adornment as hath bewildered the hearts of all possessed of intelligence and vision. Say: O company of them that join partners with God! In what direction will ye flee? By God, there is no escape for anyone save by detaching himself from all that he possesseth and clinging to this most luminous and pearly cord.

Say: By God, He is the Most Great Sign among you and the Beauty of God within you. He is the Hidden Mystery and the Subduing Power of God over them that join partners with Him, and His subduing power is more severe and bitter. Say: Through Him doth God chastise those who denied the signs of God and then destiny itself. Say: Flee unto God, your Lord, ascribe no partners unto Him, for unto Me is the final goal. Say: Were We to will it, We would create a new creation, for verily We have power over all things. All things lie within the grasp of Our power, and this is known to everyone possessed of knowledge and thought.

Say: O people, if ye deny these verses, then by what testimony did ye believe in Ali before? Consider this, O concourse of the red ones! Say: Naught shall profit you this Day save that ye believe in Him in Whom ye believed before, then in what hath been sent down from Him of Tablets and Scripture.

O Munib, cast upon that servant what this renowned Pen hath cast upon thee, that he may stand firm in himself in such wise that neither the opposition of any opposer nor the prevention of one who hath transgressed against God and then disbelieved shall hinder him. Then remind from Our presence the beloved one who journeyed unto God and attained His presence and heard His melodies and was among the people of vision. Say: Blessed are thine eyes and thine ears if thou knowest their worth in that they have heard and seen what the eyes of those who turned to God and then turned away and shunned that which shone forth from the Dayspring of holiness through this resplendent, sanctified, most pure Beauty have not seen.

And thou, O servant, grieve not when the clamor of the idolaters is raised. Beware lest thou be disturbed or be of them that flee. Say: By God! The Greatest Trump hath appeared in this Trumpet that hath spoken the truth and then sounded, and proclaimeth in the loudest voice between earth and heaven that “With Me is the fixed abode.” O people! Forge not lies against God, your Creator, and deny not after the veil hath been rent asunder and He hath appeared. Beware lest ye be occupied with the world or anything prevent you from entering this vast, fathomless, overwhelming Ocean. They that have believed in God and His signs, these have ascended unto God and shall inherit gardens and rivers, and they that have disbelieved and associated partners with God, these shall enter into fire and flames, and beyond that God shall seize them with His might and render them like dry stubble penned up.

Thus hath God ordained their sins as recompense for their sins. Woe unto them and unto him who hath plotted and betrayed, and blessed is he who is content with his Lord’s good-pleasure and who, when the verses of his Lord are recited unto him, believeth and giveth thanks.

Then remind Rahim after the servant with what We have mentioned in the Tablet, that he may draw nigh with his whole being unto the holy shore and be of them that reflect, who ponder the Cause of God and follow what hath been sent down from Him of judgment and warning. Say: O servant, cast away all that preventeth thee from entering the sanctuary of grandeur, for this is better for thee than all that hath been created and ordained. Be thou one who crieth out between the heavens and the earth that thou mayest be of them who have striven in the ways of God and then helped. Say: We have created the heavens and the earth for Our Cause. By God! This is indeed Our Cause which hath been made manifest in truth, and none knoweth it save everyone possessed of insight and wisdom. Thus have We inspired

thee and cast upon thee that thou mayest follow what thou hast been commanded in the Tablet and be of them that are endued with vision.

Then remind the letter Ha' which appeareth at the end of Names of that which the Dove of Holiness doth warble, that perchance souls may be drawn by its melodies. Verily have We made mention of it at the end, that it might ascend unto the Sadratu'l-Muntaha and abide beneath its shade. Say: By God! The Tree hath overshadowed all who are in the heavens and on earth. Blessed is he who dwelleth nigh unto it. Say: The Sun hath dawned from the horizon of holiness, and by its light are illumined the denizens of the most exalted Paradise. Blessed is he who is illumined by its radiance. Say: From the hills of holiness hath wafted the musk-laden breeze, and by it have the temples of pre-existence been perfumed. Happy is he who is scented by its fragrance.

The Moon of the Cause hath appeared in the midst of heaven, manifesting in the form of fullness with white radiance, and ye, O concourse of the near ones, be dazzled by its splendor. Say: The Throne hath been established behind the pavilion of grandeur, and around it circle the embodiments of beauty with chalices of everlasting life. Blessed is he who attaineth unto their dewdrops. Say: Beauty hath unveiled the Maiden of Immortality with a glance that pierceth the heart. Blessed is he who is struck by her gaze. Say: The Voice of God hath been raised from the sanctuary of eternity, and the hearts of the knowing have been attracted by its melodies.

Say: O My Name! Hearken unto that which is revealed unto thee from the holy precinct in the melodies of thy Lord, and fear no one, but put thy trust in God, thy Lord. Verily, He will protect thee from the evil ones and their harm. Beware lest thou withhold thyself from that for which thou wert created, and be not of them who denied the signs of God after their revelation. Say: Today naught profiteth anyone save through My love, and to this testify the dwellers of the holy pavilion and the tongues that lie beyond it. As for those who have turned away from the light of the Countenance, God will blacken their faces like unto a raven's wing and will torment them with the fire of remoteness and its flames.

Say: He is the One Who created the heavens and the earth, then established His throne upon the water, then suspended the water in the air, that ye might know God's handiwork Who hath perfected the creation of all things, and that ye might reflect upon it and upon the bounties He hath ordained in the earth. Say: O people! This is indeed the Good that was promised you in the Nine, and concerning it God took a covenant from all atoms. Blessed is the soul that fulfilleth its covenant. Say: The pavilions of eternity have been raised up, and ye, O people of the Bayan, deprive not yourselves thereof, but dwell in their precincts. By God! The Tree of Baha hath yielded fruit in this garden which hath appeared in the form of the square in the shape of the triangle, and ye, O people of the ark of eternity, draw nigh unto it and partake of its fruits.

Say: O people! Do ye deny the signs of God while ye read what was revealed before them? Woe unto you for what Satan hath made your deeds seem fair in your eyes. Thus do We cast upon you from the signs of the Cause that ye might arise from the dust of heedlessness and be nourished by that which descendeth from the clouds of holiness and its waters. Thus doth the Pen of the Cause counsel every perceptive soul. Say: The ships of eternity have anchored upon the crimson sea. Blessed is he who holdeth fast to the holy cords thereof that he might abide in its eternity. Say: By God! This is indeed the sea that hath

overwhelmed all created things, wherein saileth the holy ark which the Spirit of Noah hath fashioned for this Youth, by Whose name the reins of the universe and its motion are held.

Say: The seas of pre-existence have surged in this Most Great Ocean, and none hath attained unto its shore, much less its depths, save those who have held fast to that which floweth thereon from the holy vessels and have embarked in My name, the All-Merciful, upon their decks. Say: The Tree of the Spirit hath been raised upon the Sinai of everlasting life, and the Ancient Nightingale warbleth Its sweetest melodies upon its branches. Therefore be silent, O Temples of Glory, that ye may hearken unto It. The Salsabil hath gushed forth from this Tasnim which hath burst forth from the Kawthar of holiness through this Mouth from which flow the waters of eternity. Blessed, then, is he who is overwhelmed by its surging waves. Say: This is the Spirit of God seated upon the throne, and God hath sanctified Its raiment from the touch of the idolaters.

Verily, O beloved one, provide every soul with the fresh, unique and eternal bounties which descend from this heaven that hath been raised up in truth. Beware lest thou transgress the bounds of men, and give to each according to their measure. Verily, one whose taste hath been altered will not distinguish the sweetness of the sweet from the bitter except when their malady is cured. Thus have We created souls in diverse stages. Blessed is the one who recognizeth their stages. Those whose ears are not purified will never delight in the holy melodies. Thus do We impart unto thee tidings of every wisdom. Break thou the seal of the chalice of the All-Merciful through My Name, the Bestower. Then pour forth the water of life which hath been pressed by the fingers of the All-Glorious, that perchance the people of the contingent world might be warmed by its heat and be illumined by its lights and radiance. Thus have We sent down the verses and expounded them from condition to condition, and We shall expound them as We please in yet other ways, that thou mayest witness the power of thy Lord and fall prostrate before Him.

Say: By God the Truth! The glory lieth not in the revelation of verses and their like, but rather in My manifestation between the heavens and earth and amidst these diverse peoples, if ye be of them that see with clear vision. And if thou findest those whose names We have mentioned in the Tablet in a state of joy and delight, waft over them that which hath been diffused from the sweet-scented herbs of God, the Exalted, the Powerful, the Trusted. Otherwise, seal tight the vial of fragrance lest the idolaters detect its perfume. Then seal it with the holy seal, or with carnelian from Yemen. Beware lest thou spread the signs of God before the idolaters. Then turn away from them and be patient, and grieve not. By God! This is a matter at which all who are in the heavens and earth would swoon, the skins of the proud would shudder, the lands of the Pharaohs would be cleft asunder, the lofty mountains would be crushed, every nursing mother would forget what she nurseth, every pregnant one would cast her burden, and the inhabitants of the heavens and earth would be overcome with intoxication, save him who cometh unto God with a tested heart.

Section 3: “Bear thou the Book of God with strength…”

Bear thou the Book of God with strength from Us and power from Our presence. Fear not to carry it, nor be dismayed by its weight. Verily, He will protect thee in truth and guard thee from every tribulation and test. No affliction toucheth them that know God but it increaseth their detachment unto God and their longing for that station which God hath sanctified from the doubts of time. And if thou findest thyself

alone between the heavens and earth, then be content therewith and with Him Who created them, and be not sorrowful or distressed. Withdraw from those who have disbelieved, then draw nigh unto God. This is better for thee than the kingdom of the heavens and earth and whatsoever hath been created in secret or manifest. Purify thy robe from the dust of dominion, then drink from the crimson cup from the Youth of Glory, that He may render thee detached from the world and whatsoever is therein of ornaments and possessions.

Say: O people! See ye no differences in what hath been sent down from Us, for all the verses have been sent down from the Mighty, the Strong, from the dominion of eternity, and they differ according to their stations, if ye be of them that understand. Thus do We cast upon you from the mysteries of the Cause, lest your feet slip from this exalted and manifest path. Thou shalt not conceal the Cause of thy Lord to such an extent that the fire of God would be extinguished in all else, nor proclaim it in such wise that adversity would touch thee. Seek thou a way between these two. Then know that this Beauty hath been so tried among these people that He wisheth either to withdraw Himself from them or to soar to the holy heights in the original homeland. By God! At every moment I have been caught in the talons of the malicious and the hateful, and I find no helper save God Who created Me and all things, and Who sent Me with the authority of His Cause over land and sea and over the dwellers of cities.

Say: When We related but a letter of the vision unto the people of blindness, they could not bear it and cast Us into the pit in this darksome night. Thus do We impart unto thee from the secrets of the Cause that which was concealed and treasured. Know thou that of those who were there, some turned away from God and denied His signs, while others believed in their Lord and were among those who were saved and secured. Those who had veiled their faces in women's garments out of fear for themselves, then emerged from behind the wine-jars and opposed this most manifest and hidden Beauty. Say: O people! Fear ye God and dispute not with the Manifestation of His Self, but turn unto Him with befitting submissiveness.

By God! The hidden mystery of God hath appeared from this Treasury, and the concealed symbol of God hath emerged from this Hiding Place. O people! Give thanks unto God Who created you from a fluid poured forth and made known unto you the paths of holiness through what He hath sent down unto you of laws and ordinances, that ye might follow the ways of guidance in this Path which hath appeared with truth. Beware lest ye differ concerning it or be in doubt about the meeting with your Lord. Draw nigh unto Him with your hearts, for this is better for you than all that hath appeared and is hidden.

This is the Surih of the Companions which We have sent down in truth and dispatched unto thee that thou mayest read it unto those in whose faces thou perceivest the radiance of the All-Merciful, and who, when they hear the verses of God, wing their flight unto the Divine Lote-Tree in this holy court. And when thou seest Victory, make mention of him at the uttermost end through that which hath now been sent down from the heaven of glory, that he may remember within himself and be of them that believed and were guided.

Say: O Nasr! Aid thy Lord as thou art able in this victory which hath appeared in the temple of the Youth. Blessed be God Who created, then fashioned. Be thou steadfast in the Cause of God, thy Lord, in such wise that nothing in the heavens and earth shall prevent thee, that thou mayest be of those who fulfilled

their covenant. Say: O people! Do ye dispute with the Spirit concerning that which He witnessed and saw, or concerning what He heard of the divine melodies in the most holy, most manifest, most glorious Kingdom? By God! He hath stood firm in such manner that all humanity could not prevent Him, and all who are in the heavens and earth were as but a handful of dust before Him.

Say: Were He to utter but a single word, it would be more exalted than all that hath been sent down in the kingdom of command and creation, and none knoweth this save those possessed of understanding. Say: He hath established Himself upon the Throne, then ascended—this is grievous unto the idolaters and unto him who disbelieved and transgressed, then turned away and became wretched. Say: O company of the malicious! Die in your wrath, for the Sun hath shone forth with the lights of God in the midst of the morning, illuminating all who are in the heavens and earth save every base one who went astray and was blinded. Thus do We relate unto you from the true stories, O people of wisdom.

Say: One glance toward Him is better than whatsoever is in the Concourse on High and the kingdom of the hereafter and the first. Blessed is he who hath attained the presence of the Throne and beheld the Most Beautiful Perspective and heard from the holy melody of his Lord's most great verses.

Verily, O Nasr! Hearken unto that which is revealed unto thee from the Supreme Dominion. Beware lest thou fear anyone; turn thy face unto thy Lord and be of them whom the remembrance profiteth. Be patient at the time when the heaven of the Cause is cleft asunder and the earth of will is rent, and the clamor is raised by all who have turned away and gone astray. Say: By God! He whose heart is not purified from whatsoever beareth the name of all created things shall never have this most luminous and most pure Beauty imprinted therein. Sanctify the mirrors of your hearts, O peoples of the earth, then ascend unto the station which God hath ordained to be beyond the mention of the two bows or nearer still.

Say: Verily, He speaketh at all times that which the Spirit hath spoken within His most elevated breast. Say: By God! He speaketh not of His own desire, but rather speaketh that which the Mighty One of the Cause inspireth Him with from the signs of His Lord, the Most Great. Say: He is even now at the Supreme Horizon, and verily He is the Primal Beauty clothed in the raiment of the Latter Beauty. Glorified be His most exalted Self! Through Him have the standards of the Cause been raised in the Kingdom of Names and the pavilions of glory been planted in the dominion of the divine cloud. Say: O people! Return unto Him, for with Him is the ultimate end.

By God! He is the Paradise of Refuge at the Sacred Tree at the appearance of the revelations of light from this most luminous and most glorious Beauty. Thus did the penetrating vision never waver from that which it witnessed and beheld from the sovereignty of its Lord, the Most Manifest, the Most Hidden.

Say: Were He to remove the veil from the face of but one word from His presence, the earth would be rent asunder and the heavens on high would be cleft, but He dealeth gently with His servants lest their hearts be troubled and they return to the abode of wrath in the nethermost abyss. Fear thou no one. Remind the people of the signs of thy Lord, for this is His victory in the kingdom of the heavens and the earth, and thus doth He strengthen thee through remembrance, and unto Him returneth all remembrance. Thus have We caused nineteen rivers to flow from every letter of this Tablet. Blessed is he who thirsteth and seeketh to quench his thirst.

And when We completed the Tablet, there descended from the dominion of eternity yet other signs of thy Lord, the Most Great, that every noble mind might be reminded thereby. And We shall mention in the Tablet the remembrance of some of the loved ones of God whom We have not mentioned before, that God's grace might reach all atoms and every possessor of grace and understanding. Therefore, remind those whose names the Pen of the Cause hath not moved to inscribe, if thou findest them mindful of their Lord; otherwise, leave them to themselves, then turn away from every doubting denier. Say: O ye people! Rejoice in these days wherein God hath come in the shadows of the Spirit and the Face hath shone forth from behind the veil.

Then remind Muhammad-Qabli-ʿAli, whose name was in thy Book, of that which the Pen of Decree hath recorded in the dominion of accomplishment before his Lord, the Mighty, the Bestower, that he may ascend in his soul unto the sacred heights in this Ascension which hath appeared in the Temple of the Youth, and be amongst those who have humbled themselves and turned unto God. Say: O servant! Detach thyself from all that thy passions desire, then hold fast unto the Most Great Handle within thyself, and this is better for thee than the kingdom of the heavens and earth—yet none comprehend this save every steadfast believer, and none understand it except those endowed with insight. Say: Glorify the name of thy Lord and be in a state of rapture and ecstasy from that which We gave thee to drink of the Wine of Life in holy and wondrous chalices. Verily, We made those letters to be chalices for wondrous attributes—We give to drink therefrom the wine of verses unto whomsoever We will among Our servants.

Say: From Us hath grace appeared and unto Us shall all return on the Day of Return. By one drop thereof the temples of all created things are brought to life, and thus hath Our mercy preceded all things and encompassed all particles from Paradise to the lowest point of dust. Verily, those who have not attained unto the holy drops from this chalice are more contemptible in God's sight than the creation of a fly, for they have denied God's favor and disputed His signs after their revelation, and followed every idolatrous liar. Say: O people! Do ye call upon those unto whom God hath given no authority, and forsake the Lord of Lords? Evil indeed is that which ye have chosen for yourselves as protectors besides God. God shall soon punish you with His wrath, for He is mighty in His grasp and severe in His punishment.

And among the idolaters was one who was there and was not content that We should name Ourself by any of the names, and thus did he transgress against God Who created him and fashioned him—and the transgression of the idolaters leadeth only to ruin. Say: O people! All names return unto their kingdom which returneth unto My Cause that was created by My Word, and this is known to every soul that hath believed in the Day of Reckoning. Say: The Sun hath dawned from the horizon of glory, and thereby the heaven of pride was cleft asunder, and the earth of rancor was split, and the mountain of stillness passed away as the passing of clouds. Thus have We cast upon thee from every tiding that thou mayest remember within thyself and remind the people of that which We have inspired thee, that perchance souls may be cleansed from ailments and be made wholesome.

Say: O concourse of earth! Seek ye victory in these days and let not the multitude of the idolaters frighten you. Thus doth the Pen of Glory counsel you from the presence of a Mighty, All-Attracting One. Know ye that victory lieth not in drawing the sword, but in purifying your souls, O company of companions! By

God! Should a soul detach itself from all who are in the heavens and on earth, and arise for that which God hath willed, God would through it render victorious His sincere loved ones, and the standards of the idolaters would vanish from all parties. Say: By God! Victory is your detachment from all save God and your steadfastness in My love on the Day wherein the feet of the eloquent shall slip, and from the thicket of hypocrisy shall emerge a band of wolves who have disbelieved and turned away and were in doubt concerning the meeting with their Lord, after He had appeared from the holy horizon with scrolls and a Book.

Say: O Concourse of holiness! Draw forth the sword of wisdom from the sheath of utterance and thereby aid your Lord, the All-Merciful. Beware lest ye spread corruption in the land after it hath been set in order. Fear God, unto Whom all matters return, both in the beginning and in the end. Should the idolaters advance against you, scatter them through a word from Us, not with your swords. Break not your covenant with that which ye have been commanded in the Book. Stand firm, O people, in the path and be steadfast in the Cause at this cornerstone with fire and attraction. Say: If ye will not stand firm in the path, God will soon raise up a people who will stand firm in the Cause and make mention of Him with passionate longing, yearning and attraction, whom nothing in the heavens or on earth shall deter.

Upon them shall the angels and the Spirit send down their blessings, then the people of the Concourse on high, then they that dwell within the pavilions of nearness behind the veil. And there is nothing that shall not celebrate their names and seek to draw nigh unto God through them. Say: By God! Through their names the bell shall ring out, the cockrel of Paradise shall crow, and the rebeck shall sing.

Thus have the words of thy Lord been fulfilled in truth and justice. None can change the words of thy Lord, and none shall comprehend this save every soul that is enduring and goodly.

BH00248: Suriy-i-'Ibad

Section 1: "This is the Surih of the Servants..."

This is the Surih of the Servants which hath been sent down in truth from God, the Exalted, the Great, and verily it is a revelation from One Who is All-Knowing, All-Wise.

In the Name of God, the Most Wondrous, the Most Wondrous!

God beareth witness that there is none other God but Him, and we are all His worshippers. God beareth witness that there is none other God but Him, and we are all prostrate before Him. God beareth witness that there is none other God but Him, and we are all devoted unto Him. God beareth witness that there is none other God but Him, and we are all submissive unto Him. God beareth witness that there is none other God but Him, and we are all humble before Him. God beareth witness that there is none other God but Him, and we all give praise unto Him. God beareth witness that there is none other God but Him, and we all bow down before Him.

God beareth witness that there is none other God but Him, and we are all His servants. God beareth witness that there is none other God but Him, and we are all supplicants before Him. God beareth witness that there is none other God but Him, and we all speak through Him. God beareth witness that

there is none other God but Him, and we are all beholders of Him. God beareth witness that there is none other God but Him, and we all exalt Him. God beareth witness that there is none other God but Him, and we shall all return unto Him.

O Mihdi! Bear thou witness even as God hath testified to His own Self before the creation of the heavens and earths, that there is none other God but Him, and that this Youth is His servant and His Glory, and He is verily the Great Announcement which hath been inscribed from all eternity upon the Tablets of Glory. None hath known Him save His own Self, the All-Subduing, the Almighty, the All-Powerful, and none shall know Him except whom thy Lord willeth. This is of the matters whereof We informed thee aforetime, if thou be of them that comprehend.

Hearken thou unto My counsel, and unto that which the Tongue of God doth utter in this wondrous Age. Beware lest anything deter thee or any matter hinder thee. Strive within thyself, then endeavor in thine essence, that thou mayest be numbered among the righteous in this Cause, whereby the people of the realms of mystical insight are terrified, and the dwellers of the pavilions of certitude are dismayed, and the spirits of them that are nigh unto God are thunderstruck, and the mountain of the arrogant is crushed.

Purify thine eyes from all else save Him, then abandon all that is in thy hands, then sanctify thyself from all who are in the earth and the heavens, that thou mayest be enabled to stand firm in the Cause whereat the feet of the sincere ones slip. Then detach thyself from thine own self and from all else besides, and from the souls of the ungodly.

Contemplate with thine inward eye the chain of successive Revelations that hath linked the Manifestation of Adam with that of the Bab. I testify before God that each one of these Manifestations hath been sent down through the operation of the Divine Will and Purpose, that each hath been the bearer of a specific Message, that each hath been entrusted with a divinely revealed Book and been commissioned to unravel the mysteries of a mighty Tablet. The measure of the Revelation with which every one of them hath been identified had been definitely foreordained. This, verily, is a token of Our favor unto them, if ye be of those that comprehend this truth….

And when this process of progressive Revelation culminated in the stage at which His peerless, His most sacred, and exalted Countenance was to be unveiled to men's eyes, He chose to hide His own Self behind a thousand veils, lest profane and mortal eyes discover His glory. This He did at a time when the signs and tokens of a divinely appointed Revelation were being showered upon Him—signs and tokens which none can reckon except the Lord, your God, the Lord of all worlds. And when the set time of concealment was fulfilled, We sent forth, whilst still wrapt within a myriad veils, an infinitesimal glimmer of the effulgent Glory enveloping the Face of the Youth, and lo, the entire company of the dwellers of the Realms above were seized with violent commotion and the favored of God fell down in adoration before Him.

And He appeared in such wise as none had appeared before in all creation, whereby He stood by His own Self between the heavens and the earth, and compromised not with anyone in the Cause of His Lord, and called out to the servants with His most exalted call, and feared no one, even as ye were witnesses. And He was tried amongst the servants in such wise that the tyrants of the earth gathered against Him, and ye

were among the witnesses. And He sought no help from anyone save God, the Mighty, the Powerful, the All-Knowing. And verily He did help Him with the truth and sent down upon Him tranquility from His presence and strengthened Him with the hosts of the unseen at the time when He was expelled from the City of the Cause with manifest sovereignty.

And His Cause became manifest and His proof transcendent and His evidence complete and His word perfected, until the Cause of God became renowned among all creatures. Then did We sever all connections and enter the fields, even as ye have heard from the emigrants. And in all those places and days We concealed not the Cause nor did We veil it, but rather We made it manifest like the dawning of the morn from the horizon of a brilliant dawn, until we reached the sea which is mentioned in the Tablets, if ye be of them that know. We embarked upon the ship in Our Name, then caused it to traverse the sea in My Name, the Mighty, the Powerful, the Beautiful.

We preserved it through a power from Us, and protected those who embarked upon it until they reached its shore in the city whose name is renowned among you, if ye be of the knowing ones. And We remained therein for four successive months, as inscribed in preserved and mighty Tablets. Throughout those months none of those who dwelt therein, whether high or low, sought Our company. God Himself is witness to this and is All-Knowing. We went not unto anyone, nor turned toward any soul, thus manifesting God's sovereignty and His command, and proclaiming God's power and His dominion, until the appointed time of tarrying was fulfilled. Then We departed therefrom and traversed the way until We entered this remote prison.

We give thanks to God in all this, for He hath confirmed Us in His Cause and made Us to be of His near servants who fear no one and look not except with the gaze of God, the All-Possessing, the Mighty, the Powerful. Thus have We sent down the command unto thee that thou mayest be of the knowing ones. Praise be to God, the Lord of all worlds.

We have thus completed Our utterance, though We have not completed all that pertaineth thereunto, that thou mayest make mention of God's sincere servants who dwell in thy land and who were gladdened by the sweet savors of holiness wafting from the direction of God, their Creator. This is of His grace upon them and upon all worlds. Say: He knoweth your secrets and your whispered words, and that which the dove of love warbleth in your hearts, and thus were We among the knowing ones. Nothing whatsoever escapeth Our knowledge, and nothing eludeth Our grasp. All things are within the grasp of His command, if ye be of them that understand. In Our hands lies the kingdom of all things. We exalt whom We will from Our presence, and make mention of Our servants who turn unto Us, who have drunk from the cup of God's bounty and have been granted that which none among all creation hath been granted.

Say: By God! Ye have attained unto a cup that none before you hath attained. Soon shall ye know this, if ye be of the patient ones. Say: By God! Ye have borne that which none among all created things hath borne, and none among all beings hath preceded you in this. Were it to be laid upon the heavens they would be rent asunder, and were it laid upon the earth it would instantly be cleft. Thus do We remind you of the truth that ye may know the station of them who have believed in God and recognized that which none before them hath recognized, that they may rejoice within themselves and be of them that are filled with gladness.

Say: By God! Whosoever drinketh from this cup shall never thirst, and God shall make him to prevail over all who are in the heavens and on earth, if he remaineth steadfast in his love for his Lord and is not shaken by the suggestions of Satan and them who have recognized Our Self. This is of My grace upon them and upon My sincere servants, for We have brought them forth from behind the veils and caused them to witness that which the eyes of the sanctified ones have not witnessed. All this is of My grace upon them and My mercy upon My near servants.

And thou, make mention of the loved ones of God who were in thy land, and be not of the patient ones. Make mention of the name of the First One therein, whom God hath made to be the ornament of them who are nigh unto Him. We had indeed sent him a Tablet aforetime wherein was that which would suffice him above all worlds. By God! Were he to know but one letter thereof, he would detach himself from all things, even from his own self. This We testify at this moment with My All-Knowing, All-Wise tongue.

Then remember after him the Majid through Our mention and give him glad tidings through the Holy Spirit of God, the Mighty, the All-Knowing. We have indeed sent to him that which will purify him from association with the ungodly. Say: O servant, be steadfast in the love of God, for thou hast been informed of that which none else hath been informed, if thou be of them that ponder. Reflect upon My absence, that thou mayest discover what God hath intended for thee and be among those who are discerning. Thus have We completed Our favor upon thee and sent the Spirit from Our presence with a tongue from Us upon thee and upon the believers.

Then remember Our Name the Merciful and give him glad tidings of that wherewith God remembereth him on the night wherein the Dove warbleth upon the twigs of the Tree of Eternity and the Cock of Paradise singeth upon the branches of a mighty tree. Say: O servant, We desired thee aforetime and mentioned thee in holy and glorious Tablets. Be steadfast on the Day when eyes shall be blinded and every tongue shall falter and the hearts of the heedless shall be troubled. Say: By God, on that Day the sun shall be darkened in its light, and the moon shall lose its brightness, and the stars shall fall upon barren ground wherein thou shalt find neither fruit nor grass nor flowing water.

The tribes of the earth shall wail therein and every lofty mountain shall be brought low, save him who shutteth his eyes to mankind and beholdeth with the greatest vision this Beauty, the Radiant, the Mighty, the Luminous. O servant, fear no one, then cast off with the casting off of God, the Protector, the Mighty, the Powerful. Be thou one who crieth out between the heavens and earth and who giveth glad tidings in the name of God, the Mighty, the Generous. And should every possessor of existence, spirit, consciousness, allusion and mighty limitations object to thee, fear not any of them but trust in God, thy Lord, then hold fast to this holy, luminous and firm cord. Thus have We sent down unto thee verses from this heaven which hath appeared in the temple of the Youth, and when thou gazest upon it in thy inmost heart thou shalt find it in the form of a mighty throne.

Section 2: “Then remember Rida after him and those…”

Then remember Rida after him and those in his household who have sought refuge in the protection of God, the Protector, the Mighty, the Powerful. These are they who have found shelter in the shadow of His providence and God hath caused them to dwell in the midst of His nearness that they might recognize the

worth of that which God hath bestowed upon them through His grace and be of the thankful ones. Let them strive within themselves lest their deeds be rendered vain. Thus doth the Tongue of God remember them that His mercy may be confirmed upon the worlds and that they may not deny the favor which hath descended upon them from a holy and glorious heaven, and that they may find themselves steadfast in the Cause and sanctified from all who are in the heavens and the earth. And thou, O Mihdi, be kind to him and lower thy wing unto those who have believed in God and His signs, for We have exalted thy creation in the Concourse of Paradise and created thee in the best of forms.

Then remember those two who journeyed unto God their Creator and emigrated unto Him and were among the emigrants, and who attained the presence of God and heard the holy melodies from this sacred, mighty and sweet throat. Then give them glad tidings of a favor from Us and a mercy from Our presence, and verily Our mercy hath preceded all the worlds.

Then remind the servant who preceded the Messenger of that wherewith God at this hour remembereth him from the heights of His sanctity, and make mention of him in this mighty Tablet. Say: O Messenger! We have sent unto thee the fragrance of this Garment, that thine eyes may be solaced thereby, and the eyes of those who dwell in the regions of the East and the West and who are among Our believing servants, that the breezes of God may move them and sever them from all things except this resplendent and most luminous Garment. Say: By God! All detachment is beloved except from My beauty, dawning, holy and luminous; and all supplication is forbidden except for My holy, all-knowing and wise Self; and all silence is beloved except mention of My exalted, glorious, mighty and inaccessible Self.

Then make mention of My servant who believed in God and then inquired of God, his Lord, concerning the Great News. Say: By God! This is the News that was great in the heights of the heavens and mighty in the Concourse on high, at which the skin of the idolators doth creep. O servant! We have now unveiled for thee the matter concerning which thou didst inquire aforetime, that thou mayest know what was intended. This is the essence of what God intended for thee, that thou mayest be among those who seek Him. Beware lest ye differ concerning this News or be troubled by those who have disbelieved and associated partners with God and were among the opposers. Say: O people! By God, this is God's News unto you, His manifestation among you, and His sovereignty between the heavens and earth. Beware lest ye differ concerning it after He Who was imprisoned for you in this Prison whereunto no feet of seekers can arrive save whom God, thy Lord, the Beneficent, the Mighty, the All-Knowing, the All-Informed, willeth.

And thou, O servant of God, give thanks unto God for having brought thee forth from thy land and made thee among the pure ones. Soon shalt thou hear the call of the Samiri amongst them and find them in grievous error. Soon shall they adduce proofs such as were adduced by the people of the Furqan and before them the people of the Psalms, the Torah and the Gospel. Sufficient was their abasement in that they believed in ʿAli aforetime through what was sent down unto him of the verses of God, the Protector, the Mighty, the Powerful. Yet when its counterpart appeared and His beauty was manifested in truth, they turned away from Him and were among the opposers.

Say: Therefore curse not others, but curse your own selves; oppose not anyone, but oppose your own selves—this behooveth you, O concourse of idolators, if ye have believed in God's verses. By God! These

are His verses, and a single letter thereof sufficeth all the worlds. And if ye desire His beauty, lo, this is His beauty, manifest in such wise as the like thereof hath never appeared in creation, could ye but see with fair-minded eyes. And if ye desire to traverse His path, this is His path in the heavens and earth—traverse it, O concourse of them that know. But those among them who remained steadfast in the Cause of their Lord and recognized their Creator—through them are the clouds lifted up and the rain made to fall, and through them do the people of the holy realm become illumined, and all things tell of this most august, mighty, transcendent, exalted and inaccessible station.

Then remember after him Asad and say: O Asad! Be the Lion of God in His earth. This is a mantle We have bestowed upon thee through a grace from Our presence, and I am verily the Bountiful Bestower, despite those who have denied the signs of God and disputed them, then turned away from them and were among the abased ones. O thou who bearest this name! We have conferred upon thee this name that thou mayest pass beyond the kingdom of names and detach thyself from all who are in earth and heaven, and come unto God with a pure heart. Beware lest thou waste what God hath intended for thee, and let not the fire of thy love be quenched. Then kindle thyself against those who have disbelieved and associated partners with God. Be a mercy unto the lovers and be the sword of God against His enemies and His blessing unto His loved ones. Then preserve thyself from association with the deniers and avoid them, and fear no one, and abide in an impregnable fortress.

O Mihdi! We have mentioned these ones just as their names were mentioned in thy tablet, that God's mercy might encompass them and these missives might pass over them—the Subtle, the Beloved, the Luminous. Say: By God! Were there to waft upon all created things that which emanates from this Paradise, it would surely render them eternally alive in the kingdom of the exalted ones. Thus have We bestowed Our favor upon thee and upon them—a mercy from Our presence upon them and upon the sincere ones.

Then know that there hath appeared before Us a tablet wherein one of the loved ones called upon his Lord, the Bestower, the Powerful, the Mighty, the Beautiful. Say: We have heard thy call and have answered thee with these holy and beloved words, that thou mayest thank God in thy soul and with thy tongue, and be of those who mock not the signs of God. Be thou steadfast, O servant, in thy love for thy Lord, and be not disturbed when the decreed matter cometh unto thee, and fear no one. Turn thy face toward thy Lord and place thy trust in Our Self, the Protector, the Self-Subsisting. And say:

Glory be unto Thee, O my God! Purify mine eyes, then mine ears, then my tongue, then my spirit, then my heart, then my soul, then my body, then my being from turning unto aught else but Thee. Then give me to drink from the sealed cup of Thy glory.

Say: By God! The fountain of camphor hath appeared in this Revelation and the stream of Tasnim hath gushed forth in this Salsabil which was beheld in the form of a Youth. O servant! Place thy hand therein and withdraw it not empty, even shouldst thou be cut with the swords of those who have turned away from the signs of God. Seek help in every matter through My Name, the Mighty, the Powerful, the Beloved. Then drink thereof in thy privacy and offer it unto those in whose hearts thou findest the sweet fragrances of the spirit and who are among those who are guided by the signs of God. Thus have We mentioned thee in the Tablet and expounded the verses for thee that thou mayest be convinced within

thyself that We give unto everything that which maketh it independent of those who have disbelieved and associated partners with God and who associate partners with their Lord.

Then remind the loved ones in thy land whose names were not mentioned in the Tablet, that they may all rejoice in the glad-tidings of God, the Self-Subsisting, the All-Compelling, and be gladdened within themselves, and be drawn by the holy melodies, and be brought near to a praiseworthy sacred station. And counsel those who have believed in God and His signs not to overstep that which they have been commanded, and not to be of those who transgress. O people! Follow the religion of God and His ways, and leave behind what is in your hands, and take what We have commanded you, and be not of those who, when commanded with a command, fail to act. Shun the grievous sins, which are to turn away from the wondrous words of My utterance.

Say: The words of God are indeed the most exalted, if ye but perceived it. Then make peace among yourselves, such that naught shall emanate from you save the fragrances of God, and naught shall be witnessed in your faces save the radiance of Paradise, and be ye of those who rejoice in every matter. And when affliction and adversity and hardship touch them, in whatever tribulations that have been or will be, they remain patient in the path of their Creator, and place their trust in God, then turn their faces toward His good-pleasure. Neither the pride of the proud, nor the turning away of those who have turned away, nor the disputation of those who dispute after the proof hath reached its ultimate end and God's favor hath been perfected unto them and unto those who are assured of what is sent down unto them of the verses of God, shall turn them aside.

Nor shall the rancor of those who have disbelieved therein, after their souls have been convinced thereof, grieve them, for thus have they been wont to act. Thus have We commanded them before, and We now command them through Our grace, that they may be of those who act according to God's command.

BH00358: Suriy-i-Dam

Section 1: "This is the Surah of Blood which We…"

This is the Surah of Blood which We have caused to distill from the Ocean of the Unseen, that it may be a sign of My Revelation amongst all created things.

He is the Everlasting One upon the Throne through My Most Glorious and Most Luminous Name.

O Muhammad! Hearken unto the Voice of thy Lord from this Station which the hands of all contingent beings cannot reach, nor the hearts of existent things, nor the realities of those who have slumbered for less than a moment in this sacred, mighty and hidden Cause.

Say: O people! Hasten ye to the sanctuary of God and His Essence, to the House of God and His Identity, to the Manifestation of God and His Sovereignty. Be not of them who make mention of God with their tongues, yet oppose His verses. Say: O people! This is the Station round which circle the denizens of the Supreme Paradise, then the dwellers of the pavilions of eternity, then they that abide behind the billows of grandeur, would ye but understand.

Say: This is the Sacred Place of God and His Precinct, the Countenance of God and His Greatness. O ye dwellers of the realms of divinity, then ye who dwell in the domains of might, then ye who abide in the pavilions of glory in the kingdom of earth and heaven! Come ye forth from your habitations that ye may visit the Station whereunto none have attained save they who have detached themselves from all that is in the heavens and the earth, and from all that hath a name, or trace, or direction, or sign, would ye but know. Say: O people! This is the Station of God and His Court, then the paradise of God and His garden, then the tabernacle of God and His pavilion. Beware lest ye turn to aught else but Him. Hasten ye unto Him that ye may be sustained by the fruits of the spirit. O people! This is the Station whereat the righteous have halted, and they who circle round the Throne, even as ye do witness.

O Muhammad! Act thou according to what the tongue of thy Lord now counseleth thee, and do what thou art bidden by God, the Help in Peril, the Mighty, the Well-Beloved. First, with My mighty, powerful and manifest sovereignty, rend asunder the veils of idle fancy from the face of thy heart. Then enter the Egypt of the All-Merciful through My glorious and most holy Name, and pay no heed to what was and what shall be, even shouldst thou witness Satan seated at its gate, barring thee from entry. Close thine eyes to him, then seek refuge in My blessed, sovereign and beloved Beauty. Beware lest thou sit with those in whom thou findest traces of rancor like unto the heat in summer or the cold in scorching winds. Indeed, flee from them and their like, and look not upon them and what they possess, but rather unto My Cause which is better than all else, would ye but perceive it.

And if thou desirest to journey through the lands, illumine them with the lights of thy Lord, then ponder what thou seest of thy Lord's handiwork, that thou mayest be of those who reflect. Be thou adorned with My attributes, such that if anyone should extend toward thee the hands of tyranny, thou wouldst pay no heed nor oppose him. Leave his judgment to thy Lord, the Powerful, the Mighty, the Self-Subsisting. Be thou in all conditions an object of oppression. By God, this is My nature, and none knoweth it save the sincere ones.

Know thou that the sigh of the oppressed one in his patience is more precious in God's sight than all deeds, would ye but know. If tribulation befalleth thee, be patient and place thy trust in all things in God, thy Lord. He will suffice thee against the harm of all created things, past and future, and will protect thee in the shelter of His Cause and the stronghold of His providence. There is no God but Him. His is the creation and the command, and all seek His help. And if anyone slandereth thee, do not respond in kind, lest thou become like unto him. Rather, turn away from him and set thy face toward the holy retreat within this sacred and exalted pavilion. Be thou among the people like unto musk-laden hills, that the sweet fragrances of holiness may waft from thee among them, that perchance they may be drawn to the holy court of the Beloved. If thou findest a helper to thyself among the loved ones of God, seek intimacy with him at eventide and at dawn, through all years and months. In all things follow God, thy Helper. Then walk among the servants with His dignity and tranquility, and convey unto them the Cause of thy Lord to the extent they are able to hear.

O Hoopoe of Sheba! Take My missive unto the cities of God, and if the birds ask thee concerning the Divine Bird, say: Verily, I left it when it was beneath the talons of denial and the beak of the wicked, with none to help it save God Who created it and fashioned it and made it a lamp of His beauty between the

heavens and the earth, if ye be of them that are assured. And shouldst thou find any of My loved ones who inquire of Me, say: By God! I departed from the Prison City at an hour when Husayn lay prostrate upon the earth, with the knee of malice upon his chest, about to sever his head, while the spearpoint stood poised before his head, waiting to raise it aloft—thus was the matter in the innermost mystery, if ye could perceive it. In that state I saw his lips move as he gazed heavenward with a look that rent all hearts, and beyond them the heart of God, the Supreme, the Mighty, the Self-Subsisting. And when I drew near to his lips, I heard him say, even beneath the sword:

"O people! By God, I have not spoken among you out of desire, but rather through what the Voice of Sinai hath spoken within my most holy and pure breast. By God, the signs of God shall never be confused with aught else that hath been ordained in the dominion of destiny, nor with what hath been in the hereafter and the former days. O concourse of the idolaters! Inhale ye these verses that have descended from the dominion of the Divine Essence, from the Lord of Names and Attributes. If ye detect from them the fragrance of the garment of Joseph, the Mighty, then have mercy upon him and slay him not with the swords of rancor, if ye would observe with the eye of justice and then judge fairly within your souls.

"O people! By God, I have sealed the gates of Paradise for twenty years lest there should issue from My lips that which would kindle the fire of hatred in your breasts—to this doth the Tongue of Grandeur bear witness, and then the Pen of Command upon preserved and holy tablets. O people! I am indeed Ali, and this is the latter return after the former one. I have manifested unto you greater than what I manifested before, and I have come from the Source of grandeur and glory, the Treasury of loftiness and majesty, with verses whereof not a single letter hath appeared in all creation. And this Tablet is My proof among you, for you and against you, if ye would understand.

"O people! By God, I was dwelling quietly in My house, silent from all melodies, but the Spirit stirred Me and caused Me to speak the truth, and its signs appeared in My countenance, if ye would observe My beauty. I had closed the gates of utterance for years, but the tongue of God opened My tongue, if ye would know. Would ye slay Him by Whose command the heavens were raised up, the seas were made to surge, the trees brought forth their fruits, the mysteries were unveiled, and the beauty of the Chosen One appeared from behind the veils? O concourse of the Bayan! Fear ye God, and be not of them that deny the signs of God.

> "O people! By God, I am not of them that have denied the signs of God, even if ye should slay Me with all the swords or pierce Me with all the arrows at every moment. I speak in the kingdom of the heavens and earth and fear no one—this is My way, if ye would perceive it. By God, this is the way of all the Messengers, and what was revealed unto Ali in all the tablets, though I know not what path ye follow."

Section 2: "And when the holy melodies reached this point…"

And when the holy melodies reached this point, he fell silent from the weakness that had overtaken him, and remained thus for a time. When he regained consciousness, he opened his eyes and turned toward the holy direction with an intimate gaze and said:

Praise be to Thee, O Lord My God, for the wondrous revelations of Thy inscrutable decree and the manifold woes and trials Thou hast destined for Myself. At one time Thou didst deliver Me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute Me. Thou, alone, canst estimate, through Thine all-encompassing knowledge and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast Me into the prison-cell of the ungodly, for no reason except that I was moved to whisper into the ears of the well-favored denizens of Thy Kingdom an intimation of the vision with which Thou hadst, through Thy knowledge, inspired Me, and revealed to Me its meaning through the potency of Thy might.

And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power. How bitter the humiliations heaped upon Me, in a subsequent age, on the plain of Karbila! How lonely did I feel amidst Thy people! To what a state of helplessness I was reduced in that land! Unsatisfied with such indignities, My persecutors decapitated Me, and, carrying aloft My head from land to land paraded it before the gaze of the unbelieving multitude, and deposited it on the seats of the perverse and faithless. In a later age, I was suspended, and My breast was made a target to the darts of the malicious cruelty of My foes.

My limbs were riddled with bullets, and My body was torn asunder. Finally, behold how, in this Day, My treacherous enemies have leagued themselves against Me, and are continually plotting to instill the venom of hate and malice into the souls of Thy servants. With all their might they are scheming to accomplish their purpose.

Yet despite all this, O my God and my Beloved, Thou hast delivered me into the hands of these idolaters. Therefore, O my God, let me bear witness upon the dust and beneath the swords of Thine enemies.

By Thy glory, O my Beloved! I thank Thee at this moment in this state and for all that hath befallen me in Thy path, and I am content with Thee and with the wonders of Thy trials. But O my God, I beseech Thee by Thy hidden names and by Thy manifest, concealed Beauty cast upon the dust of abasement, to cause Thy love to enter the hearts of Thy servants, then establish them, O my God, upon the carpet of Thy mercy, then shelter them in the shade of the tree of Thy oneness, and deprive them not of the holy breezes that waft from the paradise of Thy beauty and blow from the direction of Thy grace. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the Protector, the Self-Subsisting.

And thou, O Muhammad, know the worth of what We have imparted unto thee of the gems of mysteries, then reflect on what We have taught thee of the wonders of Our knowledge which lay concealed behind the veils of light, that thou mayest become aware of what hath befallen Us and be of them that are informed of the mysteries of the Cause. Then say with the tongue of thy spirit in thy inmost heart:

> "Is there any helper who will help the Beauty of the First in the countenance of the Last? And is there any supporter who will aid the Point of the Last in His resplendent and most luminous beauty?"

Perchance thereby God may raise up someone to help the Youth in these days wherein intoxication hath overtaken the dwellers of the heavens and the earth save them that have fixed their gaze upon the

direction of nearness to this Beauty. But O Muhammad, by God, soon shalt thou witness the opposition of the opposers and their pride, and their uprising in all directions against this Youth with hatred, save whom thy Lord, the Mighty, the Self-Subsisting, may will.

O Muhammad! Hearken unto that which the Pen of Divine Decree commandeth thee in this celestial realm—air which God hath sanctified from the temples of hatred and purified from the touch of the ungodly and the knowledge of the falsifiers. Rend thou asunder the veils, then arise from the dawning-place of the Cause with manifest sovereignty. Then proclaim amongst men this luminous, mighty and resplendent Beauty. Then enter upon Him Who is named by the letter Ha and impart unto him that which the Spirit of God, the Mighty, the Glorious, the Bountiful, hath imparted unto thee, that perchance he may remember within himself, detach himself unto his Lord, and be of them that are guided.

Say: O servant! We have sent down unto thee tablets and scriptures which none knoweth save God, wherein is that which shall make thee independent of all that hath been created in the realm of creation and whatsoever is in the heavens and the earth. However, We sent them not unto thee, for We found not from thee the fragrance of the exalted ones regarding this manifest Arabian Youth.

Say: By God! That which thou possessest shall perish, and naught shall endure save that which is with thy Lord behind pavilions of impregnable glory. Leave the world unto its people, then detach thyself from all that hath been created therein, then turn thy face unto thy Lord, the Bestower, the Ancient of Days.

Say: This is indeed Ali Who hath appeared once again in this most pure, most manifest, most luminous Beauty, and Who speaketh the truth in the heaven of immortality and the kingdom on high, if ye be of them that hear.

Say: O people of the Bayan! The Spirit of Divine Exposition shall never speak in your hearts except through My love, and this is from the foundation of religion, if ye be of the assured ones.

Say: O people of the Furqan! By God! The Truth hath come unto you—that by which religions are distinguished and truth is separated from falsehood. Fear ye God and be not of them that turn away.

Say: O people of the churches! Strike not the bell, for the Most Great Bell hath appeared in this Trump which hath appeared in the form of verses between earth and heaven, and calleth out in truth through this radiant, manifest and gleaming Name.

Say: He is the One at Whose bidding the verses were sent down and by Whose leave all tablets were inscribed. To this testifieth the musk that floweth from this camphor spring through this Most Ancient and Pre-existent Pen.

Say: He verily speaketh at all times verses that bewilder the minds of the wise, the knowledge of the mystics, and the hearts of the accomplished ones.

Say: This is what ye were promised in the Books of God, if ye be of them that know, and this is that whereby the Truth was established in the eternity of eternities and shall be established unto the end that hath no end.

O Muhammad! Close thine eyes to all who are in the heavens and on earth, that thou mayest be enabled to enter into the fortress of thy Lord, the Bestower, the Almighty. Kindle from this Fire in the trees of all created things, that they may speak even as the Fire spoke in the form of Light upon the Mount of Revelation. Thus doth the Ancient Beauty bestow His grace upon thee and command thee regarding the Cause, that thou mayest detach thyself from all things and hold fast unto the handle of impregnable glory.

And the Spirit and the glory and the splendor be upon thee and upon them that hearken unto thy words concerning this mighty Announcement.

BH00745: Glorified be He Who mentions whomsoever He willeth through…

He is the Almighty, the Peerless, the Self-Subsisting

In the name of God, the Most Merciful, the Most Compassionate

Glorified be He Who mentions whomsoever He willeth through His command, and bestoweth upon whomsoever He desireth whatsoever He pleaseth of His knowledge. There is no God but Him, the Most High, the Most Great. In His hand is the dominion of all things, and He granteth unto His servants that which maketh them independent of all the worlds. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Peerless, the Most Exalted, the Mighty, the Beauteous.

Say: In the sending down of tribulations and trials are signs for them that believe, and in the flowing of tears upon the cheek and the shedding of blood are manifestations for them that are lovers. Then know thou that We traversed the path until We reached the shore of a mighty sea, and this is what We mentioned in the previous year, if ye be of them that know. Then We boarded the ark, and this was ordained by God, the Powerful, the All-Wise. And the sea became calm from its waves until God's trust reached the seashore, and We departed from it by leave of the All-Praised, the All-Knowing.

We arrived in the month that was mentioned unto you and remained therein for several months as was ordained in the holy and preserved Tablets. When the appointed time was fulfilled and its term completed, We departed to another land beyond mighty mountains. This is what We had beseeched God in those days—that He might remove Us from among these people and place between Me and the hypocrites that which would sever from Me the hands of the malevolent. Thus did We dwell beyond the mountains in a place wherefrom no clamor would reach Us, and even if it should, the ears of the idolaters would not hear it. The bounty was lifted from their midst and returned to God's treasury, the Most Exalted, the Powerful. But the believers hear Our call and the breezes of the Cause reach them at all times.

Say: O people! Rejoice not that the sun hath disappeared behind thick clouds of command, nor find tranquility in the world and its ornaments, for God shall soon take from you all wherein ye pride yourselves this day, and ye shall be numbered among the arrogant. Say: By God! The Badakhshan of power shall not give you what ye have lost of this brilliant ruby, nor shall the clouds of glory grant you what ye have been denied in My absence, if ye be of them that know. Ye shall not find in the shells of the

sea of creation what ye have lost of this preserved pearl, nor shall the trees of eternity offer you the like of what hath vanished from you of this fresh, ripe, and delicate fruit.

Say: Are ye able to still the breezes of God, or imprison the fragrances of glory, or prevent the people from the path of God, the Wise, the Just, the All-Encompassing? Nay, by the Lord of might! Ye shall never be able, nor shall ye have the power, even if all who are in the heavens and earth should aid you.

Say: Verily, Pharaoh and his nobles gathered to block the gates of grace and prevent the people from God's mercy, and they plotted therein with all their might in times long past. But when the promise came, God opened the gate of providence in His house, and therein flowed the sea of mercy, while Pharaoh was denied a single drop thereof, despite his pride. Thus was the matter decreed of old by the Sovereign of wise command. And Pharaoh searched for Moses throughout the land while he was in his own house, and he perceived it not.

Thus do We relate unto thee from the true stories that thine eyes may be consoled thereby and that thou mayest rejoice and be of them that are certain, and know that the Cause is in His hand and sovereignty is within His grasp. He doeth whatsoever He willeth, and no plotter's plot, no schemer's scheme, no rejecter's rejection, and no denial from any rebellious satan can hinder Him.

Be thou therefore confident in thy soul, then walk in my footsteps and deviate not therefrom, even should every wretched rejecter gather against thee. Walk thou in my path, and should thine eye oppose thee in this, pluck it out and turn not unto it, if thou be of them that hear. Love thou him who loveth God, whose deeds match his words, and whose very being confirmeth them. Then turn away from every base deceiver. Counsel the servants not to create disorder in God's earth, nor to dispute His Cause, nor to follow any sinful rebel.

Beware lest thou walk on earth save with wisdom, and speak not save with wisdom, and be thou among the discerning ones. Open not thy mouth unless thou findest an attentive ear, and when thou findest a receptive ear, impart unto it what God hath graciously imparted unto thee, if thou be of them who remember. Open not thine eyes save unto a beauteous countenance, and if thou findest penetrating vision, show unto it what is concealed within thee of the beauty of knowledge, that thou mayest be of them who give glad tidings.

Waste not the seed of wisdom in barren soil, and be not of the prodigal. But when thou findest good earth, deposit therein the seed of wisdom and knowledge, that there may grow therefrom a goodly and wondrous plant. Rain not the showers of eternity upon perishable temples, but rain upon such bodies as would, if given but a drop thereof, be quickened by God's leave, the Sovereign, the Mighty, the Bountiful.

Strive, O my brother, in the Word of God, and waste it not, neither spread it before the heedless. For verily, people are as yet unformed embryos, unable to reach the holy atmosphere or enter the pavilion of sublime and enduring glory, for they have cut off their wings with their own hands, and are thus barred from the canopy of eternity, falling to the earth of abasement with great remorse, depriving their ears of God's melodies and their eyes of the beauty of God, the Peerless, the All-Knowing, the All-Wise.

Then remind, from Our presence, all those small and great from whom thou dost detect the fragrance of truthfulness and on whose faces thou seest the radiance of delight. Then conceal the Cause from those whose faces are turned to thee but whose hearts are set towards thine enemies, and who scheme at every moment. Turn away from these, neither associate with them nor sit in their chambers, nor dwell in their habitations. Be thou in mighty concealment.

Shun such as these, be not neglectful in the Cause of God, transgress not beyond what thou hast been commanded, and be not of the transgressors. Then remind, from Our presence, the loved ones of God who are scattered throughout the regions of the world in every distant quarter, then in the land of Alif, the letter Fa, and in the land of Ya, the letters Ra and a ad, and convey to them what We have sent unto thee, that thou mayest be of them that remember.

Thus may their hearts be gladdened, their beings renewed, and they find the fragrance of the divine garment from this exalted Tablet. Then those who were in the land of Shin and Sad, and besides these the cities of God, the Mighty, the Dominant, the Powerful, that they may gird up their loins to aid the Cause of God and convey unto the people what God hath conveyed unto them, for verily He is the Munificent, the Generous.

Thus do We cast upon thee from every wisdom that which God hath ordained for thee, that thou mayest find solace therein and be of the thankful. Then remind those who were round about thee and give them the glad tidings of Our remembrance of them, that they may rejoice within themselves and be of the detached. Then make mention, from Our presence, of the letter Jim, and glorify him and his son and those who were circumambulating round about the House.

Then tend the House and its inhabitants with all that behooveth thee until God shall manifest what He desireth by His command. Verily, He is the Mighty, the Powerful, the Exalted. As for what We promised thee during thy presence, that We would send thee that which is hidden in the shells of power, precious pearls of holiness, We have not sent it until now and shall send it hereafter if God willeth. Verily, He fulfilleth the rewards of the doers of good.

Thus have We cast upon thee the word of truth and sent down unto thee this Tablet at the time when the face was covered with luminous white water. Peace be upon thee and upon those with thee and upon whoso hath hearkened to the counsel of this servant from this wondrous Pen.

BH00327: Ah! God is Most Glorious—and the Sun of Beauty…

Section 1: “Ah! God is Most Glorious—and the Sun…”

Ah! God is Most Glorious—and the Sun of Beauty broke, And from the Wardrobe of the Unseen all the veils of darkness spoke.

The hood of Night was lifted—lo, the Shadow’s face laid bare; And out of hidden chambers stole the Secret’s startled air.

Then from that Face there flash'd the Pride of Majesty, unseen, And in the Lote's leaf'd solitude the Holy Fire was green.

And Suns of the Before-time kindled, one by one, and roll'd On the high wheels of Glory out in cataracts of gold.

Near drew the Hour; the Moon was cloven; the trump of Doom was blown; Each Resurrection rose to stand—each Gathering set in stone.

Then Light on light—of Might, of Love, of Splendour—burst in bloom, And Sinai saw new Pharan-fires leap scarlet through the gloom.

Thrones lifted up—then fail'd and vanish'd—yet the Merciful sat fast, Enthron'd upon the Throne of His Command—beyond the reach of blast.

Winds of the Spirit from Life's East came rushing, keen and free; And Seas of Light ran heaving—casting Pearls upon the sea.

And thou, O Friend—draw near this Fire; cast in thy heart and see How in its burning centre stands the Beauty of Deity.

Pluck thou its sparks—O steal its brands—within thy spirit's hand, And set on fire the whole of Being—Unseen and Seen—like sand.

But he that will not near this Flame, but, proud, turns back and flies, Shall bolt from it—affrighted asses—through wilderness of skies.

And those that doubt these marvellous Signs—when read in solemn tone— Turn stubborn faces from the page, and make the Truth their stone.

They bow no wing of lowliness to those that do believe; But stride above the lovers—blind to what their hearts receive.

Such never truly trusted God, nor His Bright Forms, in any hour; Nor shall they trust, when comes the Day—nor feel the final power.

For that is the Day: He Whom God shall make manifest comes down in cloud of Fire, And round Him Angels of the Cause stand arm'd with Strength and ire.

And we—who have believ'd in Him—shall meet Him on that meeting-Day, And take whatever from His hand descends—His Signs, His Writ, His way.

O my brother, the faithful friend! Thou didst, aforetime, depart from thy native land, and didst migrate unto God, thy Lord, the Beloved, the All-Glorious… until thou didst come upon a city through which there befell an ordeal whereat the heavens of power were moved to pity, the pillars of the mighty Throne were shaken, and, at its tidings, all spirits within the temples of eternity were sore distressed; then were the realities of the sanctified confounded, and the Beauty of the Unseen wept within the pavilion of majesty,

and all countenances wailed in the inmost chambers of the Most Hidden Mystery, and the whole of existence, in the realms both unseen and seen, cried out, and all atoms shed crimson tears, manifest and red.

By God! seas of blood flowed from the eyes of the Concourse on high, and behind them all spirits in the hanging gardens of abidingness, and all beings and essences, of identity and mystery and holiness and eternal truth. Would that, O my brother, thou hadst been present, and hadst witnessed that Most Great affliction, and wept with them that wept; then cried aloud with the suppliants. A year and twenty days were spent in that most grievous calamity—each moment whereof was as a year and twenty thousand thousand ages—by reason that the Ancient, the Ever-Abiding, the Eternal, the Primeval, could not still the weeping of them that wept, nor the agitation of the sanctified, nor the lamentation of the near ones; and God, in His invisible knowledge, did, at every hour, reckon that single moment as the ages of the former and the latter.

Until the Spirit of the Merciful was borne from the City of Glory into the gardens of mystery, with might and dominion and majesty and beauty and grandeur and splendour and manifest sovereignty; and He tarried in the Ridvan twelve nights and days among its dwellers. And in those days all countenances, from the canopies of a mighty unseen, and all beings and essences from the realities of an ancient Mystery, and all forms and spirits of the Prophets and the Messengers, and all who inhabited that city, small and great, did hasten to appear before His face—until He came forth from Ridvan in such array that the eyes of the Concourse of the Cloud were bewildered, and the hearts of the exalted were ravished… yet none amongst us knew Him, for vain imaginings had veiled us from the beauty of that sanctified, illumined Countenance.

…until He reached the abodes of holiness and the stations of intimacy in this Most Great, this All-Glorious journey, and the Beauty of Might arrived at the shore of a vast sea (Samsun, upon the shore of the Black Sea), and alighted in that most august, most mighty, most exalted place, in such wise that none can attain thereto save they whose realities have reached the utmost limit of attainment. There shone forth from Him the vesture of God upon the Throne of thrones, with impregnable majesty; and He tarried in that station seven nights and days, great and wondrous. And at every moment the hosts of the Command, in mighty manifestations, came into His presence; and verily His beauty appeared each hour in vestures of the vestures of the Ancient God.

Until the Ship of the Spirit arrived, and the Most Great Spirit embarked thereon, and around Him were the concourse of the exiles; and the ship moved upon the face of the sea, until it reached the shore of a great city whose name hath become renowned among the peoples (Istanbul)… And the Most Great Spirit disembarked from the Ark of holiness in a small boat of gentle majesty, and crossed the stretch of the sea until He set foot upon the Land of Cloud, and took up His abode in a praiseworthy, impregnable station, facing the sea, and chanting the verses of might in melodies of a hidden spirit, until there came a raft of a gleaming ruby, and the Sun of Eternity rested thereon… until He entered a lofty, exalted, sublime house… and in that high throne and impregnable seat He was encompassed by this mighty sorrow in new days. Then, thereafter, He revealed Himself upon the region of Cloud and the most resplendent Lote-Tree, upon a dome of impregnable Sinai on the summit of a noble mountain; and He was manifested upon that

mountain for months, holy and fair, and would unveil, in the inmost of the Most Hidden, the veils of concealment with mysteries enshrouded, and would lift the covering from a wondrous, manifest Beauty.

…when He moved anew the thread of the Command in the chambers of the Most Hidden, with the ascent of the Spirit of Might from the atmosphere of nearness unto an atmosphere of mighty remoteness… even as was decreed, layer upon layer, for the Primal Point, the Sovereign of the former and the latter, the Possessor of the kingdom of identities, the King of the realm of the Cloud, all together.

When the Sun of Identity and the unseen of the Self-Subsisting shone forth in a mighty land, called among the peoples by the name of Abu-Shahr—meet indeed that it should be the sovereign of the realms of existence from the east of the unseen unto the west of the seen—for it was the first city upon which God revealed Himself, and therein He appeared with the lights of His Ancient Essence. And when the radiance rose from the dawning-place of pre-existence from this Most Great Luminary, the decree went forth for His departure from that land unto the land of "Fa," the court of exalted might; then did He appear in a most manifest vesture, in despite of them who sought to quench the lights of the Ancient.

..until the judgement of destiny appeared again: His Most Exalted Unseen was made to depart, and the Sultan sent for Him that they might meet Him and behold His Cause; yet were they inwardly of the treacherous. They plotted and deceived until they imprisoned Him upon a mountain whose name none had heard, nor was it renowned among men; and they consigned Him to that mountain—among what dwellers??—the fires of envy flamed in their hearts, and they decreed that He should dwell upon another mountain, and cut off from Him the feet of the wayfarers… until that which befell, befell… ..and they were heedless that He would arise from the horizon of the All-Glorious, and would subdue all, and exalt His Cause, and manifest His proof, though all the peoples of the world should detest it.

Section 2: "When He ascended unto the unseen…"

When He ascended unto the unseen of the Cloud, He returned in less than the twinkling of an eye with a more beauteous Beauty, and appeared with that radiant, resplendent Countenance under the name of Bahi, mighty and unassailable. And when He willed to reveal this Most Great Treasure, hidden and concealed, it was decreed for Him even as it had been decreed for the Primal One aforetime: even as He went forth from the land of "Ba" unto the land of "Fa," so likewise He went forth from the land of "Ta" unto the land of "Ba"… and even as, after that, the Sultan summoned Him from the land of "Alif," and they made Him dwell upon the mountain of "Mim."

Then again, once after once, did they remove Him from that station, and imprisoned Him upon the mountain of "Jim"; and likewise, after the Cause of God was exalted in the regions of ʿIraq, the banners of hypocrisy and the standards of dissension were raised, and the king called "Aziz" sent for Him; even so did they expel Him from the city and make Him dwell behind the "Qaf," upon that mighty mountain, whither the birds of the hearts of the near ones can never attain.

…When the Most Great Beauty alighted in that station, the paths leading to the ways of the people of eternity were cut off, and the road was barred in such wise that no soul could escape the souls of the sanctified… and He walked in the paths of sorrow as none hath known save His own grief-stricken,

sorrow-laden Self, until eight days were fulfilled, according to the number of His name, the Beloved, the Most Glorious.

…Then was the lodging made ready, even as the Most Great Spirit was cast into a narrow, constricted body, and entered a place which none would enter save under strange necessity… . They remained in that station five nights and days, each moment whereof was as fifty thousand thousand ages and years… then did they alight in a house belonging to the pavilion of loftiness, and the Sovereign of Might sat upon the gathering of intimacy in great abasement. And they remained in that abode nights and days wherein they were not secure; until, by reason of extreme necessity and straitness of place, they changed to another house, perchance they might find therein some rest—yet that was more grievous than the first and the last, for its narrowness and cold.

…Thereupon He departed of His own impregnable Self, even as had been ordained from before, and passed beyond His appointed time four months (in Istanbul)… and thereby the frame of existence was ripened, and the realm of possibility was made ready that there might then be breathed into it a spirit from the fragrance of God, the Mighty, the Unassailable.

When the Beauty of the Unseen took up His dwelling, in His own Self, upon the Point of sorrow (Adrianople), encompassed by seas of tribulation through the temples of a wondrous Command, He uttered a word in the inmost of His mystery beneath the tongue of His heart; and by that word He breathed a spirit into the very soul of the Cause. Thus did the Cause appear by the Cause, and the Cause was established in its own station; yet the Cause, through all these stages, was in manifest heedlessness, and was concealed within the mystery of the unseen.

…And the breathing of the spirit into the temple of the Cause endured three months—months of God, glorious and wondrous. And when four of the former were completed, and three of the latter fulfilled, and a new creation was brought forth—blessed be God, the Best of creators—until the days were joined to the day wherein, like unto that day, the Essence of the Most Exalted, the Most High, the Ancient, appeared; and that was in the month of God which is called Jumadi.

…Then, when He willed to manifest the Primal Countenance in the beauty of the latter, and to lift the veil of the Most High from His All-Glorious Face; and when He came forth from the treasury of the unseen in the vesture of the Spirit among men, He moved once more the thread of the Most Great—greater than the former. And by the departure of the Most Great Spirit from the City of sanctified might, the heart of His belovedness was rent within the inmost of His inmost; and His holy tears flowed upon His impregnable Face, for the sorrow that He must reveal that gentle Countenance among the heedless—those who were heedless of His rising in the days of the Cause, and knew Him not in the Day of the Hour, nor shall they know Him then, nor will they ever wish to know Him throughout eternity, though He appear unto them at every moment in a thousand thousand revelations of His unassailable Self.

Nevertheless, He endured within His impregnable Self even as He had endured before in the inmost of His inmost—an endurance wherewith the Essence that encompasseth all, in the everlastingness of the Essence and the beginninglessness of His ancient being, cannot compass. And when the judgement of fate was confirmed by the decree, and the Beauty of God, the All-Glorious, rose in joy unto that station

behind the "Qaf," unapproachable and impregnable, He bore the burden of the Cause—eight and eighty thousand thousand ages of the eternal, ancient God—within eight months, months of God, wondrous, fresh, and mighty. Thus did the months of the Cause pass from the Jumadi of beauty unto the Rajab of majesty; and the hours drew nigh when the moon of abidingness should be rent asunder and the sun of a gleaming unseen appear.

So deaf were all ears in that month—even as that month was named by that name—that no ear, however hearing, could hearken to the call of the Cause.

..This is the very mystery whereof the Imams of the Exalted Qur'an, upon the heights of the Spirit, spake in this most mighty Cause: that the unseen is all amazement at what befell between Jumadi and Rajab. And this is of that event which issued forth from the treasury of the mystery of God—Jumadi of joy and Rajab of command—in a strange, most hidden secret.

Bear thou witness, O my brother, that in that year which dawned from the horizon of eighty, the spirit was taken from the former and the latter; then thereafter the spirit of the wondrous was breathed into all the temples of possibility… until the months were joined unto the month of God, the Most Great, the Most Magnified, the Mighty, which is called Sha'ban, for in it the Most Great Sea of God, the Ancient, was branched forth… and that is the month of God's grandeur before the ancientness of pre-existence.

…For in that month the temple of Glory was slain, and the unseen of the Merciful was martyred, and the Identity of God, the unapproachable, the impregnable, was crucified; then was He raised again in that month, and lifted His head from the mantle of the unseen with a shining Beauty in an impregnable form.

And when the Tree of God's Essence was hidden within Its own Essence, and fell in the path of Its Lord with Its beauty in Its majesty for love of His All-Glorious Beauty, it lifted up its head, in less than a glance, from its ancient root, and cried aloud: Verily I am God; there is none other God but Me, the Most High, the Most High— the Countenance of sixty! And verily I am God; there is none other God but Me, the All-Glorious, the All-Glorious— the Beauty of eighty!

BH00620: In the name of the manifest and visible Lord!…

In the name of the manifest and visible Lord! O thou Jamalu'l-Fath, hearken unto the divine melodies in the Persian tongue! By God, thou shalt not hear their like though thou searchest throughout all regions. The meaning is that were mention to be made of what hath befallen this servant through the tyranny of enemies and friends, verily would measureless sorrow encompass thee. And this much hath been known to thee, that many matters have remained, and still remain, concealed from all eyes and thoughts for the glory of God's Cause, until such time as God shall will otherwise.

By God, O Fath, the root of the matter was not as the people have heard, and none were apprised thereof save two souls. One was he who was named Ahmad, who hath ascended unto God, and the other was he who was named the Interlocutor, who walketh while destiny walketh behind him. This is one of those mysteries that was hidden from the truth, and this is of the wisdom of thy Lord which none knoweth save those endowed with illumined vision.

None besides God is cognizant of God's Cause. Were it not for the consideration of the people's sedition and thy harm, assuredly would the command be given that thou shouldst turn toward the holy court and become apprised of matters which none else hath known.

Apart from these considerations, the purpose of creation hath ever been the knowledge of God, and the knowledge of Him hath ever been and shall ever be dependent upon the recognition of the Manifestation of His own Self, as is recorded in all the pages of the Bayan. And He Who is the Essence of the All-Merciful hath made all that is ordained in the Bayan conditional upon His appearance and recognition. He Himself sufficeth as a witness. This station hath been sanctified from all limitations, allusions and restrictions, for this is the station of "Know God through God" and through what proceedeth from Him, not through what hath been created between the heavens and earth.

In most passages it hath been mentioned that the people of the Furqan were not well trained. God willing, may the people of the Bayan be so trained that they may not remain veiled from the Source and Fountainhead of the Cause, either through verbal allusions or without them. Now ponder this utterance, that ye may enter the pure ocean of God without allusion, in such wise that ye may regard all as non-existent save him who hath entered beneath the shadow of his Lord.

Now consider the firm ordinances of the Furqan, among which is the mention of the "Seal", in His exalted words "but He is the Apostle of God and the Seal of the Prophets." Consider also the words of the Letters and the Gates concerning the appearance of the Qa'im. Yet at the time of His wondrous manifestation all these sayings were set aside by a single word, as thou thyself bearest witness that the Prophet hath been from the beginning that hath no beginning and will continue unto the end that hath no end, as mentioned in the words of the Exalted One—may the life of all else be a sacrifice unto Him.

How tenaciously did the people of the Furqan cling to these ordinances, yet remained deprived of their essence! This servant himself wrote numerous treatises on these matters, that perchance the people might rend asunder the veils and recognize the Lord of Names and Attributes. In brief, at the time of manifestation nothing profiteth or hindereth, as hath been mentioned, for the Sovereign of Manifestation is known through His own Self. Were it otherwise, and were He to be known through words and allusions, the verdict of non-existence, negation and hellfire would not have been passed upon the people of the Furqan and those veiled therefrom, notwithstanding these healing utterances.

Free your spirit from the fetters of allusions and ponder the wondrous words, that you may attain unto the spring of divine bounty. Moreover, the Point of the Bayan hath, in all His Tablets, given explicit counsels and conclusive admonitions, that none should remain veiled from the Manifestation or cleave unto aught else. Yet, notwithstanding the wondrous signs of thy Lord that have encompassed all created things, they have inflicted such harm as is not meet to mention. Whatever these immature servants behold—be it the revealed and decisive verses, the all-encompassing conditions, or the manifestations of power in this Revelation—they have witnessed its supreme evidence, such that none but every sinful denier would reject it.

By Him Who holdeth my soul in His hand! This servant hath transcended self, yet the purpose is that these servants should not remain veiled like the peoples of the past, nor visit upon the Manifestation of

the Cause in the next Revelation that which hath been visited upon this servant. I swear by the Sun of inner meanings that purely out of self and desire have they perpetrated what they have done, attributing it to this most pure and holy seat. Woe unto them for what they earn! They have ever turned away from the truth, as evidenced by the treatises they have written rejecting one another, all of which are extant. And now, united in their hatred for this Youth, they have written epistles rejecting God and sent them to all regions.

Soon they will reach you. If these epistles are examined with an eye unclouded by imitation, by God! the lies of the liar and his ignorance will be as manifest as the sun in mid-heaven. All the refutations of that heedless and ignorant one actually prove this wondrous Cause, were ye to behold with sanctified vision. By God! From his words Satan himself is manifest, as though deprived of the fragrances of the All-Merciful. He speaks as a child, nay lower still hath he been and ever shall be. The rejection of this company of the Beauty of Divine Unity is even as the rejection and turning away of dung beetles from the Paradise of Divine Unity. Doth it beseem a gnat to object to God, the All-Compelling, the Self-Subsisting? Nay, by His very Self, the Truth, were men to comprehend!

Verily, the signs, words and deeds of Truth are, distinct from all else, like the rising sun—manifest and clear. Blessed are they that perceive! The sweet fragrances of the Musk of the All-Merciful waft continually from His signs and utterances, yet none shall detect them save those endowed with refined perception. These words have been revealed for the good-pleasure of God, that perchance they may preserve a few from the depths of passion and lead them to the certitude of eternity. God guideth whom He willeth.

Cast off the garment of blind imitation from the temple of detachment, lest the lights of the Beauty of Divine Unity remain veiled by the covering of limitation, and the Cause of God—which hath ever been sanctified above the comprehension of the learned—be sullied by the allusions of the heedless. Enter the sanctuary of "Know God through God" and the station of "He cannot be comprehended through aught else." Know the Truth through the Truth and comprehend it, for none other than this can truly know that peerless Beauty and the manner of the appearance of the Lord of Majesty, except what He may choose to reveal through His grace.

Therefore, at the time of the Manifestation of the Self-Sufficient, nothing shall profit anyone—even if all who are in the heavens and earth should possess illumined tablets, precious scrolls, or volumes of books—except after their entry and arrival [under the shade of] the Most Great Luminary. Thus doth the Pen of the All-Merciful speak at the time when the fingers of the All-Glorious move it as they please, by His command. Verily, He is the Truth, the Knower of the unseen.

O Khalil! Were you to become aware of the sorrow of Nabil, you would not choose the abode of patience and the dwelling of forbearance, but like the lovers would set forth into the desert of longing, consumed by grief for the Day-Star of the horizons. Such is the state of this world and its people. They have ever veiled the Beauty of the One with the veils of envy. Blessed is he who rendeth asunder the veils and entereth beneath the pavilions of holy splendor.

Hear thou My words, then purify thy vision from human allusions and stand at the Most Great Scene. By God! That which was to appear hath appeared, and We beseech God to make thee among those who perceive. Would that there were a fair-minded one with insight, or a detached one with knowledge, who might witness what none among the worlds hath witnessed. Soon shall the greatest clamor be raised, and people shall be prevented from the Most Great Wine. Verily, those who turn away shall be seen to outnumber those who believe, for pebbles are found in abundance while pearls are rare.

God willing, you shall not deprive yourself of the outpourings of the clouds of the Cause and the effusions of the clouds of grace. Would that the people of the Bayan had received from this servant the equivalent of what was revealed by the Point of the Bayan, and had kept themselves from calumnies. Nay, they will not be content with anything less than shedding holy blood. Thus doth their desire command them, if thou be of those who know.

Most wondrous of all things is that, despite this Most Great Revelation and supreme power, none hath reflected upon the nature of the Cause. Rather, all cling to vain imaginings and remain veiled from the Beauty of certitude. Thus hath it been aforetime and thus shall it be unto the end of ends. And praise be to God, the Lord of the worlds.

BH00710: This is a Book from God unto him who…

He is the Manifest above all who manifest!

This is a Book from God unto him who hath believed in the Spirit in His days, and who hath been seized by the fragrances of the days from his Lord, the Mighty, the All-Knowing, and was of the believers. Now doth the Most Exalted Pen move in his remembrance from the Most Glorious Horizon, that he may be illumined by the lights which have shone forth from the horizon of this Luminous Dawn, may detach himself from his own self and all else beside Him, may turn unto God with his heart, his soul and his spirit, and be of them that are assured.

O servant who art mentioned in this inscribed Tablet! Know thou that We created the Sidrat'ul-Muntaha in the crimson hill beyond the crimson sea of grandeur, and raised it to such a station that were all who are in the heavens and on earth to seek shelter beneath one of its leaves, they would be preserved from the heat of self and passion, inasmuch as We shed upon it a light from the lights of this Sun which hath dawned in truth—thus hath the matter been decreed, if thou be of them that know.

When We desired that creatures should dwell beneath its shade, We heard its cry and its trembling within itself, such that the foundations of all things were shaken and the pillars of existence were well-nigh overturned, and it was about to be uprooted, whereupon the hand of thy Lord's power, the Most High, the Most Great, held it firm. When asked about its cry, it called out saying:

> "O my Lord! I know that the King of Thy Will desireth that these servants should abide beneath my shade. I beseech Thee, O my God, by Thy Will from which none in the heavens and earth can escape, that Thou shelter not beneath my shade any of those servants whose faces have been changed by the dust of idle fancies and vain imaginings, who have disbelieved in Thy Self, turned away from Thy Beauty, and taken for themselves a partner with Thee in sovereignty,

> after they were all created by Thy Word in Thy previous Manifestation Who appeared in truth and Whom Thou didst make a lamp unto the worlds. And if Thou desirest this, then create a pure, luminous, holy people, sanctified above all in the heavens and earth, whose eyes have fallen upon none but Thee, whose ears have heard naught but Thy melodies, whose tongues have moved only in Thy remembrance, whose hearts beat only with Thy love, and who regard all that is created on earth as utter nothingness, or as light as scattered ashes."

When its cry was raised, We called unto it from the right side of the Throne: "Be thou firm in thy place. By My life! Soon shall God create beings from holy dust and sanctify them from all that was and shall be, and make them proofs of His Essence, manifestations of His Self, dawning-places of His Names, rising-points of His Glory, treasuries of the pearls of His knowledge, and fountainheads of the revelations of His Cause which hath appeared in truth from the horizon of the heaven of sublime glory. And He shall ordain for them the laws of Paradise in love of this Youth, around Whom circle the spirits of the holy ones and those brought nigh. Thus have We ordained for thee from among these, that they may dwell beneath thy shade, be sustained by thy fruits, hearken unto thy melodies, and circle round thee morning and evening. Thus have We drawn aside the veils from the face of mysteries that thou mayest be apprised thereof and be of them that know.

And if thou desirest to soar in the atmosphere of thy Lord's nearness and become aware of that which hath been veiled from the eyes of His servants, say 'In the Name of God', then soar in the atmosphere of attraction and detachment until thou reachest the garden of the chosen ones. And when thou dost arrive at that spot and behold what it containeth and the state whereunto they have attained, say: In the Name of my Lord, the Most Merciful, the Compassionate!

Then wing thy flight from that station, upon the pinions of the spirit, until thou findest thyself in the garden of the Prophets. And when thou dost enter therein, traverse its regions, then gaze upon its streams, and ponder the mysteries they enshrine.

Then hearken to the rustling of its trees, the cooing of its dove, the melody of its nightingale, and the murmuring of its waters. And when you discover it and what has been treasured therein of the pearls of your Lord's knowledge, the Most High, the All-Knowing, say:

> "In the name of our Lord, the Most Exalted, the Most High!"

Then ascend from that station, with the aid of your Lord, the Mighty, the All-Knowing, until you reach the station of Lordship. Then will you discover the realities of all things as they are, and the breaths of the All-Merciful will take you, and attract you in such wise that you will witness nothing except that you behold inscribed by the Pen of Destiny upon its white countenance:

> "He is God, there is no God but Him, and he whom He hath sent with the truth is indeed His Manifestation, His sovereignty, His might and His grandeur unto all the worlds."

O thou who speakest towards the holy court! By God, the True One, today is the day of soaring; tarry not in any place, but ascend on the wings of the All-Merciful that thou mayest reach the pinnacle of Paradise.

Then wilt thou find the Sun of thy Lord's mention, the Most Glorious, the Most Luminous, dawning from the horizon of grandeur.

Thus doth the Youth counsel thee at a time when sorrows have encompassed Him from the manifestations of Satan, and He findeth no helper nor supporter. We desired to mention unto thee what was ordained in the stations We have described to thee, but the Breath of God was restrained from His mouth by reason of what the hands of hatred from His wicked servants have wrought against Him. Thus hath it come to pass with Us, if thou be of them that hear.

Forget not thy portion in these days, turn not unto the people, but set thy face at all times toward thy Lord and be steadfast with wondrous steadfastness. Then know that when We desired to mention a single letter of the hidden, treasured, and guarded mysteries in the repositories of thy Lord's protection, all who are in the heavens and earth were struck with terror, and all who are in the kingdom of command and creation fell unconscious.

This is what We had foretold them through the tongue of Muhammad aforetime:

> "Then the trumpet will be blown a second time, and lo! they will be standing, looking on."

Thus was it decreed before in the preserved tablets of might. And the servants who claim to believe in God, the Mighty, the Most High, the Great, have committed what neither Nimrod, nor Pharaoh, nor the First and Second committed, for they did not openly war with God, nor did they calumniate Him, and though they were oppressors, they did not seek to cause confusion among God's assured servants.

Say: By God! He who hath not purified his heart from all else save Him and hath not passed through the kingdom of names, will never be able to enter this station, whose very dust is blessed by the people of the Supreme Concourse and the spirits of the highest Paradise.

Say: O people! I am but God's Youth among you. I have denied none among you, nor have I disputed with anyone. I have supported my Lord's Cause until His Word was raised to such heights that the hands of the ungodly were cut off from it. But when God's Word was exalted and His Cause shone forth and His sovereignty was manifested, then arose to slay me those servants who were created by My word, who denied God's right and His signs, and who disputed with My own Self.

Therefore there hath descended regarding them from the heaven of command that which hath descended. By God! This is not from Me, but from One Mighty, Powerful.

Say: Would that ye knew those whom ye have taken to yourselves as lords beside God, and had been numbered among the people of insight! Wherefore, shun thou those who have disbelieved, and purify thy heart from the allusions of such as these, that the lights of thy Lord, the All-Powerful, the Most Exalted, the Most Holy, the Almighty, the All-Illuminating, may be imprinted upon it.

O servant! Wilt thou remain silent after thy Lord, the Most High, crieth out between earth and heaven concerning that which hath befallen His Beloved at the hands of the oppressors among His creatures in this remote prison? Remember thy Lord, then proclaim His Cause, and fear no one, for verily He will protect thee with the hosts of revelation and inspiration, and He is the best of helpers and supporters.

Thus have We revealed unto thee and commanded thee. Act thou according to what thou art bidden, and be of them that act. The Spirit and Glory and Might and Praise be upon thee and upon them who have ascended unto the heights of eternity in this Most Wondrous, Most Beautiful and Most Sweet Remembrance, and who were steadfast.

In conclusion, We counsel thee that when thou discoverest what hath been treasured within the words of thy Lord of the pearls of His knowledge, conceal them from the eyes of the heedless, for thereby will arise the clamor of those who have disbelieved and associated partners with God, and the uproar of those in whose breasts lurks hatred for the Beauty of the remembrance of thy Lord, the Most High, the Great.

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BH01756: We, verily have not fallen short of Our duty…

We, verily have not fallen short of Our duty to exhort men, and to deliver that whereunto I was bidden by God, the Almighty, the All-Praised. To His Eminence Aqa Siyyid Baqir in the Land of Ya, He is the Most Wondrous, the Most Holy, the Most Exalted.

O servant! Arise and call out among the people with wisdom and exhortation. Say: O people! After the manifestation of God and His sovereignty, does it befit anyone to cling to anything among all that has been created in the heavens and earth? No, by the radiant and luminous Beauty of God! And after the sun has risen and reached its zenith, does it befit anyone to speak of mirrors, even if they be true mirrors? No, by the Self of God, the All-Knowing, the All-Wise!

Say: The mirror's glory lies in the sun's rays being reflected in it, and this reflection exists within it and appears from it so long as no veils of self and desire intervene between it and its illuminator. Thus is the matter, if you be of those who perceive. After becoming veiled, it can never tell of the sun's sovereignty, and God's lights, grace, providence and bounty are cut off from it. This comes from itself, for it has placed between itself and the sun that which has deprived it of the lights of God, the Mighty, the Merciful.

Say: If today all the mirrors of creation were to face this Sun that has dawned from the holy horizon, the revelation of God, the Supreme, the Mighty, the Powerful would be reflected in them all. This reflection remains as long as they face the Sun, but after turning away, the light returns to its source and creation reverts to its original form and likeness, if you be of those who know.

Say: God created mirrors as He created all things, and creates as He wishes by His command. He is the Powerful, the Mighty. He has ordained measures for every name in the kingdom of names—He raises and lowers them, and thus does God erase what He wishes and confirm what He wishes, and with Him is the knowledge of all things in preserved and mighty tablets.

Say: The existence of all things is through God, while His existence is through His own Self, if you be of those who understand. The light of all things is through the Sun's light, while its light is through itself, if you be of those who are certain.

Say: The glory of every name is through its Creator, while His glory is through His own Self, the Supreme, the All-Knowing, the All-Wise. O people! Associate not partners with God, nor take lords besides Him. Fear God, O people, and transgress not in God's Cause, and be not of the wrongdoers.

Say: Today all things stand equal, such that distinctions between created things have been removed. Whoever turns to God is among the most exalted of creation, and whoever turns away has no mention with God, the Sovereign, the Beautiful. The mirror today is he who has detached himself from self and desire and has turned to the holy court, this radiant and luminous scene. Without this, the decree of existence in the heaven of eternity cannot apply to it, let alone this station, if you be of those who know.

Say: O people! Observe the visible mirrors—if they face the sun, you will see its form within them, but after they turn away, you will find no trace of the sun in them. Thus does the Pen of Command teach you lest your feet slip from the path. This is from My grace upon you, and I am the Ancient Bestower of Grace.

Likewise observe the mirrors of names, that you may be among the firmly grounded. Though a mirror might claim for itself the station and rank of the sun, the sun knows it lies about itself, as has been decreed before, if you be of those who witness.

Creation has various ranks with God. Among them are those whom God raises up in the Kingdom of Names, whose name becomes renowned among the peoples of the world. Such a one has his station with his Lord according to his measure, if he transgresses not his bounds and remains steadfast beneath the shadow of affirmation. But should his foot slip, he will instantly return to the nethermost depths. Those whose names thou hearest from every soul, yet findest not in them that whereby the hearts of the believers might find repose, and from whom no signs of God, the Creator, the Fashioner, the Ancient of Days, are made manifest—these are they whose names have been raised up without their realities, and in this there is wisdom which no ignorant one far removed can comprehend.

And among them are those whose realities God raises up without names, as thou witnessest in those whose faces are illumined and from whom waft the sweet savors of holiness, yet none recognize them save those of keen insight. They walk among the people as one of them, while in their hearts the dove of remembrance warbles in their longing for God and their yearning for His holy and exalted habitation. Moses aforetime made known to us one of these, whereupon he was confounded within himself and became of the perplexed. With Us are sciences which were We to divulge but a single letter thereof, the hearts of the believers would be thrown into confusion. And among them are those whom God raises up in both name and reality and in all that pertains to them.

Thus have We detailed the matter for thee that thou mayest know every soul according to its measure and station, and be of them that are endowed with insight. Were We to explain the stations of being raised up and its degrees according to what We have ordained, thou wouldst become aware of all mysteries, but for every mention there is an appointed time with thy Lord, and when the promise cometh, it shall descend from a holy and exalted dominion.

Say: O Manifestations of Names! Let not the world delude you with its vanities, nor names with their loftiness. Fear ye God and wax not proud before Him Who created you through His decisive and wondrous Word. Open your eyes that ye may know your station and Him Who created you from a drop of

water. Fear ye God and forge not lies against God your Creator, nor commit unseemly acts against yourselves lest ye deprive your souls of that which hath been ordained for you by One mighty and all-knowing.

Observe thou the people of the Bayan and their veils, and that to which they have clung after We commanded them to cling to naught of all that hath been created between the heavens and the earth at the time of the Manifestation. Say: If ye deny this Cause, what is your proof for believing in My previous Manifestation, Who was named ʿAli before Nabil? Beware lest ye deprive yourselves of Him by Whose command the verses were sent down in every age and through Whom God's power was manifested and His mercy encompassed the worlds. Fear God, then look with God's eye to the root of the Cause and that whereby every wise command is established. Formerly ye adduced proofs for your cause through God's verses, the Mighty, the Gracious.

By God! In these days there hath been sent down the equivalent of what was sent down aforetime to the Messengers. If ye deny these, what is the difference between you and the former peoples who denied God on the day the clouds were cleft asunder and God came with His authority, and the matter was decreed by One mighty and powerful. O people! Have mercy upon yourselves and reject not the truth through what ye possess, for this indeed is a grievous wrong. Rend asunder the veils of glory through the power of My Name, the All-Conquering, the All-Encompassing. Would that ye were cognizant of the root of the Cause! By God! All that ye have heard regarding any other than Me is from Me, and none has knowledge of this save My All-Knowing, All-Informed Self. Were ye to behold the Cause with pure and illumined eyes, ye would recognize that which ye have not known before, and would find yourselves upon a mighty steadfastness.

And thou, O servant, cast aside the veils that lie behind thee, then make mention of this Cause amongst the people and fear no one. Place thy trust in God, the Mighty, the Beauteous. Arise to serve the Cause, then proclaim it among the servants, and be not of them that are patient. This is better for thee than all whereto the name of any thing can be applied, and to this doth every thing bear witness, if thou be of them that bear witness.

O my God, my Lord and my Beloved! Thou knowest that I have not fallen short in propagating Thy Cause, and have revealed unto Thy servants the greatest of what they possess—a Command from Thy presence. And verily Thou art the All-Powerful, the All-Willing. Therefore, O my God, open Thou their eyes and purify their hearts that they may recognize Thy Self and detach themselves from all else besides Thee. Verily Thou art the Lord of surpassing bounty.

BH00782: This is a remembrance from God unto those who…

He is the Mighty, the Self-Subsisting, the Most High, the All-Knowing

This is a remembrance from God unto those who have shattered the idols of self through the fear of God, and have preserved God's trusts within their breasts, and have been faithful through justice. God shall soon assist them with hosts of angels and raise them to a lofty station of nearness.

O Ancient Beauty! Remind the servants of what hath been revealed unto thee at this time, that they may turn towards the sacred and generous canopy.

Say: O people! Fear ye God and spread not corruption in the earth, and let no one dispute with another, and be alone in God's religion. Beware lest ye make this world your homeland; rather seek ye the homeland of eternal glory. Purify your hearts from envy and hatred that ye may meet your Lord, the Most Merciful, with pure and sanctified hearts. Then cleanse your tongues from reviling, and backbite not those who have hastened with their feet and hearts unto the paradise of a glorious Name.

Say: Those in whose hearts surge the oceans of love shall not occupy themselves with the mention of contingent things, and shall be drowned in the seas of detachment. And when God's verses are recited unto them, their eyes are humbled and their faces shine like luminous pearls. These are they who have aided God, their Creator, according to their capacity; God shall soon aid them with every wondrous victory.

Say: O people! Fear ye God, then walk in the footsteps of these ones, and follow not your own desires, and take not partners unto God within yourselves, and follow not every ignorant rabble, but turn ye unto a beautiful and holy countenance. Then strive ye in God's religion that ye may understand God's Cause through your hearts and eyes, and follow not the paths of vain imagination and blind imitation.

O people! Be ye ashamed before God and be not like those who have turned away from His face and followed every rebellious devil. Walk ye in the paths of God which are straight through justice. Beware lest ye associate partners with God or differ regarding God's commandments, and be not tyrannical and wretched in the earth. Rather, resolve the differences that have arisen between you and be as brothers firmly established upon the thrones of unity. I counsel you at this moment and take God as witness between me and you.

Beware lest ye differ regarding that which ye have been promised in the Book, which hath been irrevocably decreed in the Tablet. Know ye that He Who hath been named in the Bayan as "Him Whom God shall make manifest" shall come with truth in the next Resurrection, and God is the guarantor of this. He shall fulfill His promise and shall come on the day when the Lote-Tree of the Bayan shall be raised to a lofty and glorious height. Then shall the Bird of Eternity warble and the Dove of Holiness coo, and God shall come in overshadowing clouds. Thus do We impart the truth unto you and remind you with a sublime and glorious remembrance, lest ye entertain in your hearts the imaginings of the ignorant, and stray from the Path, and become far removed from God's Kawthar.

Fear God, O people of the Bayan, and do not indulge in vain imaginings within yourselves, nor take anyone to be His equal, for this is indeed a grievous error. When the Promise comes, verily He shall appear with the truth as He willeth, and shall create anew all who are in the heavens and on earth with a wondrous word of command. He shall assist whomsoever He willeth among His servants, and His help is ever nigh unto the believers. They who come before the Tree of the Bayan is raised up are proofs that there is none other God but Him, and thus has the matter been decreed.

In those days no ordinance from among the ordinances hath appeared, nor hath the Tree which was planted in the Bayan by the All-Knowing, the All-Wise, borne fruit. Indeed the Tree hath not even put

forth leaves, how then could it bear fruit, if ye be informed of God's decree? Know ye that before the seed sprouts and becomes ears of corn, the time of harvest hath not arrived, if ye be discerning in divine wisdom. When it puts forth its shoot and becomes strong and reaches its fullness, then do the servants harvest it and live thereby for many days. Similarly, know ye the decree of the Tree of the Cause: when it reaches its ultimate height and bears wondrous fruits, then cometh He Who shall take its fruits, and without this it shall never be, and God and His Prophets and Messengers are witness to this.

Glorified art Thou, O my God! I implore Thy forgiveness at this moment for what my hands have wrought before Thee and for what my pen hath set down, for Thou art indeed merciful unto Thy servants. For I have, O my God, set limits to Thy Cause wherein none should draw breath, how much more the limitations which arise from vessels of ignorance far removed from Thee. I testify at this moment that Thou art the One with power over whatsoever Thou willest, and Thy choice lieth not in anyone's hands; rather, Thou art the Chooser of whatsoever Thou pleasest, and Thou art wise in all things.

By Thy glory, O my God! If Thou shouldst desire to manifest the Exponent of Thy Self at this very moment, Thou art assuredly powerful to do so, and of this I am possessed of clear certitude. I confess before Thee that Thou art the Powerful in Thy deeds, manifesting what Thou willest and concealing what Thou willest, and Thou art powerful over all that Thou desirest. Thou shalt not be questioned about what Thou doest, and nothing can prevent Thy will, and Thou encompassest all things.

By Thy glory, I have conveyed to Thy servants what I have found of Thy ways, lest they corrupt Thy Cause which Thou hast raised to a station of glorious praise. Therefore, pardon me through Thy grace, then forgive me and make me not doubtful in Thy Cause. Then enable me and Thy servants not to oppose Him in His days as they opposed Thy Most Exalted Beauty aforetime and this servant of Thine, for Thou art indeed cognizant of all this.

By Thy glory, O my Beloved! I make peace with Thy creation before Thee that if they believe not in Thee on the Day of Thy manifestation in the Exponent of Thy Self, at least they shall not oppose Him nor harm Him with their hands and hearts and with the envy and hatred that lie within their souls, as I find today from every lowly and great one.

O leaders of the Bayan! Fear God, and let not leadership prevent you from this grace in this Day. Be not proud before God in what you possess, but hasten to the shore of a wondrous Name. In that Day, put not your trust in your deeds and actions, but trust in the grace that shines forth from a holy and resplendent horizon. Even now I observe that some among you hold prayer beads in your hands and make mention of God with them, yet every morning and evening you pronounce judgment against God Who created you.

O leaders of the Bayan! Be fair with yourselves before God in that Day, and be not deceitful and mean. For by God, if you believe not in Him in His Day and in this Servant Who speaks of Him with truth in these days, nothing shall profit you, be it little or much. Do you turn away from the Truth and content yourselves that people should follow you? Evil indeed is that wherein you traffic, and your profit therein is not worth a whit or atom.

By God, I would rather you slay me in these days and I ask you not about my blood, than that you should oppose God in the Day that shall, in truth, come to pass. Then do mine eyes weep, and my heart quake,

and my soul be troubled, and my hands tremble by reason of what hath befallen Him at the hands of these oppressors, all of them.

It behooveth me to complete these words, for in all creation there is no hearing ear save those who hear these verses and whose eyes overflow with tears for the love of God. And these are fewer than red sulphur in these days wherein the Name of God is grieved among the people.

BH01392: He is the Most Mighty! This is a Book…

He is the Most Mighty! This is a Book sent down in truth from the presence of One mighty and wise. It teacheth you knowledge and wisdom, and bestoweth upon you the food that hath descended from the heaven of the Cause. It commandeth you to righteousness and piety, and forbiddeth you transgression and wickedness. This is what hath been sent down in preserved Tablets of holiness.

Say: By God! The hand of God hath emerged from the sleeve of His power, and the sovereignty of the Cause hath appeared with mighty authority over the truth. Say: O people! Fear God and dispute not His verses after they have been sent down in truth from the Dayspring of the Most Exalted Name. Deny not God's favor, and reject not Him through Whom His beauty hath been manifested, His names exalted, His verses perfected, and His words completed unto all the worlds.

Say: O people! Do ye take as your protector other than God, after He hath come upon the clouds of the Cause with clear signs, created you, sustained you, made known unto you the paths of holiness and guidance, and taught you wondrous and impregnable knowledge? Say: Beware, O people of the Bayan! Have mercy upon yourselves and upon the souls of the servants, and be not like the people of the Furqan when the Most High came unto them with luminous Tablets of holiness.

By God! I fear not for Myself, but for him who shall come after Me with mighty and impregnable sovereignty. By God! Whoso objecteth unto Me shall object unto him. Thus doth the Dove of the Cause warble with wondrous and novel verses. Guard thyself from drawing nigh unto the idolaters, then convey unto the people that which God hath conveyed unto thee. This is better for thee than all the worlds.

If thou art seated when God's Tablet reacheth thee, arise from thy seat and be not sluggish upon the earth. When thou art in remembrance, be silent that thou mayest hear what the Spirit reciteth in this Paradise, which appeareth in the form of a visible Tablet. When thou hast heard and recognized what is treasured in thy Lord's melodies of self-knowledge, then aid Him with thyself and with thy tongue, and tarry not even for the twinkling of an eye. This is what thou hast been commanded in the Book wherein falsehood cannot approach, which speaketh the truth that there is no God but Him, and He encompasseth all things.

Say: O people! Aid ye the Youth and fear no one. Know that God guardeth you with mighty unseen hosts. If ye aid Him not, God hath indeed aided Him in many circumstances when He strengthened Him with the Holy Spirit and sent down upon Him hosts ye saw not, when governments and peoples rose against Him. He protected Him in truth and brought Him forth from the city with mighty sovereignty. The necks of Pharaohs were humbled before Him, and the heads of every proud and wretched one were brought low.

Say: God shall soon raise up a people possessed of mighty strength, and through them will He aid the Youth as He aided Him the first time. These shall not be hindered by veils nor withheld by allusions, for this is not difficult for God. Their hearts are as blocks of iron, such that nothing in the heavens or earth shall cause them fear. Thus doth He aid whom He willeth through His grace, and His help is nigh unto the believers.

Say: O people! Do ye deny him who hath believed in God and His verses and in all that hath been sent down in manifest and mighty Tablets? He hath strived with his soul to such a degree that through him God's Cause was raised up between earth and heaven, His Word was exalted, His proof was perfected, His signs became renowned, and His traces filled the East and the West. The Cause through him reached a station that no just and trustworthy one can deny. Those who deny this bounty—their hearts have hardened and Satan hath inspired in them the lowest word. Say: The Word of God is the most exalted, were ye but aware of it.

Say: O people! Do ye deny the favor that is visible upon the temple of the Youth? He reciteth unto you at every moment novel verses of attraction, bestoweth upon you the fruits of the Lote-Tree of Paradise, and draweth you nigh unto an impregnable station of nearness. If ye deny this, by what evidence did ye believe in the Manifestations of old and in Ali before Nabil? Say: The Youth hath come upon clouds of fire with holy and beauteous myriads. Therefore be fair within yourselves and ponder upon the creation of the heavens and the earth, that ye may find a path unto God in this Throne.

Say: Do ye deny God while ye read His verses? What aileth these people that they scarcely understand any discourse? Thus hath the Nightingale of the Cause sung unto thee and inspired thee with the word of piety, that thou mayest arise for thy Lord's Cause and aid Him according to thy capacity. Aid cometh from none but Him, and He is indeed independent of all worlds.

BH01408: He is the Most Manifest above every possessor…

He is the Most Manifest above every possessor of manifestation. God testifieth that there is none other God but Me, the Protector, the Self-Subsisting. And I bear witness that there is none other God but Him, the Mighty, the Best-Beloved.

O Pen of Command! Send down upon the Tablet from the wondrous remembrances of thy Lord, that perchance thereby hearts may be quickened, even though in these days the allusions of the people of allusions have prevented men from entering this tempestuous and surging ocean. They have risen in opposition in such wise as cannot be described in words, and God is witness to what I say, save those who have cast the idolaters behind their backs and their allusions beneath their feet. These soar with the wings of holiness in the atmosphere of God, the Mighty, the Protector, the Powerful, the All-Forgiving.

Blessed is he who hath rent asunder the veils through the power of the sovereignty of Names and Attributes, in such wise that the Concourse on High heard the sound of their being rent. By God! Around such as these circle the denizens of the pavilions of eternity, those whose faces God hath preserved from turning to aught else but Him and whom He hath sanctified from the doubts of every hateful idolater.

And among the idolaters is he who hath returned to his first step, who hath broken God's covenant and His testament, who argueth with that wherewith the people of the Furqan argued, who holdeth fast to what they possess, and who hath grown heedless of God Who created him from clotted clay.

Say: O idolater! He who is enriched by God shall be rich beyond all who dwell in the heavens and the earth, even should he be the poorest of all creatures. And he who is heedless of Him is the poorest of the poor, even should he possess the treasures of all that was and shall be. And if thou seest him, say: O idolater! We know not by which of your arguments we should feel assured in your cause. Ye are those who for a thousand years argued that the Qa'im was living in a known land, yet when one of those near to God spoke of His future birth, ye denounced him as an infidel and slew him, even as blood was shed of those who were assured in the Cause of their Lord. This was a tenet established among you, and whoso confessed otherwise, ye cursed him and pronounced him an infidel. But when the Beauty of the Most High descended upon the clouds of the Spirit, then it became evident that ye were dead within the veils of your own selves, and that He was born in Persia. Glory be to Him Who hath manifested Him with the truth and made Him a sovereign over all who are in the unseen and the visible!

Say: O concourse of idolaters! For a thousand years ye have dwelt in the fancies of your souls, taking illusion as your leader. Ye were on the brink of the pit of fire, yet ye perceived it not in your cause, even as ye now hear from the people of the Furqan. Ye were afflicted with this only because ye followed your own desires and a number of men who fabricated lies against God and who wandered in the wilderness of fancy. When God rent asunder the veils of fancy, ye testified that He was truly born and that He was indeed the One promised in the Books of God, the Protector, the Self-Subsisting.

Observe, then, those who follow these people after having discovered their falsehood and their fabrications. By God, O faithful servant of God! When these who associated partners with God and denied Him and His signs witnessed that the banners of the Cause had truly appeared and the Sun of Expression had risen from the horizon of grace, they arose to spread lies and calumnies, that they might cast doubt into the hearts of those who were gazing toward the sacred direction. They argue with the same arguments used by the divines of the Furqan, and to establish their delusion they cling to the reports of the past.

Say: Woe unto you! Which of your reports should we believe, after we have witnessed with our own eyes that ye were drowning in the seas of fancy? Say: O people! This is He through Whose manifestation ʿAli before Him, and before him Muhammad the Messenger of God, took pride, and from the wellspring of Whose Pen God caused to flow the Kawthar of wisdom and utterance. Fear God, and be not veiled by what ye possess, and be not of them who disbelieve. Purify your hearts from all previous reports, for ye can never know which word was sent down from the presence of the Mighty, the Best-Beloved, and which word was fabricated by the idolaters to preserve their leadership.

Thus doth the Cock of the Throne crow at this moment from the sacred direction, the holy and sanctified seat of God, the Mighty, the Best-Beloved. And thou, keep thyself apart from such as these, then take thy seat upon the throne of certitude in the name of thy Lord, the Mighty, the Bountiful. Pay no heed to those who say that which they comprehend not. If thou art able to convey the Cause of thy Lord, convey it; if not, then rest in thy place and trust in God in all matters.

And glory be upon thee and upon those who have been attracted by the fragrances of the All-Merciful from this glorious and manifest Paradise.

BH01776: Glorified art Thou, O my God! I beseech Thee…

Glorified art Thou, O my God! I beseech Thee by Thy Name through which Thou didst send down Thy verses, manifest Thy proof, perfect Thy testimony and complete Thy favour; and by Him Whom Thou, O my God, didst establish as the seat of Thy Cause and make Him the Manifestation of Thyself; and by Him Whom Thou wilt raise up on the Day whereon Thou wilt establish Thy Cause—to confirm this servant who hath believed in Thee and in Thy signs, who hath migrated in Thy path and entered the stronghold of Thy mercy and the shadow of Thy loving-kindness upon the path of Thy love and Thy Cause. Then purify him, O my God, from the impurities of self and desire, and cause him to enter the pavilion of eternity at the Lote-Tree of the Uttermost End and the Tree of the Furthermost Boundary, that he may hear with his ears the holy melodies of Thy oneness and the sweet accents of Thy singleness, and witness with his eyes the lights of the beauty of Thy glorious unity, that Thy grace, Thy bounty and Thy favor may be perfected unto him from Thee.

By Thy glory, O my God! Through Thine excellent loving-kindness, Thou wouldst surely grant him all that he hath asked of Thee with his tongue, but I desire, O my God, that Thou shouldst bring him nigh unto a station wherein he would be assured of all that Thou hast given and bestowed upon him, and be not of those who behold Thee yet know Thee not, who pass by Thee yet comprehend Thee not. This proceedeth, O my God, solely from their heedlessness and their veiling of themselves, else Thou art manifest above all things, established over all things, and witness unto all things. Verily, Thou art the One manifest and witnessed. Thou hast said—and Thy word is the truth—"How many a sign in the heavens and in the earth do they pass by, yet turn away from it!"

And whoso remaineth heedless of Thy signs within the realm of possibility in Thy kingdom, how can he recognize Thee in the Manifestations of Thy glorious oneness and the Daysprings of Thy holy everlasting nature, except through Thy grace and loving-kindness? I beseech Thee therefore, O my God, to rend asunder the veils of heedlessness from before our faces and to bring us unto the fountainhead of Thy grace and the source of Thy favors. Then grant us that which Thou hast ordained for us, for Thou knowest what is best for us and verily Thou art the All-Knowing, the All-Praised. Then ward off from us, O my God, the schemes of them that turn away and the plotting of the plotters.

Then preserve us from every affliction, illness, disease, anxiety and grief. Then send down upon us, O my Beloved, the good of this world and the next. Verily Thou art powerful over all things, and Thou art the All-Compelling, the Self-Subsisting.

Glorified art Thou, O my God! By Thy might and Thy majesty, Thy greatness and Thy power, Thy sovereignty and Thy glory, were all who are in the heavens and on earth to be drowned in the tears of mine eyes, or were the whole earth to be watered with the blood of my body, and thereafter were it to be devoured by beasts and birds, or wert Thou to leave me in the hands of the transgressors among Thy creatures and the idolaters among Thy creation, that they might do with me as they please in return for my remembrance of Thee, I would still deserve greater than that and more than this. For no sin is greater

than that the non-existent should make mention of the King of existence, or that the evanescent should manifest itself before the Worshipped One, for by this would be affirmed the existence of aught beside Thee in the court of Thy glorious unity, and the appearance of aught other than Thee at the dawning of the sun of Thy oneness, after my tongue and the tongues of all created things bear witness that Thou wert in the loftiness of Thy singleness and naught was with Thee, and that Thou art in the heights of Thy detachment and nothing is with Thee.

Therefore, O my God, have mercy upon this servant whose tears flow upon his cheeks for love of Thee, then forgive him through Thy grace. And when naught existed beside Thee, then, O my God, have mercy upon this servant whose tears have flowed down his cheeks for love of Thee. Then forgive him, through Thy grace and bounty, for this transgression that hath no equal in Thy dominion nor any likeness in Thy kingdom. Or else raise him to a station wherein the decree of similarity and comparison shall have no place in relation to his being. Verily Thou art the glorious Lord, and Thou art the Mighty, the Beloved.

BH02100: Glorified be He in Whose hand is the dominion…

He is the Mighty!

Glorified be He in Whose hand is the dominion of the Kingdom of eternity and the realm of might in the heavens! He doeth whatsoever He willeth with His Most Glorious Servant and is not questioned about what He desireth. He is the Almighty, the Most Powerful.

Say: The servant hath departed from the City of God, and this We accepted for Ourself before the creation of the heavens and before the spirits were breathed into the temples of the worlds, at a time when neither the primal Adam, nor Moses of the Cause, nor the Faithful Spirit were yet mentioned. By this all are assured that the people can never inflict upon Us what We have not accepted before the creation of the first ones and the mention of the last ones. By the Lord of the Throne and of eternity! All who are in the heavens and earth are but as a handful of clay. How then could anyone inflict upon Us what was not ordained in a Tablet well-preserved?

Say: By God! When the Youth desired to depart from the Garden with manifest sovereignty, the Maids of Heaven emerged from their exalted chambers, the veils were drawn aside, and the Manifestations of the Unseen came forth from their holy retreats. All spirits gathered to behold the Beauty from this noble vantage. Not a single soul or spirit or manifestation remained behind the veil of the Divine Essence or the coverings of the Almighty Dominion—all descended from their stations to witness this glorious Beauty. The Youth walked forth and with Him walked the spirits of the near ones and the angels of all worlds, until He stood before the Steed. Then were the pillars of all things shaken, the realities of Paradise were troubled, and the hearts of the mystics swooned away. Then did the Beauty mount the saddle of light, even as the Spirit mounted the mighty throne.

At that moment the Herald called out from the midst of the heavens at the center of creation:

> “O City of God! How canst thou endure this separation that sets Iraq ablaze and melts the horizons?”

Then were the hearts of the believers and the souls of the lovers consumed.

> "O land of the City! How canst thou bear anything in creation after the departure of God's burden, the Mighty, the Powerful? How can roses appear from thee and plants of glory spring forth after the disappearance of God's rose, the Transcendent, the Luminous? How can spring breezes blow upon thee after the departure of God's springtime, when thou art afflicted with the force of autumn? O air of the City! How canst thou nourish thy inhabitants after the sweet breezes of the Beloved are cut off from thee? O City of God! From whom wilt thou thereafter find the fragrance of musk, and with whom wilt thou find solace after the perfumes of the garment are sealed from thy face? O nightingale of the City! How canst thou warble upon the branches after the nightingale of holiness hath flown from the boughs of glorious might? O dove of the City! Wilt thou coo upon the branches after God's voice is no longer raised and the melodies of wondrous holiness are cut off from the City?"

Thus do We make mention of the City of God after the separation, that the loved ones therein may be among those who remember.

BH02557: This is a Book wherein mention is made…

This is a Book wherein mention is made of the loved ones of God …

O people! Be ye the fire of God, His wrath, His thunderbolt and His chastisement for such as have disbelieved and joined partners with Him; and be ye, moreover, the light of God and His mercy unto them that have acknowledged His unity. Beware lest any among you corrupt the Cause. Fear ye God with that fear which is His due, and be of them that promote peace and concord. Sanctify and purify yourselves to the uttermost, that there may appear from you that which God hath willed for you; and this is My command unto you, if ye be of them that act.

And be ye so adorned with virtues that none among you may cause sorrow unto another, that haply ye may not return grief upon God on the Day whereon He shall come with truth in manifest clouds. Choose ye, in all matters, the most excellent, and then put your trust in God, your Lord, the All-Merciful, the Most Compassionate. Transgress not against any soul, of whatsoever creed he be, save after His leave; for He it is Who distinguisheth between truth and error, and He is the Best of those who judge …

Say: O people! Deal ye one with another, in the midst of mankind, with pure justice, so that there may not appear from you treachery and enmity, nor backbiting and hatred, nor sedition and wretchedness, that ye may become ensigns of guidance amongst men. This is the aid vouchsafed unto you by your Creator, your turning unto your Fashioner, and your drawing nigh unto God, the King, the Almighty, the All-Glorious. In the realm of being no victory is greater than this, for thereby shall the Tree be exalted, and its branches, its boughs, and its leaves uplifted, if ye be of them that know.

For thereby shall the hearts of them that have disbelieved and joined partners with God be made tranquil, and were they of those who denied. And when they are at peace, they will draw nigh unto you and will gather around you. Then do ye cause them to hear the verses of God, the All-Glorious, the All-Powerful. But if there appear from you that wherefrom hearts flee away, then shall none draw near unto

you, that he may behold that which hath been sent down unto you in truth, of the verses of God, the Most High, the Most Great; or be guided by your guidance; or recognize, in your midst, the path of God; or follow the ways of the well-doers.

All this doth God admonish you with in the Book, that ye may follow the admonition of God and His command, His counsel and His judgement, and may be of them that follow …

BH06529: A wondrous remembrance from this servant to him who…

A wondrous remembrance from this servant to him who believed in the Spirit, then was guided by the light that was visible from the horizon of holiness…

Say: O people! Believe in God and His messengers, and slay not the she-camel of God that giveth you to drink of the milk of wisdom. Touch her not with the swords of your selves, lest ye be touched by a punishment kindled in the fire of heedlessness….

BH06507: O beloved of spirit and soul! This Cause…

O beloved of spirit and soul! This Cause is wondrous, impregnable, and sanctified—most pure beyond the utterance of tongues and the remembrance of men, and exalted above the hint and intimation of "this" and "that". Never hath this divine Sun, in such wise, shone forth in an effulgence more august and more mighty …

O my well-beloved! What shall I say of the waves that have surged within the heart of this vast and unassailable Deep? Thou wilt, verily, behold what firm and well-wrought jewels, what mighty and solid spheres, what lofty and invincible ships have traversed the seas of grandeur, have moved upon the billows of glory, and have cast anchor upon the domes of the ocean of power and within the deeps of the mystic sea of the unseen. That this most august Cause may not, through the blasts of sedition and the trials of men, be shattered upon this sea and drowned; but may, in the midst thereof, be preserved, and delivered from the whirlpool of perdition unto the shore of the intended goal…

By the simple radiance of His blessed Countenance! All, in this day, are engaged in the ascension of the Cause. God willing, hope thou that, through the gracious bounties of the Spirit of the Beloved, thou mayest be sanctified from the vain imaginings, the idle fancies, and the blind imitations of men, and mayest ascend unto the lofty degrees of the Abha sanctity.

BH06520: During this period, certain matters have caused delay…

He is God!

During this period, certain matters have caused delay in the manifestation of this Cause, as mentioned in previous Tablets. What was destined has come to pass, and this is among His most wondrous and hidden wisdom. However, the companions of God and His loved ones must in all circumstances remain tranquil in the tranquility of Truth, and with utmost assurance walk between manifestation and concealment.

And these very trials and tribulations that have befallen this servant from the year sixty until now, which is eighty, are sufficient reminder for all souls. By God, any being who desires to ascend to the supreme companion and soar to the highest horizons of eternity must surely walk in the footsteps of these servants, so that in all worlds they may fly and move in harmony with the birds of the divine throne.

And he who has known God will know none else besides Him and will forget all else save Him. In any case, with perfect joy, delight and gladness, let them be reminded of God's wondrous remembrances. And the Spirit be upon you and upon those who are patient in this great terror. 152

BH04245: Alone, single, one and peerless, He departed…

…Alone, single, one and peerless, He departed from the House of majesty and glory, and took up His abode in the retreat of unity and concealment; and He hath wholly barred the doors of meeting. And the Tablet—whereon, in the days of His departure, there appeared upon His blessed Temple a fragment of His sanctified garment and the sprinkled drops of His most pure blood, and which, in the Kingdom of God, hath been named the Tablet of Testimony—was sent unto that well-beloved, that they who are the people of love and fidelity might read it. Let each one inscribe it, in clear and crimson letters, and set it in his own dwelling, facing the place of his gaze; and every day let him look thereon, and, with plaintive melodies of comely sorrow, recite its words, and weep for the wrongs endured by this peerless Beauty in the prison of exile.

For in these days all appointed eyes in the worlds of the unseen and the seen, and the hidden eyes veiled within the curtains of the invisible—unto the end that hath no end—are shedding tears for this blessed Countenance. Nay rather, could one behold with the eye of God, no atom would be seen in the realm of existence save that thou wouldst find it sorrowing and lamenting in grief for this Wronged One…

BH01990: Were this servant to attempt to recount the sorrows…

He is God, exalted is He

Were this servant to attempt to recount the sorrows that have befallen him, it could not be done, nor is any save God able to number them. "There shall befall us naught but what God hath ordained for us." Praise be to God that thou didst meet my brother, and wast informed of the manner of his journey and the particulars thereof. By God, besides Whom there is no God, whatsoever thou hast heard concerning the Cause hath been wholly from this servant, and none hath been apprised thereof save Mirza Ahmad—who hath also attained unto thy presence—and one other of the brethren, known as Kalim, who is present in this land. These two deemed it expedient to mention and to make known his name; for this servant is widely known, and the greater part of those who hold offices are confirmed in enmity. Therefore was his name spoken; and how much hath been written and recorded in his praise—yet all are known only by the name of the Primal Point.

Beyond these matters, how much effort and endeavor was expended in teaching, nurturing and protecting him, yet in times of tribulation he remained hidden and in moments of ordeal he fled, while this servant was afflicted among the enemies. You have heard how much tyranny and oppression I

endured. By God! Not for a single night did I rest in peace and tranquility, and God is sufficient as witness. Surely you have heard of the gathering of the people of Iraq and the divines of Persia, how they arose in opposition until, by God's grace, the hand of divine power brought them all to naught and We arrived in this land.

When my brother felt secure in himself and saw this land at peace, he secretly commissioned one of the servants to kill me. When the secret nursed in his (Mirza Yahya) bosom was revealed by God, he disclaimed such an intention, and imputed it to that same servant (Ustad Muhammad-'Ali). Some letters in his handwriting appeared which still exist.

Thereafter this servant withdrew from all and, trusting in God, resided in seclusion. Nevertheless the fire of his wrath was not quenched. He wrote tablets and sent them in all directions, attributing to this servant that which he himself had done, for he is confident that the ignorant masses of the earth will accept as true and established whatever he says, although they have properly understood this matter, as most have not seen him and whatever they have heard was from this servant. Still they have risen to war against the Beauty of Divine Unity. Fie upon them and upon those whom they have taken as lords besides God! Any person of insight can discern his station from what he has written.

In brief, he has committed acts that no one has ever committed. I pour out my anguish and grief unto God alone. We hope, God willing, that you may abide beneath the shade of the Tree of the Cause, detached from all else. And peace be upon you and those with you.

Regarding what you wrote about Haji Mirza Ahmad—may God reward you with a goodly reward that shall not be followed by change, for verily He has power over all things.

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BH03020: Such hath been … that the fragrances of discord…

He is the Most Generous, the All-Giving, the Impregnable

Such hath been … that the fragrances of discord and dissension from those who profess loyalty have risen to such a degree that the atmosphere of the horizons hath become such that the Ancient Beauty hath determined to veil the effulgence of His peerless Beauty behind the veils of glory, in such wise that no pure light shall ever again be witnessed from Him. Therefore, in accordance with divine wisdom, He hath withdrawn Himself from all companions and emigrants, even from the servants, and repaired alone to another house, establishing there the throne of sorrows. This is the third time that successive migrations have occurred in this supreme migration, yet none have been like unto this one, for it was undertaken with complete volition while its people were rendering the utmost service. However, the details of this migration cannot be encompassed by explanation, pen, tongue or exposition.

If thou desirest to become acquainted with a drop thereof, refer to the Shirt of God which hath appeared in the form of words and letters in the Tablet of God, the Help in Peril, the Self-Subsisting. A Persian Tablet containing an Arabic verse at its head was presented before the Most Holy Throne in the sacred

and most glorious presence. These wondrous and sublime words were revealed upon perusing it. May those manifestations of divine victory be made manifest in a wondrous temple and a new spirit.

O thou who art beloved! Be ye informed that the Tablets contained in these four packets should not be lost. Remain firm and steadfast in all things and conditions in the Cause of God, the Resplendent, the Impregnable, and carry out the services to the Cause to whatever extent possible through hand, tongue, heart, soul and spirit. The details of these days are as revealed in previous Tablets and at the time of their revelation. Regarding the delivery of Tablets to their recipients, allow not the slightest delay or postponement. This is a command from the presence of the Mighty, the Self-Subsisting. The proclamation of this wondrous Cause is binding and obligatory upon all souls according to their capacity, and not a moment's delay, postponement or silence is permissible. Tomorrow, being Friday the 22nd of Shavval, the Peerless Beauty intends to move to another house.

BH00084: Suriy-i-Amr

Section 1: "This is the Surih of Command which We…"

This is the Surih of Command which We have sent down by Our command and authority from before Us, and verily I am the Commander, the Ruler, the All-Knowing, the Powerful, the Dominant, the Self-Subsisting.

He is the Invincible Sovereign, the Single One, the Victorious, the Omnipotent, the Almighty.

Glorified be He Who created all creation by His command, and brought every created thing into being nearer than can be counted, were ye to know. He shall create as He willeth through His power, and none can prevent Him from His purpose, for He is the True One, the Supreme, the Self-Subsisting. He hath sent down all things in the Book and perfected the creation of all things in due measure, that men might be assured of His signs. He shall continue to send down the command of all things in the Book, were ye to perceive. His signs shall not be severed, nor His proof exhausted, nor His testimony weakened, nor His sovereignty perish, for He is verily the Powerful, the All-Knowing, the Mighty, the Best-Beloved.

He it is Who sent down the Book wherein He hath detailed all that ye know not, and He shall continue to expound the truth and send down the Command as He willeth, were ye to understand. He hath taught all things the measures of knowledge according to their capacity, were ye to know, and He shall continue to teach His servants from the wonders of knowledge, for He is verily the Sovereign, the Compassionate.

Say: He it is Who hath lit for you the Lamp of Holiness that ye might be illumined thereby in the darkness of your own selves, and that ye might not go astray. And He shall cause the Lamp of the Spirit to shine in the Niche of the Command, were ye to witness it. He it is Who kindled the Fire of the Command in the Blessed Vale, the holy and blessed spot, and He shall kindle it through His grace in the innovative Paran, that ye might be guided by God's guidance.

The Sun of Wisdom and Utterance hath shone forth upon you, were ye to behold with the eye of God. He shall cause it to shine forth when He willeth and desireth. There is no God but Him, the Supreme, the Holy. None can prevent Him from exercising His sovereignty. He ruleth as He pleaseth by His command,

were ye to believe. He shall perfect His Cause through His power, even should all who are in the heavens oppose Him, and this is a known truth. He shall aid His servants with the means of the heavens and earth until His Cause is established, His sovereignty exalted, and His power made manifest. Thus hath He prescribed for Himself in the preserved Tablets of Glory.

Say: The power of God is like unto an ocean—would it diminish by the drawing of cups? Say: What aileth you? How do ye judge? Say: The knowledge of God is like unto the winds—would they cease to blow? What aileth you, O heedless ones? How do ye imagine?

Say: Verily His Cause is sanctified above all similitudes, even as His Essence is sanctified above all that ye can comprehend. Yet He citeth similitudes that ye might understand God's Cause, and that ye might find the sweet fragrances of holiness from the Ridvan and from the holy and hidden direction, and that your souls might thereby find rest and be not troubled, and that ye might not deny God's grace, nor forget His covenant, nor be of those who are not guided by God's guidance. And that ye might distinguish between truth and falsehood, then unto God shall ye return.

Say: Those who deny God's grace, their punishment shall soon overtake them, and ye shall then witness it. Deny not the signs of God when they are sent down unto you, and turn not back on your heels, and be not of those who were turned back. Verily the influence of God shineth like the sun among the stars, were ye to perceive. None shall doubt God's proof and His Cause save those who doubt their own selves and who deny God's favor.

Say: O people, have mercy upon yourselves and be not neglectful of God's Cause, then deny not the signs of God. The kingdom and all that ye occupy yourselves with shall perish, then unto God your Lord shall ye be gathered. Look ye unto the peoples of the past, then ponder their fate. Did their opposition or denial endure in the earth?

And that which ye have busied yourselves with, then unto God your Lord shall ye be gathered. Consider the peoples of old, then ponder their affair. Did their opposition and denial remain on earth, and all that they were wont to do? When the Messengers of God came unto them, they but opposed them until they imprisoned and slew them, as ye well know. Yet God exalted their Cause and established their proof, and cut off the last remnant of those who opposed God and denied His signs. Soon shall ye find these who have waxed proud against God like unto the peoples of old, and God shall seize them for their unbelief and return them to their abode in the fire of their own selves, wherein they shall be tormented for all eternity.

Say: O people, fear ye God and follow not your desires, but follow the Command of God, the Protector, the Self-Subsisting. Transgress not what hath been detailed in the Book, exceed not His bounds, and be not heedless of His remembrance. Beware lest ye forget God's laws and all that ye have been commanded in the Book—this is better for you, did ye but know. Trust not in your wealth and children, but put your trust in God, the Mighty, the Beloved. Follow God's decree concerning your own selves, then turn your faces toward His countenance. Thus do We reveal unto you from the verses of the Command and teach you the ways of holiness, that haply ye may understand. Say: If ye act not in accordance with what hath been decreed in truth from the presence of a Wise, Self-Subsisting Lord, God will surely create

another creation who will all act according to His command and prostrate themselves before Him. Say: He is indeed independent of all who are in the heavens and the earth, and of all that ye know or recognize.

Say: These are the paths of truth which We have made manifest in truth, if ye desire to walk therein. Walk ye then therein by God's leave, and tarry not for less than an instant if ye be of them that believe. Follow not those who have wronged their own souls and wronged others, who were among the corrupt in the Holy Land. They say "We believed in Ali aforetime," yet now they deny His signs. They imagine they believed in God in His former Manifestations, yet today they disbelieve in His sovereignty. Thus doth God reveal the deeds of those in whose hearts lurked rancor toward the Cause, though they sought to conceal it. Thus doth God render void the false through its own deeds and establish the truth through His words, if ye would know it.

Say: We desire naught save what God hath desired for Us—this is My desire in the hereafter and in this world, as beareth witness the angels that circle round the Throne. We wished only what God wished for Us, and We rejoice therein at all times, if ye but knew. Say: Days have passed over Us which none knoweth how they passed save God, the Mighty, the Powerful, the Beloved. And days pass over Us in these times which none knoweth how they pass save God, the Single, the Sovereign, the Powerful, the Self-Subsisting. We have been grateful for all that hath befallen Us, content with what He hath decreed for Us. We are patient in His trials and complain of nothing except to Him.

We follow in all matters His chosen ones who were patient in tribulation, and We are patient even as patient servants aforetime who were honored and whom God raised up in truth over all who are in the heavens and the earth, and they summoned the people until they were slain in the path of God, the Mighty, the Beloved. And the more they increased in remembrance, the more the people increased in their wretchedness, and they answered not God's herald in their midst, and they were of those who denied the presence of God. Thus do We recount unto you from God's ways which were decreed upon His servants, that ye may know what hath befallen His chosen ones in this time, that perchance ye may ponder within yourselves and deny not God's signs in your days, and follow not Satan in your souls. Then be ye guided by God's lights, the King, the Mighty, the Holy.

He it is Who sent down the Bayan in truth, and verily We believe in it. He hath brought forth the creation of the heavens and earth by His command and perfected the creation of all things. This is what hath been ordained by the Pen of Creation upon preserved holy tablets. There is no God but Him—His is the creation and the command, and all return unto Him. He hath ordained the measures of all things, as ye witness in the Book. Therein He opened the gates of Paradise, and in each gate dwelleth a creation. And He planted in every Paradise lofty and noble trees, all of which have borne holy fruits whereof the righteous partake in bliss.

And He established in each one thereof palaces of hidden and precious pearls, and in every palace are maidens who appear to have been created from the light of God, the Mighty, the Exalted, the Beloved. They all remember God their Creator with enchanting and uplifted melodies, and the people of the eternal pavilion take delight in their songs and are drawn by their strains.

And in every Paradise flow seven rivers that ye may drink therefrom. Among them floweth the wine of immortality on the right hand of Paradise, like liquid rubies of holiness. And among them is the milk of glory whose color never changeth throughout the dominion's duration, if ye be of those who are certain. And among them is purified honey whose taste altereth not, and none shall partake thereof save those who have trusted in God, the Supreme, the Self-Subsisting. And among them is water that never stagnates, wherein man findeth every delight—this is what hath been ordained therein of God's grace, the Mighty, the Powerful, the Holy.

And among them is a river that floweth by the name of the Beloved, and the people of Paradise at all times beseech their Lord God to be given a drink therefrom—this is what they seek from God morning and evening. And among them is a river that floweth in the form of trinity within the word of quaternity, and it maketh mention of God in its flowing, if ye would understand. The people of Paradise gather around it to hear what is mentioned of the remembrance of God, the Triumphant, the Mighty. Whoso drinketh a drop thereof shall attain unto his desire and reach a station whereunto none can arrive save whom God willeth and desireth. Thus do We cast upon you the wonders of God's handiwork, that perchance ye may hasten unto Him.

And among them is a river which God hath sanctified from every color and purified from every taste, for it was created from the pure essence of God's nature, if ye but knew. Therein He hath ordained that which cannot be described in words nor completed by the pen, if ye be of those who are certain. And whosoever drinketh therefrom a single draught, upon him shall be unveiled the mysteries of what was and what shall be; he shall discern all things in their proper stations, shall be made acquainted with the treasures of wisdom, and shall soar, on the wings of ruby, within the realms of nearness unto the Well-Beloved.

O people of the Bayan! Follow not your selfish desires, nor deprive yourselves of these breezes that waft from the direction of eternity at the right hand of Paradise. Turn your hearts to this holy and beloved quarter. Take not your desires for your god, nor be of those who cleave to the idols of their vain imaginings. Shatter the idols by the power of the Name of God—this, indeed, through His Most Great Name, if ye be endowed with vision. Say: The breezes of bounty have wafted, and the clouds of grace have been raised up, and all things have been adorned since the Temple of Light hath been established upon the cloud of holy and inaccessible glory. Know ye then the value of this transcendent, exalted, and sublime bounty. At that time, the Herald of Immortality shall call out to all who are in the heavens and on earth, and shall give glad tidings of the meeting with God to all things, if ye but hearken.

O heaven of holiness! Adorn thyself with the stars of glory, then ascend as thou willest, for thou hast attained unto these days wherein none of the near ones have attained save those whom divine benevolence preceded in this Cause and whom the breaths of hidden glory have encompassed. O cloud of the Cause! Rain down from the pearls of holiness as thou willest, and turn not to anyone, that all things may partake of thy bounty, for upon thee hath been established the Beauty of God, the Sovereign, the Supreme, the Self-Subsisting. O land of Paradise! Rejoice within thyself, then give glad tidings within thine essence, for the footsteps of the Spirit have walked upon thee, and this is a manifest bounty. Then reveal the mysteries treasured within thee, for this is the Day whereon the near ones shall be gathered. For

besides these, none have a portion of this gathering wherein the Words of God shall be manifested in their fullness—these are indeed His words, would ye but read them. And this is the gathering of the Spirit wherein holy souls are gathered, and besides them none can approach even by a finger's breadth. This is a station wherein the Buraq moveth not, nor can the celestial pavilion ascend thereto, if ye but knew.

Section 2: "O gardens of earth! Adorn yourselves…"

O gardens of earth! Adorn yourselves with the roses of holy love, then manifest all that hath been treasured within you of holy subtleties and sweet-scented breezes. O trees of earth! Arise by God's leave, then bring forth holy fruits according to what hath been ordained in you by God's command, the Holy, the Exalted, the Self-Subsisting, for the winds of eternity have blown upon you from this quarter wherein every beloved matter hath appeared. O birds of Paradise! Sing and warble the sweetest melodies, then soar in this atmosphere, for We have created you in the name of one of the Names, that by these melodies may be attracted the hearts of those who have detached themselves from all directions and turned unto a praiseworthy station of nearness. All this is from the grace of Him Who hath encompassed all who are in the heavens and on earth, whereat rejoice the denizens of the Supreme Concourse and beyond them the inhabitants of the pavilions of immortality—and now, O people of earth, be ye joyful!

And thou, O quarter of Iraq! Let your heart weep, and then your eyes, for the departure from you of the Beauty of God, Who is now confined in a prison-fortress behind towering rocky mountains. Cast off from your form the garment of joy, for the breezes of glory have been cut off from this Hidden Pearl. By God! The eyes of eternity weep for you, and the hearts of the denizens of Paradise are rent by what hath befallen Us at the hands of the embodiments of despised tyranny. O land! How canst thou remain in thy place when thou beholdest the Seat of God in manifest sorrow? Canst thou witness the City of God after the departure therefrom of the Essences of His Cause, who are now imprisoned in a distant land beyond Qaf? O City! How canst thou remain steadfast in thy position and harbor the bodies of those who have denied and associated partners with God, after the departure from thee of the Temple of God with His few companions?

The heavens are well nigh rent asunder, and the holy earth split open, by reason of the tears of the Youth falling upon this Face that hath turned only unto God, the Mighty, the Supreme, the Self-Subsisting. The atoms of all created things weep at His weeping, and the Countenances of Paradise lament in chambers of crimson ruby. Hear thou the lamentations of the dwellers of the heavens, if ye be of them that hear. We remain in a place where the hands of all created things are cut off from Our robe, where no cry can reach Us, nor the wailing of those who doubt the meeting with their Lord. Yet We are patient in all things, and My patience is only through God, and in Him let the detached ones place their trust.

Say: O people of the Bayan! We ask nothing of you save fairness. Be fair in all matters and dispute not the verses of God after they have been sent down in truth. Be not of those who look not upon the Beauty of Holiness, who shut their eyes to the Truth, follow their own desires, and wax proud before God while they perceive it not. When the verses of God are sent down to them, they persist in pride, then turn back on their heels, opposing God at every moment while they understand not. Say: Did not God create you through the breath of the Ancient Pen into your spirits? This is from the Pen of God, if ye would but judge fairly within yourselves.

O people! Have mercy upon yourselves and forge not lies against Me as ye did aforetime. Take not vain pleasures as your protector instead of God, and sport not with His verses in your presence. Compare not the Self of God with your own selves, nor His verses with your words, if ye would observe with the eye of God in His Cause. Speak not of God's Cause that which befits not your station, and transgress not your bounds. This is the best counsel, if ye would be fair unto yourselves. Purify your souls and your spirits, and bear not earthly burdens upon your bodies and hearts, that ye may perchance be enabled to soar in the atmosphere of nearness and then enter the holy expanse.

Beware of looking toward the world and those from whom ye detect the odor of faithlessness, that your eyes may fall upon pure Beauty and ye may enter the pavilions of glory. Say: God hath numbered among you servants who acknowledge God's grace and recite the words of the Bayan, who enjoin justice upon men and who at all times speak forth the verses of God. But he who hath been given the eye of knowledge by God witnesseth their hearts to be contrary to what their tongues proclaim, and perceiveth from them the stench of rancor and hypocrisy.

This is what was sent down at that time from the Pen of God, the Mighty, the Beloved. However, We have veiled their names in the Book, that perchance they may become aware within themselves: O people of the Bayan! Draw not nigh unto them, neither accept their words, if ye desire to hear God's decree within yourselves and then unto Him return.

Say: When Satan desires to lead astray any of God's servants, he appears in his form and acts as he acts and makes mention of whatsoever he mentions concerning God, the Most High, the Exalted, the Supreme, the All-Compelling, the Self-Subsisting, and remains in that state until he occupies his heart and diverts him from what he intended. Then he flees from him and disavows him. Thus do We set forth every similitude for you lest ye go astray. Beware lest ye forget God's favor unto you and the time He was among you, bestowing upon you daily the gems of knowledge and wisdom, and causing the lights of hidden glory to shine upon your hearts and spirits. Forget not the time when the Countenance of God walked among you, illumining with His beauty the hearts of those who were turned toward His beauty.

Remember at every moment those days when the Nightingale of Eternity soared among you and sang unto you holy melodies while ye were ever listening. Would ye occupy yourselves with your own concerns and cast the remembrance of God behind your backs? This is a grievous loss unto yourselves, did ye but know. Would ye occupy yourselves with autumn in your days and forget God's springtime among you? What aileth you that ye are not mindful? By God! We have detailed unto you with truth every counsel through a holy and beloved tongue, that ye might take counsel through God's advice and not break what ye covenanted in the particles of the heavens in that Presence wherein the near ones were gathered together. There is no God but Him. His is the command and the truth, and all shall return unto Him. All who are in the heavens and the earth glorify Him, and all shall return unto Him. He it is Who hath ordained for every soul the measures of the Command, all of this in the Book, would ye but understand.

This is a Book from the Beauty of Holy Effulgence to God, the Mighty, the Powerful, the Omnipotent. This is a Tablet from God, the Mighty, the Powerful, to the Beauty of Holy Effulgence Who shall appear hereafter as He willeth and desireth. This hath been inscribed by the Pen of Command upon the preserved Tablets of Glory, and none can avert it, nor can any prevent this exalted, resplendent, and

gracious decree. Can anyone turn Him back from His sovereignty or prevent Him from His Command? Nay, by my Lord! Even should all the world rise up against Him, He shall appear with the truth, shall speak the Word of God, and His face shall shine between the heavens and the earth.

O Essence of the Spirit! Manifest Thyself through Thy sovereignty and pay no heed to any of the evil ones. O Most Great Word! Cast upon the servants that which God hath cast into Thy heart, and fear no one, for verily Thy Lord shall protect Thee from the harm of the idolaters. O Heaven of Holiness! Raise Thyself to a station beyond the reach of the hands of the infidels. O Sun of Oneness! Rise upon all created things with the radiance of Thy holy lights, then bestow upon all beings that which God hath given Thee through His bounty, and withhold not from anyone Thy grace, for Thou art indeed the All-Bountiful, the Giving, the Generous, the Merciful.

Give the servants to drink of the wine that floweth from Thy right hand, for they are secretly athirst and yearning for the Command, and Thou art verily the Forgiving, the Merciful. O Most Great Ocean! Surge within Thyself with holy and effulgent waves, even as the seas of the spirit surge within Thy pure, wondrous, and exalted heart.

O Tree of God! Bestow upon the near ones among the people of eternity from the wonderful, exalted, holy, and pure fruits of Paradise which God granted Thee before the creation of the heavens and earth. For from Thee all created things began and to Thee they shall return, and through Thee grace appeared before the creation of the first and the last ones. Were Thy grace to be cut off for less than a moment, nothing would remain, neither in the heavens nor on the earth. To this We bear witness with a tongue of manifest truth.

O Treasure of God! Reveal from the eternal, enduring, everlasting, and unitary treasures, that the pearls of knowledge and wisdom may become manifest. All this bounty is from Thee to all created things. Withhold not Thy hand from generosity, nor turn Thy gaze from beholding the worlds, for Thou art in Thyself a manifest Book and a proof to all who are in the heavens and the earth, and a guidance and remembrance to all in the kingdoms of Command and Creation. Thou art God's proof among His creation, His evidence unto His servants, His sign unto His creatures, and His Word between the heavens and the earth. In Thy hand is all command; Thou doest what Thou willest through Thy power and decreest through Thy sovereignty what Thou desirest.

Whoso is honored by meeting Thee hath met God, the Mighty, the All-Knowing. Whoso walketh before Thee hath walked upon a mighty and straight path. Whoso gazeth upon Thy countenance hath gazed upon the face of God, and whoso turneth away hath turned away from God for all eternity. Blessed, then blessed is he who attaineth Thy presence, receiveth from Thee mighty and powerful words, beholdeth Thy beauty, heareth the melodies of God from Thy lips, and is touched by the breezes of Thy flowing, gentle, and luminous locks. Blessed is the land which God hath made the resting-place of Thy feet, and the station whereon the throne of Thy beauty is established.

Blessed is the seat whereon is established the throne of Thy beauty with manifest sovereignty, and blessed is the house which Thou enterest, wherein is raised the remembrance of Thy name, the All-Merciful, the Most Compassionate, and wherein shineth Thy light and riseth Thy righteous proof. Blessed

are the gardens past which Thou strollest and upon which Thou castest the glances of Thy favor, and at whose flowers, blossoms and trees Thou lookest with Thy penetrating vision. By God! The very dust touched by Thy foot should glory over the mighty throne. Blessed are they who circle round Thee and who hasten to serve Thee, whom neither the taunts nor tribulations can deter from entering the depths of the ocean of Thy Cause, the Mighty, the Powerful.

O ye dwellers of the heavens and earth, and O people of the Bayan! Waste not your deeds on that Day, and be not dismayed in this supreme and mighty terror. Enter ye through that Gate even though stones rain upon you from every direction. This is better for you, if ye be of them that know. Deprive not yourselves of this bounty, and do not act as ye have acted in these days. Fear ye God Who created you, and be not of them that turn aside. Fear God and follow no one this Day, but follow God's command within yourselves, then hasten with your eyes toward God's direction. Make no excuse and tarry not for any ornaments, but rush with the foot of detachment toward this blessed spot in the holy vale. Veil not yourselves from the beauty of God but hold fast to the cord of God, the Supreme, the Self-Subsisting. If it be winter, then warm yourselves at this inner fire, and if ye find the heat of summer, then cool yourselves with the water of life.

Know ye that God aids those who turn toward Him and guards them with the hosts of heaven and earth, if ye be of them that know. By God! Your turning toward this direction on that Day is better than the worship of both worlds. This is the Day whereon the breezes of life blow upon decayed bones, wherein every sick one is healed of his ailment, every afflicted and ailing one is cured, wherein lovers attain the beauty of the Beloved, and all who thirst arrive at the shores of a mighty Salsabil, and wherein every naked one is clothed with a noble, holy garment.

Section 3: "By God! At this moment the eyes…"

By God! At this moment the eyes of my inner being weep at my separation from His presence and what descendeth upon Him from the hosts of Satan. Would that I were present before Him to recount all that hath befallen us at the hands of these oppressors. Verily, He knoweth in truth what befalleth Him, and with Him is the knowledge of the unseen in the heavens and earth. He is indeed the All-Knowing, the Exalted, the Omniscient. Were He to wish to expound from a single Point the knowledge of what was and what will be, He would be able, and this would be easier for Him than all else, were ye of them that know.

O Essence of Immortality! Grieve not on that Day for anything, even if none among the worlds should be guided by Thy guidance. Verily, Thy remembrance of Thyself is better than the dominion of the first and the last ones, and Thy glances upon Thy beauty are more exalted than what is ordained in the highest realm, were all who are in the heavens and earth to prostrate before Thee. This would be better for them, and if they oppose Thee, verily Thou in Thy truth art independent of all worlds. In Thy grasp is the kingdom of the dominion of the heavens and earth, and at Thy right hand is the empire of them that dwell in the realms of divine revelation.

And on Thy right hand is the dominion of all who dwell in the realms of mystery and creation, and Thou art indeed the Mighty, the Powerful, the Omnipotent. Therefore, forgive my transgressions and my sins which I have committed before Thee in these words, for this proceeded from naught but my love for

Thyself and my remembrance before Thee, and verily Thou art, of this, All-Knowing, All-Informed. I have come before Thee with merchandise too mean to mention, with scant means. If Thou accept it, verily Thou art the Most Merciful of the merciful, and if Thou reject and cast it away, verily Thou art the Most Just of the just. The command is in Thy hand and sovereignty is within Thy grasp. Thou shalt not be asked of what Thou doest, and all who stand before the gate of Thy bounty are among the supplicants.

O Name of God! Bear witness within thyself that there is none other God but Him. He hath created all contingent beings through a word of His utterance, and verily He is the Sovereign, the Single, the Mighty, the Beauteous. O My Name! Bear witness within thine essence that there is none other God but Him. He hath created all things through a word of His command, and verily He is the All-Conquering, the Omnipotent, the Mighty. O Letter of Eternity! Bear witness within thy spirit that He is God, there is none other God but Him. He hath sent forth the Prophets with the truth and dispatched them to all who dwell in the heavens and on earth, and verily He is the Most Exalted, the Most Great.

O Breeze of Glory! Bear witness in thine inmost being that there is none other God but Him. He verily doth send forth the Prophets with the truth, and He is the Creator, the Ever-Living, the Most High. O Paradise of Love! Bear witness in thy secret heart that there is none other God but Him. He hath made manifest the Resurrection through His command and hath gathered together all who are in the heavens and on earth more swiftly than the twinkling of an eye. O Melody of Eternity! Bear witness in thy heart that there is none other God but Him. He shall manifest the Resurrection as He pleaseth and shall gather together His creatures as He willeth on the Day which shall come with the truth. This is what hath been inscribed on holy and preserved Tablets. Nothing can prevent Him and no command can hold Him back, even should all who are in the kingdom arise against Him.

Know thou that We have arrived in a mighty prison through what hath been ordained by the holy and luminous Pen. The matter hath become severe upon Us from all directions, and this is among the traditions of God, the Almighty, the All-Glorious, the All-Praised. In this there lieth a wisdom which no heart can comprehend save whom thy Lord willeth, and He shall make it manifest among the worlds when He pleaseth. Nothing appeareth on earth except that the measures of destiny have been ordained for it by One Who is All-Wise, All-Knowing. Not an atom moveth except that a consummate wisdom hath been ordained for it—how much more so for this Most Great, Most Momentous Announcement!

There hath befallen Us what befell Ali on earth. Therefore, know ye the mystery of the Cause, O peoples of the world! There hath transpired unto Us all that transpired unto him, and this is an ordinance from the Lord of the worlds. Say: He was imprisoned in a place whose name none of the lovers had heard, even as We have been imprisoned in these days in a place whose name was never before mentioned, if ye be of them who know. Thus did it transpire as it had transpired before, and was ordained as it had been ordained before, and in this are signs for them who possess understanding.

Say: The Beauty of the Former One hath appeared in the temple of the Latter One—blessed be God, the most excellent of creators! And the Beauty of the Latter One shall appear in the temple of the Former One—exalted be God, the most powerful of ordainers! Thus do We mention unto thee hidden holy allusions that thou mayest be of the assured ones, and We expound unto thee from that which hath been treasured in the divine repositories of knowledge from time immemorial.

Say: He hath verily raised Me up with the truth and caused Me to speak forth wondrous and manifest verses which all who are in the heavens and on earth are powerless to comprehend, that I might guide you to the straight path and impart unto you what was inscribed in the Bayan by God, the Almighty, the All-Compelling, the All-Powerful, the Omnipotent. Say: O people of the Bayan! Fear God, then open your eyes to the holy and noble perspective of God, and corrupt not the Cause of God, and follow not the imaginings of the corrupt ones. Follow ye the command of God in the Bayan and answer the call of God within yourselves.

Answer the summons of God within your souls and follow not the ways of those who have joined partners with God and were among the idolaters. Say: We desire naught save what God hath desired in His Book, and this doth the Tongue of truth and knowledge testify. We wish for naught except what God hath revealed in the Book of Glory in a clear Arabic tongue. Say: These are verses sent down in truth—by them are the souls of all created things renewed, by them are God's ordinances detailed in what was revealed in the preserved holy Tablets, and by them do the temples of names ascend to the pavilions of eternity while the measures of His Cause are ordained by One mighty and wise.

Say: The idolaters sought to cut off God's bounty, alter His Word, complete His Cause, and overturn His judgment. Evil is what they have imagined within themselves, were ye among the discerning. Thus did they desire to silence God's melodies from the region of Iraq and other realms—this is what they consulted about among themselves, and We were witness to it all. Therefore doth God manifest in the Holy Land one who remembers Him with loudest voice, that God's proof might thereby be made manifest despite their will. This is what We have ordained at this time through this radiant and luminous Pen, that ye may know that God exalteth His Cause through His power and nothing in the heavens or earth can frustrate Him, nor can the prevention of these deluded ones hinder Him.

Say: The holy breezes waft from this direction to all regions—this is from God's grace, the Mighty, the Powerful. They shall not cease for less than a moment, and all in the heavens and those of pure nature shall find them. Say: O people! Do ye plot against God's Cause and deceive yourselves thereby? For God is more severe in plotting, were ye among those who know. Soon will He seize you for your plotting and raise up His Cause as He willeth, manifest His proof and establish His signs, though these hateful ones detest them.

O Bird of Eternity! Come forth from the Ridvan by God's leave, then sing upon the branches of contingent being with holy and sublime melodies. O Youth of Paradise! Appear from the chambers and sing with thy loudest voice in the realms of names and attributes. Tarry not for less than a moment and be not among the disappointed. Then illumine thyself from this Face that doth kindle and shine between earth and heaven, from which the denizens of the Supreme Concourse were illumined, then the forms of the ranked angels and cherubim. Then command the people as We have commanded thee and as was ordained in the Bayan from God, the Exalted, the Great. Be vigilant regarding thyself and exercise wisdom from One mighty and beauteous. Pay no heed to the deluded ones who attribute themselves to God while engaging in manifest deceit and craftiness. When they meet you they say "We believe in God and in what ye believe," but when they sit with others like themselves, rancor and hatred appear from them. Thus have We recorded everything in a clear Book.

Say: O people of the Bayan! Draw not nigh unto them or their like, and hearken not unto them even if they speak the truth, for if Satan speaketh the truth he still harbors deceit within himself—this is truth were ye among the discerning. Say: Whoso turneth away from this Light that shineth from this holy and luminous direction hath turned away from God and His proof and His testimony and His signs and His evidence, and from all the Prophets and Messengers. Say: O peoples of the earth! Fear God, and follow not every idol and ass. Say: This is verily the Sun which hath risen through its own essence by its own essence, and this is verily the Fire of God which hath been kindled by itself through itself, and this is verily the Guidance of God which hath appeared through its own reality by its own reality, were ye of those who possess knowledge.

And whoso turneth away from it shall not be worthy to be called human, and shall be deprived of that which hath been ordained in the paradise of God, the All-Possessing, the Most High, the Mighty, the Gracious. Say: A single letter thereof is better for your souls than the dominion of all who were before and shall come after. All this is a bounty from Our presence unto thee and unto the sincere among His servants.

Say: O people of the Bayan! Fear God and differ not concerning the Cause of God, and transgress not beyond what hath been inscribed in the Bayan by the Finger of God, the Ever-Living, the Most High, the All-Powerful. Beware lest ye be heedless within your own selves and occupy yourselves with that which your desires dictate unto you. Rather, occupy yourselves with the remembrance of God at all times and seasons. By God! One remembrance of Him is, in the sight of God, more precious than the creation of the heavens and earths. And forget not the tribulations that have befallen Us, then remember Our days amongst you, and be not of the heedless ones. And exchange not the words of God for the words of any other, then be steadfast in His love even if every deceitful wretch should oppose you.

Thus do We expound unto you all things in detail, and cast upon you holy words, and remind you with a wondrous reminder. And should tribulation touch you in the path of your Creator, grieve not, and reflect upon what hath come upon Us from the hosts of Satan. By God! Were the world and all that is therein to possess worth in the sight of God equal to that of a gnat's wing, no humiliation would ever befall any of the believers therein. Therefore lift up your gaze above the world and its people, then look upon the countenance of Him Who hath shone forth like the sun from a holy and gleaming horizon. Then gather ye together to aid the Cause of God and to exalt His Word, and tarry not therein for less than a moment.

This is My counsel unto you, if ye be of those who advance. God hath indeed prescribed for Himself that He shall aid those who aid His Cause and who were among the helpers. And praise be to God, the Lord of all worlds.

BH00845: Suratu'llah

This is a Surah of God which hath been sent down in truth from His hallowed, almighty and resplendent dominion. O ʿAli-i-Nabil! Hearken unto the call of thy Lord at a time when He desireth to depart from your midst by reason of that which the hands of the oppressors have wrought. Because of this, grief hath enveloped all created things, such that the Pen hath been stilled from making mention of mysteries, the

Tablet from revelation, the clouds of grace from raining down, and the trees of paradise from bearing fruit, were ye of them that understand.

Say: O people! By the True God, ye have been so overcome with bewilderment that ye drive God from His house, even while ye make mention of His names morning and evening. Say: Blind are the eyes that open each morn yet fail to behold My glorious and resplendent Beauty; deaf are the ears that hear voices yet fail to hear My sweet and wondrous melodies; and dumb are the tongues that move yet speak not My Name, the Almighty, the Powerful, the All-Knowing, the All-Wise.

As for thee, ponder in thine own self upon My tribulations and that which hath befallen Me. By God! No one before Me hath endured that which I have endured, nor could the heavens and earth bear it. From every direction have trials intensified against Me to such extent that I have become content with that wherewith no one else in all the worlds would be content for himself.

Say: O people of the Bayan! Have ye forbidden what God hath made lawful unto you, or have ye made lawful what He hath forbidden, or have ye altered His decree from what was revealed in the Tablets of God, the Omnipotent, the Mighty, the Gracious? And if My crime be the verses of God that descend upon Me, [by God] this is not from Me but from One Mighty and Beautiful. By God, I am not the first to commit this sin, for most of the Prophets committed it before Me, including ʿAli before Nabil, and before him Muhammad the Apostle of God, and before him the Christ, and before him the Interlocutor – all spoke what the Spirit inspired them from the Kingdom of God, the Supreme, the Powerful.

Say: By God, none like unto Me hath appeared in creation, and I am He Whose like no eye hath beheld, and I am the Omnipotent over what I wish, and I am the Forgiving, the Merciful. Whoso denieth My Cause hath denied all the Messengers, and whoso turneth away from My face hath turned away from the face of God. To this testify the realities of all created things, then the tongues of all beings, then this Tongue, All-Knowing, All-Wise.

Say: O people of the Bayan! We were among you as one of you, yet ye were not content with this. Therefore We drew aside seventy thousand veils from the face of the Cause, yet still ye were not content. We drew aside yet more veils until the Cause reached this most exalted, sublime station. And if ye are still not content with this, We shall draw aside the veils through Our power and Our sovereignty, despite your will, O company of the heedless. Thus hath ever been the way of the Messengers and the nature of the sincere ones, if ye be of them that know.

When ye turned away from His first Beauty in His later Temple, denied His verses and rejected His bounty, then did He depart from your midst alone, at a time when He was detached from all who are in the heavens and the earth. To this My deeds bear witness, if ye be of the fair-minded.

Say: We have set Our face toward Him Who created the heavens and the throne, and I seek no helper save God, the Mighty, the Praiseworthy. Say: O people, know ye that My helper is My heart, My fortress is My trust in God, My companion is My Beauty, My army is My remembrance, and My party are the denizens of the highest Paradise.

Say: By God, when We found people worshipping suppositions and vain imaginings instead of God, We occupied them with these as a recompense for their deeds, that perchance other creatures might be awakened thereby. Therefore judge thou for thyself: Is it befitting that those who turn to nothingness should make mention of the Beauty of the Ancient of Days? Nay, by My Self, the All-Merciful, the Compassionate! Therefore hath God sanctified the hem of His robe from the defilement of their mention, these evil ones, and purified it from names and attributes, both hidden and manifest. Yet the people have not heeded this and remain among the heedless.

And thou, O ʿAli, close thine eyes to such as these, then turn thy gaze away from all who are in the heavens and the earth, then remind the people of what the Spirit inspireth thee at every moment. By God, if thou wilt detach thyself from the world and from those from whom thou perceivest the stench of unbelief, thou shalt find thyself in a station that the hearts of them who are nigh cannot comprehend, and thou shalt find thyself more learned than any possessor of knowledge, perfect and wise. Therefore rend asunder the veils in My Name, the Chosen One, and pay no heed to the wicked ones, then drink from the pure wine of the righteous ones from this radiant chalice.

O ʿAli! Leave the kingdom to him who seeketh it, and free thyself from the prison of idle hopes. Be thou content with My love—verily this is better for thee than all the treasures of the heavens and of the earth, than all that was in ages past and shall be in the cycles yet to come. Such, indeed, is My command unto thee, and such is My counsel to the sanctified ones of God.

Through the power of the All-Merciful, shun the serpent that harbors in its heart rancour against the Gracious One. Turn away from such a one, though he should recite unto thee all that hath been revealed in the sacred scrolls, or cling with all his might to the Tablets of manifest glory.

By God, O ʿAli! With Our own hearing We heard, from behind the wall, the voices of those who dwelt within the House, seeking refuge in that station round which circle the people of Paradise, the denizens of the holy veils, and the angels who hymn His praise. By God! None among all created things hath heard what We heard. Yet did We conceal the matter with such forbearance that they imagined God to be heedless of them. Say: Evil indeed is that which ye have imagined! Verily He knoweth the secrets of the heavens and of the earth, and He is fully informed of all things.

Thus was I encompassed among these people by the thickets of malice, while the darkness of hatred hemmed Me in on every side. God Himself is witness to what I say. Until the time came when He decreed to veil the Beauty of Holiness with the brocade of detachment, and to withdraw from all men and women, from every youth and elder, save such as God had appointed to be entrusted to My care in this earthly life. There is none other God but Him. His is the creation and the command. With Him, in the guarded Tablet, are all things preserved.

Know thou, however, that the cause of departure was not that which We have set forth unto thee in this luminous Tablet. Nay rather, We found Ourself a leader over the people and a shepherd to their flock. We therefore surrendered it to such as coveted it. In former days, when there was none to be found among the people, when hardship prevailed, and fear and slaughter stalked the land, We manifested Ourself

between earth and heaven, and shone forth from the horizon with manifest sovereignty. Then, when We found the earth at peace, We withdrew and entrusted it to another people.

By My life! The governed is more blessed than a thousand governors; the led more exalted than a thousand leaders; and the oppressed better than the city of the oppressors. Follow, therefore, thy Beloved in this path; detach thyself from all things. Emerge then from behind the veils of silence; speak forth the truth with My wondrous and sublime melody; and soar, in the realm of detachment, upon wings that are holy, transcendent, swift, gentle, and most lofty.

BH01865: Lawh-i-Rasul

Verily, I am the One Who abideth disconsolate beneath the canopy of this world.

O Rasul! When thou askest after the Sun of the heaven of inner meaning, know verily that it hath been eclipsed by the clouds of envy; and shouldst thou enquire regarding the Moon of the realm of everlasting holiness, be apprised that it hath been obscured by the shrouds of hatred; and shouldst thou search after the Star of the firmament of unseen reality, be informed that it hath sunk below the horizon of malice. Behold, a lone Husayn assailed by a hundred thousand deadly foes! Behold, a solitary Abraham compassed by a myriad tyrant kings! Behold, one stainless Soul that vast multitudes aim to seize! Behold, one single Throat that countless daggers seek to pierce!

Not a single night in Mine earthly life did I find rest; not a single day was I granted repose. At one time My severed head was sent as a trophy from land to land; at another I was suspended in the air. At one time I had for a boon companion him who dealt Me a fatal blow; at another I had for a close associate him who profaned My remains. Every morn, as I arose from My bed, a fresh affliction awaited Me; and every eve, as I repaired to the solitude of My chamber, a sore trial was in store. In the succession of My woes there was no reprieve, and in the onslaught of My sorrows there was no respite.

Notwithstanding all this, I stood against Mine enemies manifest as the sun and appeared before the dwellers of the heavenly kingdom bright as the moon. Not for an instant did I seek to preserve Mine own life, and not for a moment did I pursue Mine own ease and comfort. I offered up My soul in the path of My Beloved and laid down My life for His sake. My fortress was My reliance on God, and My shield Mine attachment to that peerless Friend; Mine armour was Mine unfailing trust in Him, and My hosts Mine ardent hope in His grace.

At length My revelation aroused the envy of My foes and elicited the rancour of the malicious. O My Rasul! Wert thou to gaze with a keen and discerning eye, thou wouldst behold all things—yea, verily, even the denizens of the Realm on high—sharing in Mine anguish and sorrow. O Rasul! The oppressive gloom of satanic envy hath concealed the resplendent Morn of the spirit, and the darksome veils of malice have obscured the refulgent rays of the Day-Star of eternal holiness.

At this present hour the Ancient King hath purposed to take leave of this wayward people. Yet none knoweth whether, even after His departure, this Essence of God's mercy will be spared the sting of these venomous serpents, as was clearly witnessed after His first banishment.

O Rasul! Canst thou perceive the plight of this wronged and banished Soul Who findeth Himself sore tried by two contending peoples, and Who hath neither the pity of His foes nor the compassion of His friends? I swear by My Beauty that the afflictions I suffer at the hands of Mine enemies are a hundred thousand times easier to bear! Render thanks unto God that thou art not fully acquainted with the condition of Him Who is the Eternal King and that which He hath been made to suffer. These indeed are days whose like the eye of creation hath never seen. Strive, then, that thou mayest forsake the path of illusion and imitation and gain admittance into the realm of inner vision and the kingdom of spiritual discoveries. For in these days all are bewildered in the drunkenness of ignorance, save those whom thy Lord hath willed to spare. Some consider the fading mirage to be the billowing ocean and reckon the impenetrable darkness as the radiant morn. Others, having forsaken the river of eternal life, content themselves with a vanishing drop. Such is the state and condition of the people: “Thus have We created the souls in divers conditions.”

As to thee, O Rasul, shouldst thou wish to take flight in the atmosphere of My love, it behoveth thee to soar above the kingdoms of earth and heaven and all that they contain, that thou mayest attain the paradise of the good-pleasure of the All-Glorious. Well is it with them that have entered therein!

BH00637: Lawh-i-Fitnih (Tablet of the Test)

O Trial of eternity! Await thou the Trial of God, the All-Subduing, the Self-Subsisting, for verily it shall come unto you in truth—indeed it hath now come in truth, so bear ye witness. And verily it is a Trial that shall distinguish between the Kaf and the Nun, and shall differentiate all things from that day until the Day when He shall again be made manifest in wondrous days promised through the revelation of His hidden Essence and the reality of His eternity in the year Mustaghath. And this is an irrevocable truth, and verily this is a Trial that shall seize all contingent things, both unseen and visible.

Say: Verily this is a Trial wherein souls shall be perturbed, minds shall be bewildered, and mysteries shall be split asunder, then shall the spirits of the sincere be thunderstruck thereby. Say: Verily this is a Trial whereby the heavens of knowledge and wisdom shall be cleft, and the earth of might and power shall be rent asunder, then shall the mountains of glory and light be crushed thereby. Say: Verily this is a Trial whereby the thrones of grandeur shall be shaken and the denizens of the pavilions of loftiness shall be overturned, then shall the concourse of the Spirit in the holy immortal realm be astounded thereby. Say: Verily this is a Trial whereby the suns of radiance shall be darkened and the moons of blindness shall be eclipsed, then shall the stars of knowledge fall from the heavens of the Cause.

Say: Verily this is a Trial whereby God shall test every atom, then all created things, then all who are in the earth and heaven, then all the worlds. And verily this is a Trial whereby honored servants shall be tried, then sincere servants, then the angels brought nigh, then the dwellers of the most exalted Concourse. Say: Verily this is a Trial wherein all who claim love for and faith in God, the All-Subduing, the Most High, the Beloved, through this Beauty, the Inaccessible, the Glorious, the Beloved, shall be purified. And verily this is a Trial whereby the holy fire shall be extinguished, then the water of reality shall freeze, then the Lote-Trees of light shall quake and the denizens of Sinai shall perish.

Say: Verily this is a Trial that shall seize every sound mystic, every wise adult, every knowing administrator, every trustworthy sovereign, then every Prophet-Messenger. Say: Verily this is a Trial whereby all horizons shall be convulsed and all people shall be tried, and some shall be separated from others as the earth is separated from heaven—nay, more severe than that. Exalted then be God, the Manifester of this inevitable Trial!

And thereby He separated what was separated in the time of all the Prophets and Messengers, and before them in times that the knowledge of the wise cannot encompass, and He shall separate thereby all that shall be separated in future times. And verily this is a hidden mystery preserved in holy treasuries, and none knoweth it save him whom God hath given insight that is veiled from eyes of steel. And verily this is such insight that were the people of the world of reality and the dwellers in the repositories of the Cause in the inmost sanctuaries of glory to perceive it, they would gasp within themselves and shudder in their beings, and would be unable to witness it.

By God the Truth! Through this Trial the vision of mystic hearts shall be snatched away, and holy and spiritual sights shall be dazzled, then shall the moons of divinity be eclipsed in the heaven of the Cause. Say: By God! In this Trial the feet of the mystics who know God by God shall slip, even those who in every moment behold the mysteries of the Cause and Truth with penetrating vision. Say: Verily this is a Trial wherein the veils of hidden things shall be rent asunder and the secrets of confidential matters shall be uncovered, then shall the treasures of hearts be revealed.

Say: By God, there shall be tested in this test, and cast into the fire, servants who never entertained in their minds even an atom's weight of the thought that they worshipped aught but God. Say: By God, in this test shall be tried even the realities of those who have never been heedless of God and His Cause for the twinkling of an eye, and who have at all times been mindful. How much more then shall be tried the servants who have not understood of this Cause—whereby all the Manifestations are thunderstruck—even as much as an ant might comprehend of its two wings; these are they who stand recorded before God as the very essence of heedlessness. Say: By God, the Truth, in this test shall slip the feet of all the mystics among the celestial concourse ere they become aware of themselves, or their hearts comprehend, or they distinguish aught with the highest gems of intellect in their pristine understanding.

After it is revealed to them what they have neglected, they shall cry out within themselves and lament in their souls, then shall they weep and wail, then shall they cry aloud; and were they to possess all the spirits of the heavens and earth of immortality, they would wish to sacrifice them, that they might not be veiled for less than a moment from this exalted Beauty.

By God, the Holy Spirit trembles in those days, and the Light of the Divine Presence quakes, and the Most Great Mystery shudders, and the angels of the Throne in the realm of glory are struck with fear. Say: By God, in this test shall the winds be tried at the very moment of their blowing by their very blowing, then shall the waters be tried at the time of their flowing and drinking, then the fire when it blazes and rages. By God, all the earth and heaven shall be tried, then the suns and stars, then the moons, then the seas with all their ships and waves and drops, and whatsoever wonders of God's handiwork, the All-Possessing, the Self-Subsisting, have been ordained therein.

By God, everything shall be tried in everything, from everything, to everything, by the very essence of a thing, and not an atom of air shall escape therefrom. This is the mystery of what was sent down aforetime upon the First Beloved from the realm of God, the Most High, the All-Knowing, the All-Wise, and it is that verse wherein God counseled Luqman for his son:

> "O my son! If there be the weight of a mustard seed, and it be in a rock, or in the heavens, or in the earth, God will bring it forth; verily God witnesses what they do."

By God, were you to observe, you would witness that the lamp which is lit before you in the night is tried in the very moment it is kindled, then the bird that circles round it, then the lights that shine forth from it and encompass its sides and cast upon visible directions.

By God, the test tries, and the touchstone proves, and the scrutiny examines, and the sieve sifts, and a single hair splits into a thousand pieces, then each piece is tried—all this from the appearance of this Most Great Test which appears from this Most Ancient, All-Possessing Quarter. Its winds have now blown, and soon shall come in the year of tribulation and seize all lands, and all therein shall cry for help. By God, and by the Manifestation of this Ancient Beauty, in His essence, for His essence, through His essence—were God to remove one veil from what is hidden, there would occur such an earthquake in the pillars of the Thrones that the bearers of the Throne would be shaken and their very beings would well nigh scatter. And were I to make mention of this Most Great News and the manifestations of its test and its most upright trials from this day unto the endless ages of eternity, by God, its mention would never be exhausted and its description would never end, even were there to flow, after all the seas God has created, seventy thousand times as many again—exalted then is God, this is but a limited portion.

O Shams! Emerge from the eclipse of fancy and desire and behold the Most Luminous, Most Manifest, Most Glorious Orb in the pole of the heaven of eternity with such radiant lights that were all the atoms of existence, both seen and unseen, to reflect but the least ray from the rays of its light, verily would they all attain unto the cry "Verily I am God!"

O Shams! Behold on one hand the radiance of His grace's lights which, with a single effulgence, hath adorned all the heavens of the unseen majesty with suns of glory and honored the mountains of holy oneness with the appearance of hidden mines. And on the other hand, the piercing meteor of His [presence] hath demolished all the thrones of loftiness and elevation, and cast down the exalted suns of the heaven of grandeur to the dust of abasement.

But O Shams! What can this evanescent atom mention of how, at the exaltation and appearance of this Most Great Orb, what standards of rancor and hatred have been raised by the possessors of authority from the Bayan against this Beauty of the All-Merciful? By the One Holy and Unique Essence, never hath such a thing appeared in the world of creation. He whose very existence was created by a word hath repeatedly attempted to veil this Sun of Divine Beauty behind the clouds of rancor and envy, and to conceal His purified Beauty from the horizon of possibility. But the Hand of Power and Divine Dominion exposed his plots and machinations and preserved His Own Beauty of Glory through the angels of His Own Holy, Inaccessible and Exalted Being.

O Shams! He whose elevation and fame He caused to spread throughout all lands for twenty years, such that all servants worshipped him as lord and knew him as their [object of worship]—now when he witnessed the exaltation of God's Cause, the furnace of envy and hatred began to boil and several times he attempted in various ways to shed His pure blood. When he despaired of this intention, he pursued other schemes until finally, when they observed that all the seas could not extinguish this fire of hatred and all the waters of possibility and existence could not calm this flame of rancor and envy, they at last chose seclusion from all and sat alone, single, and solitary in a house, that perchance thereby the fire of envy of the people of hatred might somewhat subside. Even this did not suffice or satisfy them. From every direction and quarter they have kindled the fire of sedition and corruption, and have cast every manner of turmoil and upheaval among all. And now they seek to use all religions, nations and governments to manifest hatred toward this Wronged Beauty and accomplish their purpose.

O Shams! The details of the events of this year of adversity are more than could be recorded in the chronicles of the first and the last. A hundred thousand worlds of mysteries could not contain a single letter of its telling.

O Shams! Soon wilt thou hear the croaking of infidelity and hypocrisy spread throughout all regions, and they shall return upon themselves that which they themselves have wrought, and shall raise the cry of being wronged. This leaf was written last year in reply to thy letter. I certainly had five times what was written, but due to the consideration of ordained mysteries in the Kingdom of destiny, they were not sent. Until these days, when it was observed that the great outcry had arisen and a mighty sedition had appeared, I decided to send them in legible handwriting, since the way I first wrote them could not be read properly. Before even one page was completed, a hundred thousand seas of calamitous waves descended upon the Most Glorious Countenance, such that the pen ceased from writing and the tongue from speech.

The servant of God, Aqa Jan.

And in these days, a letter arrived from you and his honor, the exalted Name of God, the Sacrifice. I intended to send a detailed reply to them, but the details of the situation are as has been submitted. With pure and most exalted greetings, I remain mindful of their condition.

BH01774: Suriy-i-Hijr

This is the Surih of Separation. We have revealed it in truth that thereby My affliction between earth and heaven may be made manifest.

He is the Everlasting through My name in the Kingdom of the Most High!

Glorified be He Who hath torn asunder the veils of all things through His sovereignty, created the heavens through His command, poured down from the clouds of holiness the rain of fellowship, and sent forth from the realm of lights verses which cause the skin of the infidels to creep. Say: In the revelation of verses and the establishment of this Youth upon the Throne of names and attributes there are clear signs for those who testify to His unity.

Say: O people! This is the Ancient Beauty and He is standing between heaven and earth weeping and crying out. If ye will not assist Him, O concourse of the earth, at least do not slay Him with the swords of misbelief, and commit not that which tarnisheth the divine Beauty. Fear God and be not sowers of dissention amongst men.

Say: He, in truth, purposeth to withdraw from amongst you alone and unaccompanied by anyone save Himself. Thus hath He been from the beginning which hath no beginning until the end whose end no one in heaven and earth can reckon. Say: The Ancient Being purposeth to withdraw from both His enemies and His loved ones, whereby the infidels will rejoice and the hearts of them that have hastened unto the Repositories of sanctity will be lacerated. Say: Even though He withdraweth alone, yet the hosts of glory accompany Him, the denizens of the immortal realm and the unseen kingdom, and those who have sought refuge behind the tabernacle of nearness, the Seat of this blessed Name through which the heaven of denial hath been cleft, the earth of unbelief split open, and the clouds of bounty raised up, could ye but perceive it.

Say: His helper is the sighs He uttereth, and His succorer the tears he sheddeth. My food is the fragments of My broken heart, and My drink the droplets of My blood. My companion is My fingernails, Mine associate My pen, and My mainstay reliance upon God, My Lord and the Lord all things, the Lord of the Mighty Throne. My cohorts are My wondrous accents, My consort My sweet melodies, and My mirror the radiance of My beauty, could ye but perceive it. Thereby the hearts of men have cried out, the pillars of the Throne have buckled, and the clouds of holiness have wept tears of crimson.

Say: O people! Fear God, repudiate not My beauty, and be not silent. We, in truth, are self-sufficient above all who are in heaven and on earth. Unto this beareth witness My standing alone upon the earth before its kings and rulers. Thus have We issued the decree and set forth the verses that haply the people may awaken and be heedful.

O Husayn! Hearken unto the call of thy Namesake, Who is sore tried upon the earth by reason of that which the hands of the oppressors have wrought. He hath fallen under the spears and the swords of these malicious ones. Thereby the eyes of grandeur have wept within the tabernacle of God and the eyes of sanctity in the pavilion on high, and the eyes of reunion in the sanctuary of the Kingdom and the eyes of the denizens of heaven and earth. Thou shouldst give thanks to God for having named thee with this blessed, esteemed, and noble name. Beware lest thou allow anything to distress thee. Rather be patient and forbearing in the face of whatsoever may befall thee that thine actions may be consonant with thy name and thou mayest be of those who follow My commandments.

Know that God hath accepted from thee thine obedience, and at this moment hath raised thee up in truth before Him that thou mayest gaze upon His supreme Self in His latter Beauty and be of them that have attained the presence of the All-Merciful upon the Throne of Paradise and rejoiced therein. Wherefore, We testify that thou hast beheld the Ancient Beauty and attained His presence. Through this a station in Paradise is ordained for thee which none but those who are nigh unto Him understand. Thus have We bestowed Our favor upon thee a second time that thou mayest be thankful to thy Lord and recognize the station of thy brother, who is separating with God, the Almighty, the All-Powerful, whom We have singled out at Our behest. Ere long thou wilt be informed, if thou art patient.

BH11579: Lawh-i-Abdu'l-'Aziz va Vukala

To be typed.

BH00021: Suriy-i-Muluk

Section 1: "This is a Tablet from this Servant, who…"

He is the Almighty!

This is a Tablet from this Servant, who is called Husayn in the kingdom of names, to the concourse of the kings of the earth. Haply they may approach it in a spirit of open-mindedness, discover from its message the mysteries of divine providence, and be of those that comprehend its meaning, and perchance they may forsake all they possess, turn towards the retreats of holiness, and draw nigh unto God, the All-Glorious, the Incomparable.

O kings of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the holy Plain, intoning the words:

> "There is none other God but He, the Mighty, the All-Powerful, the All-Wise."

This is a Spot which hath been sanctified by God for those who approach it, a Spot wherein His Voice may be heard from the celestial Tree of Holiness. Fear God, O concourse of kings, and suffer not yourselves to be deprived of this most sublime grace. Fling away, then, the things ye possess, and take fast hold on the Handle of God, the Exalted, the Great. Set your hearts towards the Face of God, and abandon that which your desires have bidden you to follow, and be not of those who perish.

Relate unto them, O Servant, the story of ʿAli, when He came unto them with truth, bearing His glorious and weighty Book, and holding in His hands a testimony and proof from God, and holy and blessed tokens from Him. Ye, however, O kings, have failed to heed the Remembrance of God in His days and to be guided by the lights which arose and shone forth above the horizon of a resplendent Heaven. Ye examined not His Cause when so to do would have been better for you than all that the sun shineth upon, could ye but perceive it. Ye remained careless until the divines of Persia—those cruel ones—pronounced judgement against Him, and unjustly slew Him. His spirit ascended unto God, and the eyes of the inmates of Paradise and the angels that are nigh unto Him wept sore by reason of this cruelty. Beware that ye be not careless henceforth as ye have been careless aforetime. Return, then, unto God, your Maker, and be not of the heedless.

Say: The Sun of vicegerency hath dawned, the Point of knowledge and wisdom hath been made plain, and the Testimony of God, the Almighty, the All-Wise, hath been made manifest. Say: The Moon of eternity hath risen in the midmost heaven, and its light hath illumined the dwellers of the realms above. My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore, that which I speak unto you, and hearken unto it with your hearts, and be not of such as have

turned aside. For your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye but know it.

Know ye that a servant's glory resideth in his nearness unto God, and that, unless he draweth nigh unto Him, naught else can ever profit him, even should he hold sway over the entire creation. Say: The breeze of God hath wafted over you from the retreats of Paradise, but ye have neglected it and chosen to persist in your waywardness. Guidance hath been given unto you from God, but ye have failed to follow it and preferred to reject its truth. The Lamp of God hath been lit within the niche of His Cause, but ye have neglected to seek the radiance of its glory and to draw nigh unto its light. And still ye slumber upon the couch of heedlessness!

Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you. Such is the counsel that shall profit you most; make of it your provision, that ye may be of those who are guided aright. Beware lest ye hinder the breeze of God from blowing over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened. Hearken unto the clear admonitions that We have revealed for you in this Tablet, that God, in turn, may hearken unto you, and may open before your faces the portals of His mercy. He, verily, is the Compassionate, the Merciful.

Lay not aside the fear of God, O kings of the earth, and beware that ye transgress not the bounds which the Almighty hath fixed. Observe the injunctions laid upon you in His Book, and take good heed not to overstep their limits. Be vigilant, that ye may not do injustice to anyone, be it to the extent of a grain of mustard seed. Tread ye the path of justice, for this, verily, is the straight path.

Compose your differences and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillized. Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth. Fear ye God, and take heed not to outstrip the bounds of moderation and be numbered among the extravagant.

We have learned that ye are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. Decide ye justly between men, O kings, and be ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that behoveth you, and beseemeth your station.

Beware not to deal unjustly with anyone that appealeth to you and entereth beneath your shadow. Walk ye in the fear of God, and be ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succour cometh from Him alone. He succoureth whom He willeth with the hosts of the heavens and of the earth.

Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto everyone shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you, and judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbour. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the downtrodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasuries, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

Nay, by Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.

O kings of Christendom! Heard ye not the saying of Jesus, the Spirit of God, “I go away, and come again unto you”? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: “When He, the Spirit of Truth, is come, He will guide you into all truth.” And yet behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye continue roving with delight in the valley of your corrupt desires. By God! Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation.

Again, heard ye not that which hath been recorded in the Gospel concerning those “which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”—that is, those who have been

made manifest through the power of God? Wherefore it becometh evident that one may well be manifested in the world of creation who is truly of God, the Almighty, the All-Knowing, the All-Wise. How is it then that when word reached you of Our Cause, ye failed to inquire from Our own lips, that ye might distinguish truth from falsehood, discover Our aim and purpose, and learn of the afflictions which We have suffered at the hands of an evil and wayward generation?

O Minister of the King of Paris! Hast thou forgotten the pronouncement recorded in the Gospel according to John concerning the Word and those who are its Manifestations? And hast thou ignored the counsels of the Spirit concerning the Manifestations of the Word, and been numbered with the heedless? If not, wherefore then didst thou conspire with the Minister of Persia to inflict upon Us that which hath caused the hearts of men of insight and understanding to melt, the tears of the denizens of the Realm of eternity to flow, and the souls of them who are nigh unto God to mourn? And all this thou didst commit without seeking to examine Our Cause or to discern its truth. For is it not thy clear duty to investigate this Cause, to inform thyself of the things that have befallen Us, to judge with equity, and to cleave unto justice?

Thy days shall pass away, thy ministry shall come to an end, and thy possessions shall vanish and be no more. Then, in the presence of the almighty King, thou shalt be called to answer for that which thy hands have wrought. How many the ministers who came before thee into this world, men who exceeded thee in power, excelled thee in station, and surpassed thee in wealth, and yet returned to dust, leaving upon the face of the earth neither name nor trace, and are now plunged in grievous remorse. Amongst them were those who failed in their duty towards God, followed their own desires, and trod the path of lust and wickedness. And amongst them were those who observed that which hath been prescribed in the verses of God, judged with fairness by the divine guidance that overshadowed them, and entered beneath the shelter of the mercy of their Lord.

I admonish thee, and those who are like thee, to deal not with anyone as ye have dealt with Us. Beware lest ye follow in the footsteps of the Evil One and walk in the ways of the unjust. Take from this world only to the measure of your needs, and forgo that which exceedeth them. Observe equity in all your judgements, and transgress not the bounds of justice, nor be of them that stray from its path.

Twenty years have passed, O kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put us to death, have shed our blood, have plundered our property, and violated our honour. Though aware of most of our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

Section 2: “God hath committed into your hands the reins…”

God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the downtrodden, and punish the wrongdoers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised,

and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.

Consider the state in which We are, and behold ye the ills and troubles that have tried Us. Neglect Us not, though it be for a moment, and judge ye between Us and Our enemies with equity. This will, surely, be a manifest advantage unto you. Thus do We relate to you Our tale, and recount the things that have befallen Us, that ye might take off Our ills and ease Our burden. Let him who will, relieve Us from Our trouble; and as to him that willeth not, My Lord is assuredly the best of helpers.

Warn and acquaint the people, O Servant, with the things We have sent down unto Thee, and let the fear of no one dismay Thee, and be Thou not of them that waver. The day is approaching when God will have exalted His Cause and magnified His testimony in the eyes of all who are in the heavens and all who are on the earth. Place, in all circumstances, Thy whole trust in Thy Lord, and fix Thy gaze upon Him, and turn away from all them that repudiate His truth. Let God, Thy Lord, be Thy sufficing succourer and helper. We have pledged Ourself to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee.

Call Thou to remembrance Thine arrival in the City, how the Ministers of the Sultan thought Thee to be unacquainted with their laws and regulations, and believed Thee to be one of the ignorant. Say: Yea, by My Lord! I am ignorant of all things except what God hath, through His bountiful favour, been pleased to teach Me. To this We assuredly testify, and unhesitatingly confess it.

Say: If the laws and regulations to which ye cleave be of your own making, We will, in no wise, follow them. Thus have I been instructed by Him Who is the All-Wise, the All-Informed. Such hath been My way in the past, and such will it remain in the future, through the power of God and His might. This, indeed, is the true and right way. If they be ordained by God, bring forth, then, your proofs, if ye be of them that speak the truth. Say: We have written down in a Book which leaveth not unrecorded the work of any man, however insignificant, all that they have imputed to Thee, and all that they have done unto Thee.

Say: It behoveth you, O Ministers of State, to keep the precepts of God, and to forsake your own laws and regulations, and to be of them who are guided aright. Better is this for you than all ye possess, did ye but know it. If ye transgress the commandment of God, not one jot or one tittle of all your works shall be acceptable in His sight. Ye shall, erelong, discover the consequences of that which ye shall have done in this vain life, and shall be repaid for them. This, verily, is the truth, the undoubted truth.

How great the number of those who, in bygone ages, have committed the things ye have committed, and who, though superior to you in rank, have, in the end, returned unto dust, and been consigned to their inevitable doom! Would that ye might ponder the Cause of God in your hearts! Ye shall follow in their wake, and shall be made to enter a habitation wherein none shall be found to befriend or help you. Ye shall, of a truth, be asked of your doings, shall be called to account for your failure in duty with regard to the Cause of God, and for having disdainfully rejected His loved ones who, with manifest sincerity, have come unto you.

It is ye who have taken counsel together regarding them, ye that have preferred to follow the promptings of your own desires, and forsaken the commandment of God, the Help in Peril, the Almighty.

Say: What! Cleave ye to your own devices, and cast behind your backs the precepts of God? Ye, indeed, have wronged your own selves and others. Would that ye could perceive it! Say: If your rules and principles be founded on justice, why is it, then, that ye follow those which accord with your corrupt inclinations and reject such as conflict with your desires? By what right claim ye, then, to judge fairly between men? Are your rules and principles such as to justify your persecution of Him Who, at your bidding, hath presented Himself before you, your rejection of Him, and your infliction on Him every day of grievous injury? Hath He ever, though it be for one short moment, disobeyed you? All the inhabitants of ʿIraq, and beyond them every discerning observer, will bear witness to the truth of My words.

Be fair in your judgement, O ye Ministers of State! What is it that We have committed that could justify Our banishment? What is the offence that hath warranted Our expulsion? It is We Who have sought you, and yet, behold how ye refused to receive Us! By God! This is a sore injustice that ye have perpetrated—an injustice with which no earthly injustice can measure. To this the Almighty is Himself a witness.

Have I at any time transgressed your laws, or disobeyed any of your ministers in ʿIraq? Inquire of them, that ye may act with discernment towards Us and be numbered with those who are well-informed. Hath anyone ever brought before them a plaint against Us? Hath anyone amongst them ever heard from Us a word contrary to that which God hath revealed in His Book? Bring forth, then, your evidence, that We may approve your actions and acknowledge your claims!

Had ye wished to deal with Us in accordance with your principles and standards, it would have behoved you to respect and honour Us for complying with your commands and following that which ye have pleased to ordain. Likewise, it would have beseemed you to repay the debts which We incurred in ʿIraq in the execution of your wishes. Ye should have given ear then unto Us, heard the account of Our woes, and judged with equity, as ye would judge your own selves. Ye should not have wished for Us that which ye have not wished for yourselves, but rather chosen to act with generosity. By God! Ye dealt with Us neither in accordance with your own principles and standards, nor with those of any man living, but in accordance with the promptings of your evil and wayward passions, O ye concourse of the froward and the arrogant!

O Bird of Holiness! Soar in the heaven of communion with Me, and acquaint the people with that which We disclosed unto Thee in the billowing oceans of immortality beyond the mount of glory. Let the fear of no one dismay Thee, and put Thy trust in God, the Almighty, the Beneficent. We, verily, shall protect Thee from those who, without a clear token from God or an enlightening Book, have grievously wronged Thee.

Say: God is My witness, O concourse of the negligent! We came not unto you to spread disorder in your lands or to sow dissension amongst your peoples. Nay rather, We came in obedience to the command of the sovereign, and in order to exalt your authority, to instruct you in the ways of Our wisdom, and to remind you of that which ye had forgotten—even as He saith in truth: “Warn them, for, in truth, Thy warning will profit the believers.” But ye hearkened not unto the sweet melodies of the Spirit, and gave ear unwittingly unto Our enemies, they who follow the promptings of their corrupt inclinations, whose

deeds the Evil One hath made fair-seeming in their own eyes, and whose tongues utter calumnies against Us. Heard ye not that which hath been revealed in His all-glorious and unerring Book: “If a wicked man come to you with news, clear it up at once”? Wherefore have ye then cast the command of God behind your backs, and followed in the footsteps of them that are bent on mischief?

We have heard that one of these calumniators hath alleged that this Servant practised usury whilst residing in ʿIraq, and was engaged in amassing riches for Himself. Say: How can ye judge a matter whereof ye have no knowledge? How can ye hurl calumnies against the servants of God, and entertain such evil suspicions? And how could this accusation be true, when God hath forbidden this practice unto His servants in that most holy and well-guarded Book revealed unto Muhammad, the Apostle of God and the Seal of the Prophets, a Book which He hath ordained to be His abiding testimony, and His guidance and monition unto all mankind? This is but one of the matters in which We have opposed the divines of Persia, inasmuch as We have, according to the text of the Book, forbidden unto all men the practice of usury.

God Himself beareth witness to the truth of My words. “Yet I hold not myself clear, for the soul is prone to evil.” We intend only to impart unto you the truth, that ye might be informed thereof and be of them that lead a godly life. Beware lest ye give ear to the words of those from whom the foul smell of malice and envy can be discerned; pay no heed to them, and stand ye for righteousness.

Know ye that the world and its vanities and its embellishments shall pass away. Nothing will endure except God’s Kingdom which pertaineth to none but Him, the Sovereign Lord of all, the Help in Peril, the All-Glorious, the Almighty. The days of your life shall roll away, and all the things with which ye are occupied and of which ye boast yourselves shall perish, and ye shall, most certainly, be summoned by a company of His angels to appear at the spot where the limbs of the entire creation shall be made to tremble, and the flesh of every oppressor to creep. Ye shall be asked of the things your hands have wrought in this, your vain life, and shall be repaid for your doings. This is the day that shall inevitably come upon you, the hour that none can put back. To this the Tongue of Him that speaketh the truth and is the Knower of all things hath testified.

Fear God, ye inhabitants of the City, and sow not the seeds of dissension amongst men. Walk not in the paths of the Evil One. Walk ye, during the few remaining days of your life, in the ways of the one true God. Your days shall pass away as have the days of them who were before you. To dust shall ye return, even as your fathers of old did return.

Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart’s desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds. Whoso hath known God shall know none but Him, and he that feareth God shall be afraid of no one except Him, though the powers of the whole earth rise up and be arrayed against him. I speak naught except at His bidding, and follow naught, through the power of God and His might, except His truth. He, verily, shall recompense the truthful.

Narrate, O Servant, the things Thou didst behold at the time of Thine arrival in the City, that Thy testimony may endure amongst men, and serve as a warning unto them that believe. We found, upon Our arrival in the City, its governors and elders as children gathered about and disporting themselves with clay. We perceived no one sufficiently mature to acquire from Us the truths which God hath taught Us, nor ripe for Our wondrous words of wisdom. Our inner eye wept sore over them, and over their transgressions and their total disregard of the thing for which they were created. This is what We observed in that city, and which We have chosen to note down in Our Book, that it may serve as a warning unto them, and unto the rest of mankind.

Say: If ye be seekers after this life and the vanities thereof, ye should have sought them while ye were still enclosed in your mothers' wombs, for at that time ye were continually approaching them, could ye but perceive it. Ye have, on the other hand, ever since ye were born and attained maturity, been all the while receding from the world and drawing closer to dust. Why, then, exhibit such greed in amassing the treasures of the earth, when your days are numbered and your chance is well-nigh lost? Will ye not, then, O heedless ones, shake off your slumber?

Section 3: "Incline your ears to the counsels which this…"

Incline your ears to the counsels which this Servant giveth you for the sake of God. He, verily, asketh no recompense from you and is resigned to what God hath ordained for Him, and is entirely submissive to God's Will.

The days of your life are far spent, O people, and your end is fast approaching. Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God, that haply ye may attain that which He hath purposed for you, and be of them that pursue a right course. Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great. He will, erelong, bring to naught all the things ye possess. Let Him be your fear, and forget not His covenant with you, and be not of them that are shut out as by a veil from Him.

Beware that ye swell not with pride before God, and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do We exhort you with justice, and warn you with truth, that perchance ye may be awakened.

Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for anyone the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.

Respect ye the divines and learned amongst you, they whose conduct accords with their professions, who transgress not the bounds which God hath fixed, whose judgements are in conformity with His behests as revealed in His Book. Know ye that they are the lamps of guidance unto them that are in the heavens and on the earth. They who disregard and neglect the divines and learned that live amongst them—these have truly changed the favour with which God hath favoured them.

Say: Wait ye till God will have changed His favour unto you. Nothing whatsoever escapeth Him. He knoweth the secrets both of the heavens and of the earth. His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the loftiness of Our state. Nay, God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.

Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation.

That which hath befallen Us hath been witnessed before. Ours is not the first goblet dashed to the ground in the lands of Islam, nor is this the first time that such schemers have intrigued against the beloved of the Lord. The tribulations We have sustained are like unto the trials endured aforetime by Imam Husayn. For he was approached by messengers from malicious and evil-hearted plotters, inviting him to come forth from the city; yet when he came unto them, accompanied by his kindred, they rose up against him with all their might, until at last they slew him, slaughtered his sons and his brothers, and took captive the remainder of his family. So did it come to pass in an earlier age, and God, verily, is a witness unto My words. Of his lineage there survived none, whether young or old, save his son Ali al-Awsat, known as Zaynu'l-Abidin.

Behold then, O heedless ones, how brightly the fire of the love of God blazed aforetime in the heart of Husayn, if ye be of them that ponder! So intense grew its flame that fervour and longing at last seized the reins of patience from his grasp, and the love of Him Who is the All-Compelling so enraptured his heart that he surrendered his soul, his spirit, his substance, and his all in the path of God, the Lord of the worlds. By God! Sweeter was this in his sight than the empire of earth and heaven. For the true lover desireth naught save reunion with his beloved and the seeker hath no goal but to attain unto the object of his quest. Their hearts long for reunion even as the body yearneth for the spirit, nay greater indeed is their longing, could ye but perceive it!

Say: That same fire now blazeth in Mine own breast, and My wish is that this Husayn may lay down His life in like manner, in the hope of attaining unto so august and sublime a station, that station wherein the servant dieth to himself and liveth in God, the Almighty, the Exalted, the Great. Were I to disclose unto you the mysteries which God hath enshrined therein, ye would, of a truth, offer up your lives in His path, renounce your riches, and forsake all that ye possess, that ye might attain this transcendent and all-glorious station. God, however, hath veiled your hearts and obscured your eyes, lest ye should apprehend His mysteries and be made aware of their meaning.

Say: The sincere soul longeth for nearness to God even as the suckling babe yearneth for its mother's breast, nay more ardent is his longing, could ye but know it! Again, his longing is even as the panting of one sore athirst after the living waters of grace, or the yearning of the sinner for forgiveness and mercy. Thus do We expound unto you the mysteries of the Cause, and impart unto you what shall render you independent of all that hath so far occupied you, that perchance ye may enter the Court of Holiness within this exalted Paradise. I swear by God! Whoso entereth therein shall never abandon its precincts, and whoso gazeth thereon shall never turn away therefrom, even should the swords of infidels and deniers rain blows upon him. Thus have We related unto you that which befell Husayn, and We beseech God that He may destine for Us that which He had decreed for him. He, verily, is the Most Generous, the All-Bountiful.

By the righteousness of God! Through his deed the fragrances of holiness were wafted over all things, the proof of God was perfected, and His testimony made manifest to all men. And after him God raised up a people who avenged his death, who slew his enemies, and who wept over him at dawn and at eventide. Say: God hath pledged in His Book to lay hold upon every oppressor for his tyranny, and to uproot the stirrers of mischief. Know ye that such holy deeds exert, in themselves, a great influence upon the world of being—an influence which is, however, inscrutable to all save those whose eyes have been opened by God, whose hearts He hath freed from obscuring veils, and whose souls He hath guided aright.

The day is approaching when God will have raised up a people who will call to remembrance Our days, who will tell the tale of Our trials, who will demand the restitution of Our rights from them that, without a tittle of evidence, have treated Us with manifest injustice. God, assuredly, dominateth the lives of them that wronged Us, and is well aware of their doings. He will, most certainly, lay hold on them for their sins. He, verily, is the fiercest of avengers.

Thus have We recounted unto you the tales of the one true God, and sent down unto you the things He had preordained, that haply ye may ask forgiveness of Him, may return unto Him, may truly repent, may realize your misdeeds, may shake off your slumber, may be roused from your heedlessness, may atone for the things that have escaped you, and be of them that do good. Let him who will, acknowledge the truth of My words; and as to him that willeth not, let him turn aside. My sole duty is to remind you of your failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.

O concourse of Ministers of State! Do ye believe in your hearts that We have come to divest you of your earthly possessions and vanities? Nay, by the One in Whose hand is My soul! Our intention hath been to make clear that We oppose not the commands of the sovereign, nor are We to be numbered with the rebellious. Know ye of a certainty that all the treasures of the earth, all the gold, the silver, and the rare and precious gems they contain, are, in the sight of God, of His chosen ones and His loved ones, as worthless as a handful of clay. For erelong all that is on earth shall perish, and the kingdom will remain

unto God, the All-Powerful, the Incomparable. That which perisheth can never profit Us, nor can it profit you, were ye but to reflect.

By the righteousness of God! I speak not falsely, and utter naught save that which God hath bidden Me. To this bear witness the very words of this Tablet, if ye but reflect upon its contents. Follow not the promptings of your own desires, nor the whisperings of the Evil One in your souls. Follow rather the Cause of God, both in your outward and your inner lives, and be not of the heedless. Better is this for you than all that ye have laid up in your houses, and all that ye have sought by day and night.

The world will pass away, and so will all the things whereat your hearts rejoice, or wherein ye pride yourselves before men. Cleanse the mirrors of your hearts from the dross of the world and all that is therein, that they may reflect the resplendent light of God. This, indeed, shall enable you to dispense with all save God, and to attain unto the good pleasure of your Lord, the Most Bountiful, the All-Knowing, the All-Wise. We, verily, have unfolded before your eyes that which shall profit you both in this world and in the realm of faith, and which will lead you to the path of salvation. Would that ye might turn thereunto!

Hearken, O King, to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well.

Beware, O King, that thou gather not around thee such ministers as follow the desires of a corrupt inclination, as have cast behind their backs that which hath been committed into their hands and manifestly betrayed their trust. Be bounteous to others as God hath been bounteous to thee, and abandon not the interests of thy people to the mercy of such ministers as these. Lay not aside the fear of God, and be thou of them that act uprightly. Gather around thee those ministers from whom thou canst perceive the fragrance of faith and of justice, and take thou counsel with them, and choose whatever is best in thy sight, and be of them that act generously.

Know thou for a certainty that whoso disbelieveth in God is neither trustworthy nor truthful. This, indeed, is the truth, the undoubted truth. He that acteth treacherously towards God will, also, act treacherously towards his king. Nothing whatever can deter such a man from evil, nothing can hinder him from betraying his neighbour, nothing can induce him to walk uprightly.

Take heed that thou resign not the reins of the affairs of thy state into the hands of others, and repose not thy confidence in ministers unworthy of thy trust, and be not of them that live in heedlessness. Shun them whose hearts are turned away from thee, and place not thy confidence in them, and entrust them not with thine affairs and the affairs of such as profess thy faith. Beware that thou allow not the wolf to become the shepherd of God's flock, and surrender not the fate of His loved ones to the mercy of the malicious. Expect not that they who violate the ordinances of God will be trustworthy or sincere in the faith they profess. Avoid them, and preserve strict guard over thyself, lest their devices and mischief hurt thee. Turn away from them, and fix thy gaze upon God, thy Lord, the All-Glorious, the Most Bountiful. He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his complete

trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter.

Section 4: "Wert thou to incline thine ear unto My…"

Wert thou to incline thine ear unto My speech and observe My counsel, God would exalt thee to so eminent a position that the designs of no man on the whole earth can ever touch or hurt thee. Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good.

Render thanks unto God for having chosen thee out of the whole world, and made thee king over them that profess thy faith. It well beseemeth thee to appreciate the wondrous favours with which God hath favoured thee, and to magnify continually His name. Thou canst best praise Him if thou lovest His loved ones, and dost safeguard and protect His servants from the mischief of the treacherous, that none may any longer oppress them. Thou shouldst, moreover, arise to enforce the law of God amongst them, that thou mayest be of those who are firmly established in His law.

Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs. No God is there but Him. All creation and its empire are His. Unto Him return the works of the faithful.

Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will. Let Him be thy helper and enrich thyself with His treasures, for with Him are the treasuries of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He withholdeth them. There is none other God but Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favours.

Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the City, and to it We bear witness. We found among its inhabitants some who were possessed of an affluent fortune and lived in the midst of excessive riches, while others were in dire want and abject poverty. This ill beseemeth thy sovereignty, and is unworthy of thy rank.

Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world. Beware lest thou aggrandize thy ministers at the expense of thy subjects. Fear the sighs of the poor and of the upright in heart who, at

every break of day, bewail their plight, and be unto them a benignant sovereign. They, verily, are thy treasures on earth. It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. Inquire into their affairs, and ascertain, every year, nay every month, their condition, and be not of them that are careless of their duty.

Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The King should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

Have a care not to entrust thine affairs of state entirely into another's hands. None can discharge thy functions better than thine own self. Thus do We make clear unto thee Our words of wisdom, and send down upon thee that which can enable thee to pass over from the left hand of oppression to the right hand of justice, and approach the resplendent ocean of His favours. Such is the path which the kings that were before thee have trodden, they that acted equitably towards their subjects, and walked in the ways of undeviating justice.

Thou art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honour. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart. This, verily, hath been decreed and written down in His ancient Book.

And as the human heart, as fashioned by God, is one and undivided, it behoveth thee to take heed that its affections be, also, one and undivided. Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of anyone besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein.

Hast thou heard, O King, what We have suffered at the hands of thy ministers and how We have been treated by them, or art thou of the negligent? If indeed thou hast heard and known, wherefore didst thou not forbid thy ministers to commit such deeds? How didst thou desire for Him Who hath complied with thy command, and been obedient to thy behest, that which no king would desire for any of his subjects?

And if thou knowest not, this indeed is a more grievous error, wert thou of the God-fearing. Wherefore shall I recount to thee that which We have suffered at the hands of these oppressors.

Know, then, that We came unto thy city at thine own behest, and entered therein with conspicuous honour. They expelled Us, however, from thy city with an abasement with which no abasement on earth can compare, if thou be of them that are well-informed. They made Us journey until We reached the place which none entereth except such as have rebelled against the authority of the sovereign, and as are numbered with the transgressors. All this, notwithstanding that We had never disobeyed thee, though it be for a single moment, for when We heard thy bidding We observed it and submitted to thy will. In dealing with Us, however, thy ministers neither honoured the standards of God and His commandments, nor heeded that which hath been revealed to the Prophets and Messengers. They showed Us no mercy and committed against Us that which no one among the faithful hath ever wrought against his fellow, nor any believer inflicted upon an infidel. God knoweth and is a witness unto the truth of Our words.

When they expelled Us from thy city, they placed Us in such conveyances as the people use to carry baggage and the like. Such was the treatment We received at their hands, shouldst thou wish to know the truth. Thus were We sent away, and thus were We brought to the city which they regard as the abode of rebels. Upon our arrival, We could find no house in which to dwell, and perforce resided in a place where none would enter save the most indigent stranger. There We lodged for a time, after which, suffering increasingly from the confined space, We sought and rented houses which by reason of the extreme cold had been vacated by their occupants. Thus in the depth of winter we were constrained to make our abode in houses wherein none dwell except in the heat of summer. Neither My family, nor those who accompanied Me, had the necessary raiment to protect them from the cold in that freezing weather.

Would that thy ministers had dealt with Us according to the principles they uphold amongst themselves! For, by God, they dealt with Us neither in accordance with the commandments of God, nor with the practices they uphold, nor with the standards current amongst men, nor even with the manner in which the destitute of the earth receive a wayfarer. Such is the account of what We suffered at their hands, and which We have related unto thee in a language of truthfulness and sincerity.

All this befell Me, though I had come unto them at their own behest and did not oppose their authority, which deriveth from thine own. Thus did We accept and observe their bidding. They, however, appear to have forgotten that which God hath commanded. He saith, and His Word is the truth: “Act with humility towards the believers.” Methinks that their only concern was their own comfort and repose, and that their ears were deaf to the sighs of the poor and the cries of the oppressed. They seem to imagine that they have been created from pure light, while others have been fashioned out of dust. How wretched are their imaginings! We have all been created from a sorry germ.

I swear by God, O King! It is not My wish to make My plaint to thee against them that persecute Me. I only plead My grief and My sorrow to God, Who hath created Me and them, Who well knoweth our state and Who watcheth over all things. My wish is to warn them of the consequences of their actions, if perchance they might desist from treating others as they have treated Me, and be of them that heed My warning.

The tribulations that have touched Us, the destitution from which We suffer, the various troubles with which We are encompassed, shall all pass away, as shall pass away the pleasures in which they delight and the affluence they enjoy. This is the truth which no man on earth can reject. The days in which We have been compelled to dwell in the dust will soon be ended, as will the days in which they occupied the seats of honour. God shall, assuredly, judge with truth between Us and them, and He, verily, is the best of judges.

We render thanks unto God for whatsoever hath befallen Us, and We patiently endure the things He hath ordained in the past or will ordain in the future. In Him have I placed My trust; and into His hands have I committed My Cause. He will, certainly, repay all them that endure with patience and put their confidence in Him. His is the creation and its empire. He exalteth whom He will, and whom He will He doth abase. He shall not be asked of His doings. He, verily, is the All-Glorious, the Almighty.

Let thine ear be attentive, O King, to the words We have addressed to thee. Let the oppressor desist from his tyranny, and cut off the perpetrators of injustice from among them that profess thy faith. By the righteousness of God! The tribulations We have sustained are such that any pen that recounteth them cannot but be overwhelmed with anguish. No one of them that truly believe and uphold the unity of God can bear the burden of their recital. So great have been Our sufferings that even the eyes of Our enemies have wept over Us, and beyond them those of every discerning person. And to all these trials have We been subjected, in spite of Our action in approaching thee, and in bidding the people to enter beneath thy shadow, that thou mightest be a stronghold unto them that believe in and uphold the unity of God.

Section 5: “Have I, O King, ever disobeyed thee? Have…”

Have I, O King, ever disobeyed thee? Have I, at any time, transgressed any of thy laws? Can any of thy ministers that represented thee in ʿIraq produce any proof that can establish My disloyalty to thee? Nay, by Him Who is the Lord of all worlds! Not for one short moment did We rebel against thee, or against any of thy ministers. Never, God willing, shall We revolt against thee, though We be exposed to trials more severe than any We suffered in the past.

In the daytime and in the night season, at even and at morn, We pray to God on thy behalf, that He may graciously aid thee to be obedient unto Him and to observe His commandment, that He may shield thee from the hosts of the evil ones. Do, therefore, as it pleaseth thee, and treat Us as befitteth thy station and beseemeth thy sovereignty. Be not forgetful of the law of God in whatever thou desirest to achieve, now or in the days to come. Say: Praise be to God, the Lord of all worlds!

Dost thou imagine, O Minister of the Shah in the City, that I hold within My grasp the ultimate destiny of the Cause of God? Thinkest thou that My imprisonment, or the shame I have been made to suffer, or even My death and utter annihilation, can deflect its course? Wretched is what thou hast imagined in thine heart! Thou art indeed of them that walk after the vain imaginings which their hearts devise. No God is there but Him. Powerful is He to manifest His Cause, and to exalt His testimony, and to establish whatsoever is His Will, and to elevate it to so eminent a position that neither thine own hands, nor the hands of them that have turned away from Him, can ever touch or harm it.

Dost thou believe thou hast the power to frustrate His Will, to hinder Him from executing His judgement, or to deter Him from exercising His sovereignty? Pretendest thou that aught in the heavens or in the earth can resist His Faith? Nay, by Him Who is the Eternal Truth! Nothing whatsoever in the whole of creation can thwart His Purpose. Cast away, therefore, the mere conceit thou dost follow, for mere conceit can never take the place of truth. Be thou of them that have truly repented and returned to God, the God Who hath created thee, Who hath nourished thee, and made thee a minister among them that profess thy faith.

Know thou, moreover, that He it is Who hath, by His own behest, created all that is in the heavens and all that is on the earth. How can, then, the thing that hath been created at His bidding prevail against Him? High is God exalted above what ye imagine about Him, ye people of malice! If this Cause be of God, no man can prevail against it; and if it be not of God, the divines amongst you, and they that follow their corrupt desires and such as have rebelled against Him will surely suffice to overpower it.

Hast thou not heard what a man of the family of Pharaoh, a believer, hath said of old, and which God recounted unto His Apostle, Whom He hath chosen above all human beings, and entrusted with His Message, and made the source of His mercy unto all them that dwell on earth? He said, and He, verily, speaketh the truth:

> "Will ye slay a man because he saith my Lord is God, when he hath already come to you with proofs of his mission? And if he be a liar, on him will be his lie, but if he be a man of truth, part at least of what he threateneth will fall upon you."

This is what God hath revealed unto His Well-Beloved One, in His unerring Book.

And yet, ye have failed to incline your ears unto His bidding, have disregarded His law, have rejected His counsel as recorded in His Book, and have been of them that have strayed far from Him. How many those who, every year, and every month, have because of you been put to death! How manifold the injustices ye have perpetrated—injustices the like of which the eye of creation hath not seen, which no chronicler hath ever recorded! How numerous the babes and sucklings who were made orphans, and the fathers who lost their sons, because of your cruelty, O ye unjust doers! How oft hath a sister pined away and mourned over her brother, and how oft hath a wife lamented after her husband and sole sustainer!

Your iniquity waxed greater and greater until ye slew Him Who had never taken His eyes away from the face of God, the Most Exalted, the Most Great. Would that ye had put Him to death after the manner men are wont to put one another to death! Ye slew Him, however, in such circumstances as no man hath ever witnessed. The heavens wept sore over Him, and the souls of them who are nigh unto God cried out for His affliction. Was He not a Scion of your Prophet's ancient House? Had not His fame as a direct descendant of the Apostle been spread abroad amongst you? Why, then, did ye inflict upon Him what no man, however far ye may look back, hath inflicted upon another? By God! The eye of creation hath never beheld your like. Ye slay Him Who is a Scion of your Prophet's House, and rejoice and make merry while seated on your seats of honour! Ye utter your imprecations against them who were before you, and who have perpetrated what ye have perpetrated, and remain yourselves all the time unaware of your enormities!

Be fair in your judgement. Did they whom ye curse, upon whom ye invoke evil, act differently from yourselves? Have they not slain the descendant of their Prophet as ye have slain the descendant of your own? Is not your conduct similar to their conduct? Wherefore, then, claim ye to be different from them, O ye sowers of dissension amongst men?

And when ye took away His life, one of His followers arose to avenge His death. He was unknown of men, and the design he had conceived was unnoticed by anyone. Eventually he committed what had been preordained. It behoveth you, therefore, to attach blame to no one except to yourselves, for the things ye have committed, if ye but judge fairly. Who is there on the whole earth who hath done what ye have done? None, by Him Who is the Lord of all worlds!

All the rulers and kings of the earth honour and revere the descendants of their Prophets and holy men, could ye but perceive it. Ye, on the other hand, are responsible for such acts as no man hath, at any time, performed. Your misdeeds have caused every understanding heart to be consumed with grief. And yet, ye have remained sunk in your heedlessness, and failed to realize the wickedness of your actions.

Ye have persisted in your waywardness until ye rose up against Us, though We had committed nothing to justify your enmity. Fear ye not God Who hath created you, and fashioned you, and caused you to attain your strength, and joined you with them that have resigned themselves to Him? How long will ye persist in your waywardness? How long will ye refuse to reflect? How long ere ye shake off your slumber and are roused from your heedlessness? How long will ye remain unaware of the truth?

Ponder in thine heart. Did ye, notwithstanding your behaviour and the things your hands have wrought, succeed in quenching the fire of God or in putting out the light of His Revelation—a light that hath enveloped with its brightness them that are immersed in the billowing oceans of immortality, and hath attracted the souls of such as truly believe in and uphold His unity? Know ye not that the Hand of God is over your hands, that His Decree transcendeth all your devices, that He is supreme over His servants, that He is equal to His Purpose, that He doth what He wisheth, that He shall not be asked of whatever He willeth, that He ordaineth what He pleaseth, that He is the Most Powerful, the Almighty? If ye believe this to be the truth, wherefore, then, will ye not cease from troubling and be at peace with yourselves?

Ye perpetrate every day a fresh injustice, and treat Me as ye treated Me in times past, though I never attempted to meddle with your affairs. At no time have I opposed you, neither have I rebelled against your laws. Behold how ye have, at the last, made Me a prisoner in this far-off land! Know for a certainty, however, that whatever your hands or the hands of the infidels have wrought will never, as they never did of old, change the Cause of God or alter His ways.

Give heed to My warning, ye people of Persia! If I be slain at your hands, God will assuredly raise up one who will fill the seat made vacant through My death, for such is God's method carried into effect of old, and no change can ye find in God's method of dealing. Seek ye to put out God's light that shineth upon His earth? Averse is God from what ye desire. He shall perfect His light, albeit ye abhor it in the secret of your hearts.

Pause for but a little while and reflect, O Minister, and be fair in thy judgement. What is it that We have committed that could justify thee in having slandered Us unto the King's Ministers, in following thy

desires, in perverting the truth, and in uttering thy calumnies against Us? We have never met each other except when We met thee in thy father's house, in the days when the martyrdom of Imam Husayn was being commemorated. On those occasions no one could have had the chance of making known to others his views and beliefs in conversation or in discourse. Thou wilt bear witness to the truth of My words, if thou be of the truthful. I have frequented no other gatherings in which thou couldst have learned My mind or in which any other could have done so.

How, then, didst thou pronounce thy verdict against Me, when thou hadst not heard My testimony from Mine own lips? Hast thou not heard what God, exalted be His glory, hath said: "Say not to everyone who meeteth you with a greeting, 'Thou art not a believer'." "Thrust not away those who cry to their Lord at morn and even, craving to behold His face." Thou hast indeed forsaken what the Book of God hath prescribed, and yet thou deemest thyself to be a believer!

Despite what thou hast done I entertain—and to this God is My witness—no ill will against thee, nor against anyone, though from thee and others We receive such hurt as no believer in the unity of God can sustain. My cause is in the hand of none except God, and My trust is in no one else but Him. Erelong shall your days pass away, as shall pass away the days of those who now, with flagrant pride, vaunt themselves over their neighbour. Soon shall ye be gathered together in the presence of God, and shall be asked of your doings, and shall be repaid for what your hands have wrought, and wretched is the abode of the wicked doers!

By God! Wert thou to realize what thou hast done, thou wouldst surely weep sore over thyself, and wouldst flee for refuge to God, and wouldst pine away and mourn all the days of thy life, till God will have forgiven thee, for He, verily, is the Most Generous, the All-Bountiful. Thou wilt, however, persist, till the hour of thy death, in thy heedlessness, inasmuch as thou hast, with all thine heart, thy soul and inmost being, busied thyself with the vanities of the world. Thou shalt, after thy departure, discover what We have revealed unto thee, and shalt find all thy doings recorded in the Book wherein the works of all them that dwell on earth, be they greater or less than the weight of an atom, are noted down.

Heed, therefore, My counsel, and hearken thou, with the hearing of thine heart, unto My speech, and be not careless of My words, nor be of them that reject My truth. Glory not in the things that have been given thee. Set before thine eyes what hath been revealed in the Book of God, the Help in Peril, the All-Glorious: "And when they had forgotten their warnings, We set open to them the gates of all things," even as We did set open to thee and to thy like the gates of this earth and the ornaments thereof. Wait thou, therefore, for what hath been promised in the latter part of this holy verse, for this is a promise from Him Who is the Almighty, the All-Wise—a promise that will not prove untrue.

I know not the path ye have chosen and which ye tread, O congregation of My ill-wishers! We summon you to God, We remind you of His Day, We announce unto you tidings of your reunion with Him, We draw you nigh unto His court, and send down upon you tokens of His wondrous wisdom, and yet lo, behold how ye reject Us, how ye condemn Us, through the things which your lying mouths have uttered, as an infidel, how ye devise your devices against Us! And when We manifest unto you what God hath, through His bountiful favour, bestowed upon Us, ye say, "It is but plain magic." The same words were spoken by the generations that were before you and were what ye are, did ye but perceive it. Ye have

thereby deprived yourselves of the bounty of God and of His grace, and shall never obtain them till the day when God will have judged between Us and you, and He, verily, is the best of judges.

Section 6: "Certain ones among you have said: "He it…"

Certain ones among you have said: "He it is Who hath laid claim to be God." By God! This is a gross calumny. I am but a servant of God Who hath believed in Him and in His signs, and in His Prophets and in His angels. My tongue, and My heart, and My inner and My outer being testify that there is no God but Him, that all others have been created by His behest, and been fashioned through the operation of His Will. There is none other God but Him, the Creator, the Raiser from the dead, the Quickener, the Slayer. I am He that telleth abroad the favours with which God hath, through His bounty, favoured Me. If this be My transgression, then I am truly the first of the transgressors. I and My kindred are at your mercy. Do ye as ye please, and be not of them that hesitate, that I might return to God My Lord, and reach the place where I can no longer behold your faces. This, indeed, is My dearest wish, My most ardent desire. Of My state God is, verily, sufficiently informed, observant.

Imagine thyself to be under the eye of God, O Minister! If thou seest Him not, He, in truth, clearly seeth thee. Observe, and judge fairly Our Cause. What is it that We have committed that could have induced thee to rise up against Us, and to slander Us to the people, if thou be of them who are just? We departed out of Tihran, at the bidding of the King, and, by his leave, transferred Our residence to Iraq. If I had transgressed against him, why, then, did he release Me? And if I were innocent of guilt, wherefore did ye afflict Us with such tribulation as none among them that profess your faith hath suffered? Hath any of Mine acts, after Mine arrival in Iraq, been such as to subvert the authority of the government? Who is it that can be said to have detected anything reprehensible in Our behaviour? Enquire for thyself of its people, that thou mayest be of them who have discerned the truth.

For eleven years We dwelt in that land, until the Minister representing thy government arrived, whose name Our pen is loth to mention, who was given to wine, who followed his lusts, and committed wickedness, and was corrupt and corrupted Iraq. To this will bear witness most of the inhabitants of Baghdad, wert thou to inquire of them, and be of such as seek the truth. He it was who wrongfully seized the substance of his fellow-men, who forsook all the commandments of God, and perpetrated whatever God had forbidden. Eventually, he, following his desires, rose up against Us, and walked in the ways of the unjust. He accused Us, in his letter to thee, and thou didst believe him and followed in his way, without seeking any proof or trustworthy evidence from him. Thou didst ask for no explanation, nor didst thou attempt either to investigate or ascertain the matter, that the truth might be distinguished from falsehood in thy sight, and that thou mightest be clear in thy discernment. Find out for thyself the sort of man he was by asking those Ministers who were, at that time, in Iraq, as well as the Governor of the City and its high Counsellor, that the truth may be revealed to thee, and that thou mayest be of the well-informed.

God is Our witness! We have, under no circumstances, opposed either him, or others. We observed, under all conditions, the precepts of God, and were never one of those that wrought disorders. To this he himself doth testify. His intention was to lay hold on Us, and send Us back to Persia, that he might

thereby exalt his fame and reputation. Thou hast committed the same crime, and for the self-same purpose. Ye both are of equal grade in the sight of God, the sovereign Lord of all, the All-Knowing.

It is not Our purpose in addressing to thee these words to lighten the burden of Our woe, or to induce thee to intercede for Us with anyone. Nay, by Him Who is the Lord of all worlds! We have set forth the whole matter before thee, that perchance thou might realize what thou hast done, might desist from inflicting on others the hurt thou hast inflicted on Us, and might be of them that have truly repented to God, Who created thee and created all things, and might act with discernment in the future. Better is this for thee than all thou dost possess, than thy ministry whose days are numbered.

Beware lest thou be led to connive at injustice. Set thy heart firmly upon justice, and alter not the Cause of God, and be of them whose eyes are directed towards the things that have been revealed in His Book. Follow not, under any condition, the promptings of thine evil desires. Keep thou the law of God, thy Lord, the Beneficent, the Ancient of Days. Thou shalt most certainly return to dust, and shalt perish like all the things in which thou takest delight. This is what the Tongue of truth and glory hath spoken.

Rememberest thou not God's warning uttered in times past, that thou mayest be of them that heed His warning? He said, and He, verily, speaketh the truth:

> "From it (earth) have We created you, and unto it will We return you, and out of it will We bring you forth a second time."

This is what God ordained unto all them that dwell on earth, be they high or low. It behoveth not, therefore, him who was created from dust, who will return unto it, and will again be brought forth out of it, to swell with pride before God, and before His loved ones, to proudly scorn them, and be filled with disdainful arrogance. Nay, rather it behoveth thee and those like thee to submit yourselves to them Who are the Manifestations of the unity of God, and to defer humbly to the faithful, who have forsaken their all for the sake of God, and have detached themselves from the things which engross men's attention, and lead them astray from the path of God, the All-Glorious, the All-Praised. Thus do We send down upon you that which shall profit you and profit them that have placed their whole trust and confidence in their Lord.

O ye divines of the City! We came to you with the truth, whilst ye were heedless of it. Methinks ye are as dead, wrapt in the coverings of your own selves. Ye sought not Our presence, when so to do would have been better for you than all your doings. Know ye that the Sun of vicegerency hath dawned in all truth, and yet ye have turned away therefrom. The Moon of guidance hath risen high in the midmost heaven, and yet ye remain veiled therefrom. The Star of divine bounty hath shone forth above the horizon of eternal holiness, and yet ye have strayed far therefrom.

Know ye, that had your leaders, to whom ye owe allegiance, and on whom ye pride yourselves, and whom ye mention by day and by night, and from whose traces ye seek guidance—had they lived in these days, they would have circled around Me, and would not have separated themselves from Me, whether at eventide or at morn. Ye, however, did not turn your faces towards My face, for even less than a moment, and waxed proud, and were careless of this Wronged One, Who hath been so afflicted by men that they dealt with Him as they pleased. Ye failed to inquire about My condition, nor did ye inform

yourselves of the things which befell Me. Thereby have ye withheld from yourselves the winds of holiness, and the breezes of bounty, that blow from this luminous and perspicuous Spot.

Methinks ye have clung to outward things, and forgotten the inner things, and say that which ye do not. Ye are lovers of names, and appear to have given yourselves up to them. For this reason make ye mention of the names of your leaders. And should anyone like them, or superior unto them, come unto you, ye would flee him. Through their names ye have exalted yourselves, and have secured your positions, and live and prosper. And were your leaders to reappear, ye would not renounce your leadership, nor would ye turn in their direction, nor set your faces towards them.

We found you, as We found most men, worshipping names which they mention during the days of their life, and with which they occupy themselves. No sooner do the Bearers of these names appear, however, than they repudiate them, and turn upon their heels. Thus have We found you, and thus have We reckoned up your actions and borne witness to all your doings in this day. Know ye that God will not, in this day, accept your thoughts, nor your remembrance of Him, nor your turning towards Him, nor your devotions, nor your vigilance, unless ye be made new in the estimation of this Servant, could ye but perceive it.

By God! The Tree of vicegerency hath been planted, the Point of knowledge hath been made plain, and the sovereignty of God, the Help in Peril, the Self-Subsisting, hath been established. Fear ye the Lord. Follow not the promptings of your evil desires, but keep the law of God all your days. Renew the rules of the ways ye follow, that ye may be led by the light of guidance and may hasten in the path of the True One.

O ye wise men of the City and philosophers of the world! Beware lest human learning and wisdom cause you to wax proud before God, the Help in Peril, the Self-Subsisting. Know ye that true wisdom is to fear God, to know Him, and to recognize His Manifestations. This wisdom, however, can be attained only by those who detach themselves from the world, and who walk in the ways of the good pleasure of their Lord. Are ye possessed of greater wisdom than the one who contrived a moon which would rise from one well and set in another, and whose light was visible at a distance of three leagues? God, verily, blotted out every trace of his works and returned him unto dust, as ye have already heard or are now informed.

How many the sages and philosophers who equalled or surpassed him in learning and wisdom! And how vast the number of those who equalled or surpassed yourselves! Some of them believed in God, while others disbelieved and joined partners with Him. The latter were at last cast into the Fire, there to take up their abode, while the former returned unto the mercy of their Lord, therein to abide. For God doth not ask you of your sciences, but of your faith and of your conduct. Are ye greater in wisdom than the One Who brought you into being, Who fashioned the heavens and all that they contain, the earth and all that dwell upon it? Gracious God! True wisdom is His. All creation and its empire are His. He bestoweth His wisdom upon whomsoever He chooseth amongst men, and withholdeth it from whomsoever He desireth. He, in truth, is the Bestower and the Withholder, and He, verily, is the All-Bountiful, the All-Wise.

O ye learned of the world! Ye failed to seek Our presence, that ye might hearken unto the sweet melodies of the Spirit and perceive that which God in His bounty hath pleased to bestow upon Me. Verily, this

grace hath now escaped you, did ye but know. Had ye sought Our presence, We would have imparted unto you a knowledge that would have rendered you independent of all else. But this ye failed to do, and thus hath the decree of God been fulfilled. Now have I been forbidden to disclose it, since We stand accused of sorcery, if ye perceive Our meaning. The same words were uttered by the deniers of old, men whom death hath long since overtaken and who now dwell in the fire bewailing their plight. The deniers of this day shall likewise meet their doom. Such is the irrevocable decree of Him Who is the All-Powerful, the Self-Sufficient.

I counsel you, in the end, not to overstep the bounds of God, nor to heed the ways and habits of men, for these can neither "fatten nor appease your hunger". Fix, rather, your gaze upon the precepts of God. Whosoever desireth, let him accept this counsel as a path leading unto his Lord, and whosoever desireth, let him return to his own idle imaginings. My Lord, verily, is independent above all who are in the heavens and on the earth, and above all that they say and do.

I close with these words uttered by God, exalted be His glory:

> "Say not to everyone who meeteth you with a greeting, 'Thou art not a believer'."

Peace be upon you, O concourse of the faithful, and praise be to God, the Lord of the worlds.

Volume 034: Middle Edirne (March 1866 – September 1867) (3 of 8)

BH00287: Lawh-i-Baha

Section 1: "This is the Tablet of Baha…"

This is the Tablet of Baha from the dominion of eternity. Read it, O concourse of the exalted ones, that perchance ye may ascend unto the heaven of the Cause in this atmosphere and stand firm in the Cause of your Lord, the All-Merciful.

He is the Ever-Abiding

O handmaiden of God! Dost thou remain seated after the Youth's garment hath been dyed crimson with the blood of hatred between earth and heaven, while He crieth out at every moment with a sorrowful voice? And whenever He seeketh help from His loved ones, they draw nigh unto Him with swords of jealousy. Thus hath the matter been, if thou be of them that know. Now hath the Beauty of Baha fallen into the depths of the pit. If thou findest a caravan of the exalted ones, send it forth that perchance it may lower the bucket of faithfulness into this dark well and raise up the Youth thereby, and all the worlds may be illumined by His glance.

O my handmaiden! Dost thou remain in thy place after the Friend hath been afflicted at Nimrod's hand, finding no helper save God, the Mighty, the Beautiful? O my handmaiden! Dost thou drink water after Husayn was parched with thirst in the land of Taff, when He could but suck drops of luminous blood from His own sweat? Dost thou walk in the paradise after the Beauty of the All-Glorious was transformed by the afflictions visited upon Him by the satanic hosts?

O my handmaiden! Dost thou rejoice after God's joy hath been changed to the greatest sorrow, whereby the hearts of all contingent beings and then the hearts of them that are nigh unto God were made to bleed behind the veils of wondrous glory? Dost thou partake of God thy Lord's bounty after the Youth hath been made to eat of pieces of His own liver by that which the hands of the hypocrites have wrought?

Say: O people of the Bayan! Do ye rest in your homes after the Ancient Beauty hath been exiled and settled in lands where none of its people, neither noble nor base, recognize Him? Do ye laugh after the Spirit was in the hands of the Jews who would sting Him like serpents at every moment? Alas for you, in that ye have forgotten God's covenant and His testament, cast behind you God's Cause, and taken that which your own desires have commanded you, O company of hypocrites!

O handmaidens of God! Do ye apply kohl to your eyes after the eyes of the Ancient One weep and tears flow down His cheeks like the rain-bearing clouds pour upon the cheeks of a wondrous land? Do ye adorn your bodies after God's robe hath been pierced by the spears of the deniers? Do ye enter chambers of delight after the sweet fragrances of joy have been cut off from the paradise of My Most Great Name?

O my handmaidens! Do ye redden your faces while God's face hath grown pale from the blows of hatred from those who believed not in any of God's Messengers, having denied this mighty, exalted Grace? O my handmaiden! Know thou that the Beloved of the All-Merciful hath been afflicted among the people of the Bayan even as ʿAli was afflicted among the people of the Furqan. By God! Nay, even more grievously, if thou be of them that witness. And Joseph of Beauty crieth out when He hath fallen beneath the claws of the wolf, seeking help from His loved ones, that perchance someone might arise to aid Him and be numbered among the helpers.

Therefore strike ye upon your thighs, then upon your breasts, then upon your heads, for the Youth desireth to depart from among these people because of what hath befallen Him, which none in all the worlds can reckon. By God! The Lote-Tree of the far boundary hath quivered and fallen with its trunk upon the earth, as the winds of poison have blown upon the Divine Lote-Tree from the direction of the hearts of Our idolatrous servants.

O my handmaiden! Dost thou cover thy head after the Youth's head hath been raised upon the spears of hatred, whereby the Maids of Paradise have bared their heads in the chambers of eternity and torn out their hair when they witnessed the Most Glorious Sovereign standing before the most wretched of men—those who have raised objections against God and numbered themselves among such as have caviled at the Ancient Beauty of might and glory?

O Beauty of the Ancient! Remind the servants of that which We mentioned to thee behind the pavilion of infallibility, then unveil the beauty of mysteries from behind the veils of concealment. None shall turn thereunto save every pure, sagacious and knowing one, that perchance they may recognize what We have sent down of wisdom in the Torah and made it a lesson for those who hear. For in this are signs for the mystics, clear proofs for those possessed of certitude, and evidences for every faithful striver—those whom the allusions of words shall never prevent from attaining the presence before the Throne, this

sacred spot by whose dust the people of the most exalted Paradise seek blessing in the retreats of sublime holiness.

Say: We created Balaam aforetime from a handful of clay, then We clothed him with the garment of names such that We made his name renowned among Our near servants and raised his mention to a station wherein people would remember him in most lands. The rain of grace encompassed him from the clouds of Our firm, mighty and powerful Command. When his days were fulfilled, We sent after him Moses with clear signs and sent him to his land. Then he denied Him and was deluded by leadership until he warred against Him by Whose word were created the heavens and all beneath them and the earth and all upon them, and We made Him the Manifestation of My All-Knowing, All-Wise Self.

O servant! Take hold of the reins of the Pen, then restrain what thou hast caused to flow from its mouth of the choice wine of holiness and the luminous Tasnim. Conclude the discourse at this point, then begin with the mention of My chosen ones that it may be a remembrance and honor for those who remember.

Say: O people of Baha! Board ye the Ark of Eternity which saileth upon the crimson sea. God hath ordained no portion thereof for the idolaters, for it beareth none save the people of piety from among the companions of this Youth, Who hath mounted the pavilion of glory and calleth out between heaven and earth, summoning all peoples to the countenance of God that they may be of those who turn unto Him.

O people of Baha! Should ye find one who can engrave diamond and cause it to flow upon tablets, then write ye therewith what hath been revealed in this Tablet, then spread it throughout all lands that the signs of God may be made manifest among His assured servants. And if ye find not such means, then write it with pure gold. Beware lest ye transgress what ye have been commanded and be of the patient ones.

Say: God hath caused suns to dawn from the horizon of these words, whose number none knoweth save God, the Counter, the All-Knowing. By each one thereof He nurtureth a world among His worlds whereof none among all created things is aware save God, the All-Knowing, the All-Informed. Blessed is he who faceth them, is illumined by them, falleth prostrate at their dawning and is not of the proud ones.

Verily, a single letter of this Tablet sufficeth as proof and evidence for all who are in the heavens and on earth, though none comprehendeth this save every just and insightful one. Were anyone to place it upon all things, or were it to be recited to all who are in the heavens and on earth, thou wouldst find them bowing down before the face of thy Lord. These words We cast upon the servants that perchance the people may be of those who advance, may stand firm in the Cause, and may aid this solitary, unique and peerless Servant.

He is the Ever-Abiding

O handmaid of God! Wouldst thou place patience in the seat of authority, or choose forbearance over agitation, after the garment of God's Servant and the robe of this Spiritual Beauty hath been stained and reddened with the blood of hatred between earth and heaven, and at every moment He crieth out with a sorrowful voice? And whensoever He seeketh succor from His friends or assistance from His loved ones,

they draw near with swords of jealousy and respond with blades of envy and wrath. Thus hath it been with this wronged Beauty, if thou be of them that comprehend. At this hour, the Ancient Beauty is imprisoned in the darksome pit and confined in the night of tribulation. Therefore, if thou findest the wandering star of blindness, guide it to the head of this dark well, and direct it to aid this Joseph of the divine Egypt, that perchance it might lower the bucket of faithfulness into this dark pit, that this divine Beauty might ascend, and by His glances and gaze the worlds might be illumined.

Section 2: "O My handmaid! Wouldst thou remain patient…"

O My handmaid! Wouldst thou remain patient in thy place and seek comfort in thy dwelling after the Friend of the All-Merciful hath fallen into the hands of Nimrod, the sovereign of rebellion, finding no helper and beholding no supporter save God, the Mighty, the Beautiful? O My handmaid! Wouldst thou drink of sweet Euphrates water after the martyred Husayn's blessed liver was consumed by the fire of thirst, and His radiant face was inflamed by the heat of His parching thirst, to such degree that drops of blood were drawn from His delicate veins?

O My handmaid! Wouldst thou direct thy steps toward pleasure gardens or transport thyself to paradise groves for recreation and delight after the Beauty of the All-Glorious hath withered from the persecution and torment of the satanic hosts of self, and the fire of His countenance hath been extinguished and grown cold? O My handmaid! Wouldst thou seek joy and gladness, or pursue delight and pleasure, after the joy and happiness of thy Lord hath been transformed into supreme sorrow and grief, wherefore the pieces of the livers of all created things and the hearts of them that are nigh have been turned to crimson blood behind the veils?

O My handmaid! Wouldst thou seek enjoyment from the bounties of thy Lord and pursue contentment after God's Servant must feed upon pieces of His own liver because of what the hands of the hypocrites have wrought? Therefore cry out with a loud voice and with greatest lamentation: O people of the Bayan! Would ye rest in your homes after the Beauty of the Ancient One hath set from the realms of nearness and descended in a land where none of its people, whether lowly or noble, recognize Him? Would ye smile and laugh after the Spirit fell into the hands of the Jews and was slain and crucified by the wound of the envious and the gallows of the malicious, while at every moment the serpent of hatred doth bite Him? Alas for you, inasmuch as ye have forgotten and consigned to oblivion the Covenant and Testament of Him Who is the Lord of Glory, and have abandoned the Divine Command, willingly and eagerly embracing that which your own carnal desires have bidden you pursue.

O company of hypocrites! O handmaidens of God! Do you adorn your eyes with kohl after the eyes of the Ancient One are weeping, and tears flow down His cheeks like spring rain? Do you bedeck your bodies after the robe of the Beloved has been pierced by the spears of the deniers? Do you enter chambers of delight and attend gatherings of joy and manifestation after the breezes of joy have been cut off and the signs of gladness and manifestation have been forbidden from the paradise of My Great Name?

O My handmaidens! Do you paint your cheeks rose-red when the Most Glorious Beauty has turned pale from the blows of hatred inflicted by those who have believed in none of the Messengers of their Lord, having denied this mighty, exalted grace? O My handmaiden! Know that the Beloved of the All-Merciful

among the people of the Bayan has been afflicted as was the Primal Point among the people of the Furqan. I swear by the Beauty of the All-Glorious that the tribulations of this Beauty are greater than the tribulations of all those who have gone before and shall come after. At this hour, the Joseph of Beauty cries out with sorrowful voice from beneath the claws of the wolf, seeking help from His loved ones, that perchance some soul might arise with divine power and sovereignty to aid this wronged Beauty.

O handmaidens of God! At this time, when this spiritual servant has determined to conceal the luminous Beauty from the eyes of believers and deniers alike, strike your heads and breasts in utmost regret and bewilderment, and harmonize with mournful lamentations and cries of grief, until springs of blood surge from your eyes and rivers of blood flow from your hearts. By God! The furthermost Tree in the most exalted paradise has fallen to the ground at its root, for poisonous winds have blown upon this Divine Lote-Tree and the Most Glorious Beauty from the hearts of those who were and ever shall be unbelievers.

O My handmaiden! Would you cover and adorn your head with colored veils after the head of the Youth of the immortal realm has been raised upon the spears of hatred? For this cause have the Maids of Paradise dwelling in the lofty chambers of eternity uncovered their heads and disheveled their hair, for they have witnessed the Most Sublime King in the hands of the wicked ones, who at every moment raise objections against this Ancient Beauty.

At this moment, the Most Glorious Beauty speaks with holy, divine utterances and sublime, glorified words, saying: O companions of Baha! Board the Ark of eternity and sail upon the crimson sea in this Greatest City. Know your station in this place, for none has been or ever shall be partner to this mighty bounty and supreme favor, since today all ships are engulfed in the depths of the ocean of annihilation save this divine and glorified Ark of the All-Merciful—whosoever clingeth thereunto shall be preserved from the tribulations of the age, and the Lord hath sanctified it from bearing the ungodly and from the sitting of the opponents. This is the bounty of the Lord that is specially reserved for the leaves of the Sacred Lote-Tree which have appeared from the bosom of the Most Glorious Vesture with the most wondrous and purest radiance. Know ye then the worth of this wondrous bounty and exalted grace, lest the manifestations of Satan prevent you from the shade of the Lote-Tree of the All-Merciful and ye be reckoned among the deprived ones in the land.

Therefore, O My servants and mirrors of My beauty, if ye find one who is able to dissolve and cause diamonds to flow, then write with diamond ink that which hath been sent down from the heaven of glory and sanctity, and spread it throughout all lands that the divine traces may be diffused among His servants. And if ye find not such a one and are unable to accomplish this, then write these wondrous and exalted words with pure gold ink and send them to My cities and territories that perchance the people of the lands may find their way to the Beauty of the Chosen One and be guided, and may drink from this Salsabil of holy exaltation and this Tasnim of wondrous glory. This is the counsel of your Lord if ye be of them that hearken.

From the horizon of these words the Lord of the worlds hath caused to shine forth such suns of divine glory that none can reckon their number save your Lord, Who is the Counter and the All-Knowing. And through each of these suns He educateth a world from among His worlds, worlds which none among all created things hath discovered save His Self, Who is the All-Knowing and the All-Encompassing over all His

worlds. Glad tidings, then, to the one who turneth the mirror of his heart toward these suns of mighty establishment which have risen from the dawning-places of the Command of the Lord of the Worlds and have shed their radiance, and who falleth upon his face in the dust at the rising of these Suns of inner meaning, and who is not of the proud ones.

These words have been mentioned in the translation of the verses of divine glory in the Persian tongue, that every soul may seek everlasting life from the holy living waters that flow and stream from the mouth of the All-Merciful. Some verses of this exalted missive have not been translated, being dependent upon and conditional on the understanding of the readers, that they may comprehend what they will. Upon God is the goal of the path; He guideth whom He willeth unto His mighty and straight path.

BH00970: Lawh-i-Laylatu'l-Quds (Tablet of the Sacred Night—Adrianople)

In the name of Him through Whose remembrance the hearts of the Concourse on High are quickened!

Glorified art Thou, O my God! Thou dost witness and behold how I have been tried amongst Thy servants, though I desired naught but to humble myself before the door of Thy mercy which Thou hast opened unto all who are in Thy heaven and on Thy earth. I have commanded them only what Thou didst command me, and called them only to that whereunto Thou didst raise me up. By Thy glory! I desired not to exalt myself above anyone in any matter, nor to glory over them through what Thou hast bestowed upon me through Thy bounty and favor. For I find within myself, O my God, no manifestation before Thy manifestation, nor any authority save after Thy permission and will.

Rather, at every moment my heart doth cry, "Would that I were dust whereupon tread the feet of Thy sincere ones among Thy loved ones and Thy chosen ones among Thy pure ones!" Were one possessed of hearing to turn unto my members, he would hear from my outer and inner being, my heart and tongue, my veins and limbs, "Would that there might appear from me that which would gladden the hearts of those who have tasted the sweetness of the remembrance of my Lord, the Most High, the Most Exalted, and that through my call someone might ascend to the heaven of Thy Cause and the kingdom of Thy knowledge, O Thou in Whose hand is the kingdom of eternity and the realm of creation!"

And if I say, "Unto me, unto me, O people of creation!", I desire by this naught but Thy Cause through which Thou hast manifested me and raised me up, that all might turn unto the seat of Thy oneness and the throne of Thy singleness. Thou knowest, O Beloved of Baha and Desire of Baha, that he desireth naught but Thy love and Thy good-pleasure, and he wisheth to purify the hearts of Thy servants from the promptings of self and passion, and to bring them to the City of Eternity that they might be united in Thy Cause and gathered together under the standard of Thy good-pleasure.

By Thy glory, O my Beloved! Were Thou to afflict me at every moment with a fresh tribulation, it would be more beloved to me than that there should occur among Thy loved ones that which would sadden their hearts or cause their unity to be scattered. For Thou hast raised me up only for their unity in Thy Cause—before which the creation of Thy heaven and earth cannot endure—and for their detachment from all else but Thee, their turning unto the horizon of Thy mighty glory, and their orientation toward the direction of Thy good-pleasure. Therefore, O my God, send down from the clouds of Thy hidden grace

that which will purify them from sorrows and human limitations, that the Concourse on High might perceive from them the fragrances of sanctity and detachment.

Then aid them, O my God, unto the unity which Thou hast desired, which is that none should behold another save that he beholdeth in him the revelation wherewith Thou didst reveal Thyself unto him in this Manifestation, whose covenant Thou didst take in the atoms of the Bayan from all who dwell in the realms of being. Whoso gazeth upon this most mighty, most glorious station and this most great, most resplendent condition will never show pride toward anyone. Blessed are they who have attained unto this station; they consort with all in the spirit of joy and fragrance. This is of the unity which Thou hast ever loved and ordained for the sincere among Thy servants and the near ones among Thy creatures.

Therefore I beseech Thee, O King of Kings, by Thy Name through which Thou didst establish the law of love and concord among Thy servants, to create among Thy loved ones that which will render them united in all things, that through them may be manifested the signs of Thy unity among Thy creatures and the evidences of Thy oneness in Thy kingdom. Verily, Thou art powerful over whatsoever Thou willest. There is no God but Thee, the All-Compelling, the Self-Subsisting.

The Most Exalted Pen proclaims: O friends of Truth! The purpose of bearing these successive tribulations and consecutive trials is that souls firm in their faith in God should walk together in perfect unity, in such wise that all difference, duality and strangeness might be effaced from their midst, save within those special bounds that have been revealed in the Divine Books. The man of insight suffers no deficiency in any matter; whatsoever occurs is evidence of the greatness of his station and the purity of his nature. For instance, if one shows humility for God's sake toward the friends of God, this humility in truth returns unto God, as it regards his faith in God. In this case, if the other person does not reciprocate in like manner, or shows pride, the man of insight has attained and will attain unto the exaltation of his deed and its reward, while the harmful consequence of the opposing person's deed returns unto himself. Likewise, if anyone shows pride toward another, that pride returns unto God—God forbid!

O ye who are endowed with insight! The Most Great Name beareth Me witness! How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor. Ye have well observed, in all its aspects, the behavior of Him Who is the Word of Truth amidst you. Ye know full well how hard it is for this Youth to allow, though it be for one night, the heart of anyone of the beloved of God to be saddened by Him.

The Word of God hath set the heart of the world afire; how regrettable if ye fail to be enkindled with its flame! Please God, ye will regard this blessed night as the night of unity, will knit your souls together, and resolve to adorn yourselves with the ornament of a goodly and praiseworthy character. Let your principal concern be to rescue the fallen from the slough of impending extinction, and to help him embrace the ancient Faith of God. Your behavior towards your neighbor should be such as to manifest clearly the signs of the one true God, for ye are the first among men to be recreated by His Spirit, the first to adore and bow the knee before Him, the first to circle round His throne of glory.

I swear by Him Who hath caused Me to reveal whatever hath pleased Him! Ye are better known to the inmates of the Kingdom on high than ye are known to your own selves. Think ye these words to be vain and empty? Would that ye had the power to perceive the things your Lord, the All-Merciful, doth see—things that attest the excellence of your rank, that bear witness to the greatness of your worth, that proclaim the sublimity of your station! God grant that your desires and unmortified passions may not hinder you from that which hath been ordained for you.

We hope that ye will conduct yourselves with one another in the utmost affection, love and friendship, in such wise that through your unity the standard of oneness may be raised aloft and the banner of misbelief cast down, and that ye may outstrip one another in good deeds and in showing forth that which He desireth—His is the creation and the command. He doeth what He willeth and ordaineth what He pleaseth. And verily He is the All-Powerful, the Mighty, the Omnipotent.

BH00032: Lawh-i-Ruh

Section 1: "This is the Tablet of Spirit, which hath…"

This is the Tablet of Spirit, which hath been sent down in truth, and God hath made it a living, vital spirit, that thereby the hearts of all the world may be quickened. It abideth through the everlasting duration of Mine Own Self, the Protector, the Self-Subsisting, for verily My Self is His Self, did ye but know it. Glorified be He within Whose grasp lieth dominion over the Kingdom of verses. He causeth them to be revealed as He pleaseth, by His command, and He is verily the Sovereign, the Single, the All-Powerful, the Almighty, the Omnipotent.

Say: O people, these are the verses of God your Creator, sent down unto you from the clouds of destiny, that ye may witness the handiwork of your Maker between earth and heaven, and be established upon the throne of independence beneath the shadow of this Beauty, from which hath shone forth the Sun of Grandeur in the heaven of eternity, then the Sun of Power from the horizon of beginning, then the Sun of Glory in the heaven of fulfillment, then the suns of the former and the latter generations.

O Ancient Pen! Make mention of ʿAli, concerning that which Satan cast into the hearts of those who opposed God on the Day when He was established upon the throne with manifest sovereignty, that he may be mindful within himself and steadfast in the Cause of his Lord, to such extent that should all the factions dispute with him, he would find no disquiet within himself, and would regard all things as on that Day when no mention of them existed before God, the Almighty, the All-Knowing, the All-Wise.

Among the ungodly is he who said: When the Spirit dieth, doth his name endure in the kingdom through what a numbered few of those who believe and are possessed of clear certitude ascribe to him? Say: By God! The Spirit dieth not ever, rather all who enter beneath his shadow shall endure through him, and thus was the matter ordained, were ye of those who know. The life of all things standeth through his existence, and their vitality through his self, were ye of those who perceive. Say: He prideth not himself on aught of what hath been created between the heavens and the earth, for all that was created by His Word, were ye of the fair-minded. And should he take pride in aught, he would take pride in his self, not

in what is other than it, and in him do all who dwell in the kingdoms of the heavens and the earth, and what lieth in the dominion of Command and Creation, take pride, were ye of those who know.

Say: O mountain of rancor, pinnacle of hatred, and vessel of envy, die in thy wrath, then burn in the fire which God hath kindled in thy breast! By God! That which no mind hath conceived and no one's knowledge among all the worlds hath encompassed hath appeared. Say: My description is My Self, and that which proceedeth from My mighty, transcendent, glorious and wondrous Pen. As for you, O concourse of unbelievers, if ye pride yourselves that your names endure among the beasts or your mention among the cattle, then take pride, for this is your station and the station of those who follow you without clear proof or a glorious Book. Thus have We made you worshippers of names, and among those who cling to them, such that ye take pride in them upon your seats, yet are not among those who perceive.

Therefore worship your gods and your desires; God shall soon render you and them as scattered dust, such that no trace of you shall remain upon the earth. This hath been irrevocably decreed in the preserved tablets of glory. Say: By God! All in which ye take pride in these days is cast behind them by servants who attribute themselves to My Self, and how much more to My manifest, resplendent and gracious Beauty! Therefore witness how We have made delusion to rule over you in the earth, by reason of what your hands have wrought, O ye heedless ones!

O ʿAli! Hear what the ungodly say, then ponder what issues from their mouths—how they deny Him through Whom their names were exalted, their station elevated, and their traces spread throughout the worlds. Among the ungodly is he who in his soul rebels against God and says that the people will never follow this Youth Who is established upon the throne of holy and luminous sanctity, and that His Cause will never be established in the earth. Thus do they seek to cure the ailments of their souls and are numbered among those who rejoice. Say: By God, besides Whom there is none other God! Soon will God send forth from the clouds of His Cause hosts with a meteor of power and might who will aid the Youth with such triumph as the eyes of all creation have never witnessed.

Through His sovereignty He will raise up the realities of the Prophets and Messengers and cause them to hear the melodies of the leaves suspended upon the branch of this Tree which has grown upon the Sinai of the All-Merciful in this Ridvan which has appeared in the name of the All-Glorious upon this holy, wondrous and inaccessible station. And when the winds blow through them, the sweetest melodies are revealed in praise of this Youth Who is established upon the throne of names and attributes—that there is no God but Him, and that this indeed is the Youth Whom the Manifestations of Glory serve, they whom the All-Merciful has fashioned after His resplendent, holy and luminous beauty.

Say: By God! This Youth has fallen into the well of envy and hatred. Would that there were some travelers to let down their bucket, that perchance through it the sun of His beauty might shine forth from the horizon of this well whose depth extends between the heavens and the earth. O ʿAli! Leave the ungodly and what issues from their mouths, then ascend on wings of ruby to the holy and supreme atmosphere that thou mayest witness all created things in the shadow of thy Lord and be of those who are firmly established. And when the lights of the garment shine forth upon thee from this luminous Temple, fall

prostrate upon the dust in humility before God, that thy face may be illumined thereby among the worlds.

Say: O people! Fear God and be not proud before Him after He has come upon clouds of light, surrounded by dawning suns through but one ray of which the kingdom of creation and command would be illumined, were ye of those who know. O people! If We were to deny the beauty of the Primal Point in His latter Manifestation, by what proof could We establish Our faith in God's Messengers of old and in Ali before Nabil? Thus has the Voice of Sinai spoken in this unfurled scroll that ye may witness the handiwork of your Lord and be of those who are steadfast.

O ʿAli! In this journey thou hast witnessed what has befallen Me and hast heard the utterances of the ungodly concerning Me, and wert among those who bore witness, until they rose up against Me and pronounced sentence of death upon Me—after that through My arising between earth and heaven God's Cause was made manifest and His mention exalted throughout the worlds. Through mention of Me were they mentioned, their names were elevated, and their traces became renowned throughout East and West. We were protecting them from the harm of those among the peoples of the earth who sought to slay them, and We made My kindred serve them at every hour and every moment. Yet they busied themselves in the most hidden secrecy with plotting against My Cause and whispering in the hearts of those over whose hearts had wafted the breezes of the All-Merciful from this Ridvan, in the shadow of but one leaf of which were created gardens of mighty glory. Until at last they arose to slay Me, yet I pardoned them despite My power and concealed their deeds despite My sovereignty.

And I concealed from them My sovereignty, and I forbore in My clemency, for I am the One Who has power over whatsoever I desire, and I am the Mighty, the Bountiful, the Most High, the Forgiving, the Merciful. Despite all this that I have witnessed, thou shalt soon behold that they attribute all of this and all that they have done unto My sanctified, glorious and luminous Self. All of this and what was done unto Me they attribute unto themselves, to such extent that the oppressor claims for himself the station of being utterly oppressed. Thus dost thou witness their falsehood and recognize My tribulation throughout twenty years. Thus do We recount unto thee from the stories of truth, and thou shalt soon witness their traces in the earth and be of them that reflect.

Say: O people! Fear ye God and let not names deceive you. By God! Verily these names and their kingdom were created by what hath flowed from My Pen upon tablets of mighty glory. Deprive not yourselves of the Sun of grace and beneficence in the days of your Lord, the Most Merciful, and follow not Satan in your souls lest ye be among the lost. Say: O people! Ye have done unto the Self of God what none hath done unto another, until His face was veiled after it had ever been radiant from the horizon of holiness with manifest and brilliant light.

O ʿAli! So grievous hath become the matter unto Me that My sanctity hath been violated amongst the people, that perchance thereby the hands of hatred might be lifted from above My head, though they will not be content with aught save the shedding of My blood upon the earth, that with it may be reddened the tresses of the Maids of Heaven in their sanctified and sublime chambers. Such abasement have I reached that I sat in the house alone, solitary and single, to such extent that when the chief of the city desired to appear before the Youth, he found the door locked, and when We opened the door unto his

face, there was none with Us to serve him. Thereat did all things weep, and the hearts of them that are nigh unto God were rent asunder. They who speak as children speak and are powerless to speak before your Lord, the Most Merciful, object to the verses of God and His grandeur, though by a single letter thereof were their realities created, as well as all the words of them that are veiled.

Say: Today, were all who are in the heavens and earth to become luminous mirrors and radiant jewels, all of them speaking the praise of their Creator and worshipping their Fashioner, and yet believe not in this Beauty after He hath been established upon the throne of glory, their deeds would be rendered vain in that instant and they would be cast into the depths of the nethermost fire. Say: Today no soul possesseth aught for itself, nor can anyone avail himself of all that is in the heavens and earth and all that lieth between them, except by entering beneath the shadow of this Cause that hath appeared from the Dayspring of eternity, accompanied by the hosts of the unseen which no eyes among all creation can behold, save them that have purified their sight from the veils of the people of tyranny and error and have entered upon seats of glory, a sanctified and resplendent station.

O My Name! By God, wert thou to discover the grief of My heart, thou wouldst not remain in thy place, but from thee would burst forth the fire of sorrows, ascending until it reached the hem of the All-Merciful in the supreme Paradise. For I have offered up My soul and all that My Lord hath bestowed upon Me for these who have risen to slay Me in these days when all peoples have risen against Me. They have imprisoned Me in this dark and distant land. How many nights I have not slept upon My couch to preserve their lives, while they lay upon beds of hatred among those who slumber. How many days have I set My breast against the arrows of enemies lest there should befall them that which would cause them to cry out in anguish. I have striven to preserve their lives while they have endeavored to destroy My hallowed, mighty, and glorious Being. Until these days arrived wherein God hath revealed the treachery of their eyes and what hatred for this Youth they had concealed in their breasts—this Youth Who hath dawned from the horizon of all horizons with great sovereignty and majesty.

Say: O concourse of loved ones! Do ye sleep upon your couches while the Eye of God gazeth toward the scene of tribulation and the Body of God is pierced by the arrows of the hypocrites? Do ye walk in the marketplaces after the Luminary of the horizons hath again been imprisoned through what the hands of the people of discord have wrought, such that His feet find no resting place and He sitteth in His house without helper or supporter? Do ye rejoice, O people, in your own gladness after God's joy hath been cut off, to such degree that His lips part not by reason of the hardships inflicted by these oppressors? Do ye light lamps in your nights after God's lamp hath disappeared from among you through the whisperings of the sinners?

O My loved ones! How can ye witness the sun and its radiance after the Sun of Eternity hath been eclipsed by veils of rancor and hatred between earth and heaven? By this hath the Eye of Grandeur wept crimson tears in the Most Exalted Paradise and the pillars of the mighty Throne have quaked. Do ye comb your hair after the hair of the Youth hath been stripped of the raiment of victory and proclaimeth 'This indeed is the Wronged One among these oppressors'? O people! Do ye sleep upon soft beds after the Temple of God hath been disturbed upon the carpet and His body wounded by the spears of the envious?

O loved ones of God! Purify your hearts from the world and its mention and all that is therein, then lay your faces in the dust and say:

O Lord! This Joseph of Eternity has fallen under the claws of the wolves of hatred, and his gaze has turned to none save the direction of Thy bounties and favors. Therefore, have mercy upon him through Thy generosity, then protect him through Thy sovereignty, then aid him through the wonders of Thy victory with hosts which none of the heedless can see. O Lord! His affliction has reached such a degree that the servants who were created by His will and exalted by His command have risen against Him. Therefore, O my God, send down upon Thy loved ones that which will preserve them from all else but Thee, then establish for them a firm footing with Thee, then guard them from the hosts of Satan.

Then make firm, O my God, our feet upon this path whereon even the feet of them that are nigh unto Thee cannot stand firm—they who behold naught in all things save the effulgent rays of the sun of the glory of Thy sovereignty, who turn unto naught save the glances of the eyes of Thy mercy and Thy favors, and who have attained such detachment that nothing can prevent them from praising Thy Self and mentioning Thy Beauty, the Manifest, the Most Holy, the Wondrous, the Generous. O Lord! Thou seest how the Friend was tried at the hands of Nimrod, and Moses at the hands of Pharaoh, and the Spirit at the hands of the Jews, and Muhammad at the hands of Abu Jahl, and Ali at the hands of the people of the Furqan, and this Husayn at the hands of the people of the Bayan.

O Lord! Aid Him then with the hosts of Thy Cause, and raise Him from this pit whose depths none can fathom. Verily, Thou art the Powerful, the Mighty, the Sovereign, the Potent, the All-Powerful.

Section 2: “Thus doth the Tongue of Remembrance teach you…”

Thus doth the Tongue of Remembrance teach you that ye may arise to praise your Creator and be of them that remember. O ʿAli! Arise to serve God and aid His Cause, then speak forth the mention of His Self amongst the worlds and fear no one. By God, the Truth! The Most Great Spirit will confirm thee in the Cause of thy Lord, and the Holy Spirit will speak through thy tongue in that moment when thy lips are opened to praise this Wronged One Who is oppressed in the hands of these wrongdoers. Say: O people! Know God by God, for all else is known through Him while He cannot be known through any but Himself. Glorified and exalted is He above being known through His creation. There is no God but Him. His is the creation and the command. All before Him are as abject servants.

Say: O people of Baha! Grieve not for what hath befallen Us, but be patient in adversity and put your trust in your Lord, the All-Merciful, the Most Merciful. Then board the crimson ark in My Most Great Name and sail upon the seas of grandeur, and pay no heed to the people of earth and heaven. By God! All have perished in the depths of extinction save those who have clung to this holy and mighty and impregnable Ark. And if We acquaint you with that which would sadden your hearts, Our purpose is only to inform you of what hath befallen Us at the hands of Our servants. Otherwise, by Him in Whose hand is the soul of Baha, a gnat that flieth in the vicinity of any one of My loved ones would be victorious over these people and their like; nay, were God to permit it, it would swallow them all with a single breath.

Thus is thy Lord powerful over all things and mighty over the worlds. But We have been patient and have concealed matters, being mindful of the direction of destiny in the realms of its fulfillment, and none among all created things hath been informed thereof, that God's proof might be perfected unto His creatures, and His evidence unto His creation, and His argument unto the people of His kingdom. Verily, He is the Judge over what He willeth. He ordaineth as He pleaseth.

O ʿAli, witness that this Cause is more wondrous than any wonder, such that it hath no likeness in creation nor peer in invention. If thou wouldst turn thy gaze unto the Greatest Perspective of God, thou wouldst know this and be attracted by the fragrances of these days, and the rapture of the Youth would seize thee and raise thee to the paradise of thy Lord, the Mighty, the All-Knowing—that station wherein should anyone enter, he would discover the mysteries of what hath been and what shall be, and would find himself independent of all who dwell in the heavens and on earth. And thou wouldst witness that on this Day one's faith shall profit no soul except after recognition of its Lord, even should one bring forth the books of the ancients and the scriptures of the latter generations.

Consider, for example, the lamp-niche: though it be fashioned of the finest crystal or most delicate glass, its purpose is but to hold the lamp, and if it be deprived of that which is intended, can it profit anyone? Nay, by the Lord of the worlds! Rather, thou wouldst find it a useless instrument in creation, neither harming nor benefiting any possessor thereof. Similarly, witness concerning the verses: though they descend like rain from a holy and exalted cloud, if they contain not the mention of thy Lord, the All-Merciful, can they profit thee in aught? Nay, by My bountiful Self, wert thou of them that perceive! Verily, the verses are as a niche for the lamp of the mention of the Lord of Names and Attributes.

If deprived thereof, they would be rejected and cast upon the earth like a body without spirit, unmoved by the spring breezes. Thus have We set forth for thee a holy similitude that thou mayest discover the mysteries of the Cause and inhale the fragrance of the All-Merciful from this ocean of musk that hath been sprinkled upon this camphor Tablet in this Revelation, round which circle the Spot of Sinai and the Sinai of Light, and from which hath appeared the scroll spread out in this joyous Tablet. Yet most of the people are in manifest drunkenness. Say: O people! Those whom ye have taken as lords besides God are but names which ye and your fathers have coined, for which God hath sent down no authority, were ye but to know.

O ʿAli, strip thyself of all allusions, then plunge into the surging depths of this Ocean whereunto none among these human-beasts have attained save whom thy Lord, the Mighty, the All-Knowing, hath willed, that thou mayest hear from the whales of this ocean the glorification of thy Lord, the Most Exalted, in this Wronged One Who, when He desireth to manifest Himself in the realm of names, chooseth one from among them and calleth His Temple thereby, that the people of creation may know Him between earth and heaven, though verily He is sanctified above being known through aught but Himself. Yet this is of His grace unto His seeking servants.

Say: O trees of the souls, deprive not yourselves of God's springtime. By God the Truth! The spring of the All-Merciful hath appeared from this Ridvan which hath been manifested in human form. We had indeed informed them of this aforetime, yet they were unaware and were among the heedless. And whoso beareth not the fruits of remembrance in this Wise Remembrance, in this mighty and wondrous Spring, it

behooveth him to be cut down and cast into the fire, for neither himself nor any among the company of them that draw nigh shall profit from him.

O My Name! Soon shalt thou hear the clamor of the idolaters from every near and distant quarter, even as We forewarned thee in the Tablet which was revealed in Iraq a year before the Luminary of the horizons departed therefrom, if thou be of them that hear. And if thou hast not that Tablet with thee, seek it out and read it in the course of time, that thou mayest become aware of the mysteries of destiny inscribed by the Finger of Divine Decree, which none among all the peoples of the world hath comprehended. Then bear thou witness in this Announcement to all that thou didst witness in the Announcement of Ali when He appeared with a manifest sovereignty—nay, rather, to even greater things, for this is a Cause the like of which hath not appeared on earth, as the Manifestation itself doth testify, if thou be of them that bear witness.

Soon shall the people of the Bayan rise against Me even as the people of the Furqan rose against Ali—nay, more severely, if ye be of them that ponder the Cause of God. For these are the days of the most mighty convulsion, when the Most Great Trump is sounded, and the Most Glorious Bugle is blown, wherein all feet do slip and most of the servants are thrown into confusion. Therein is the clarion sounded through this Name whereby the Beauty of the Primal One hath appeared once again, rising from the Dayspring of Beauty with the sovereignty of might and majesty, calling all to God, the Mighty, the Supreme, the Powerful.

But grieve not thou at this, for God shall soon raise up pure hearts, sanctified souls, and a new creation, and shall cause them to abide beneath the shade of this Paradise, where the fingers of the All-Merciful shall give them to drink of the wine of certitude, such that all who dwell in the heavens and on earth shall appear as though none had ever been mentioned before them. By My Beauty! One soul from among these, in their steadfastness in the Cause, is better in the sight of God than the combined worship of all the worlds. These shall recline upon holy couches in the Most Great Paradise, while the youth of the All-Merciful shall circle round them with chalices of living water, giving them to drink at every moment.

Thus was it sent down aforetime from the heaven of grace, and their Lord gave them to drink of a pure beverage. Thus doth the Most Great Ocean surge upon thee, each wave whereof proclaimeth “I am God, there is none other God but Me, and I have ever been remembered in the hearts of the worlds,” that thereby thine eyes may be consoled and thy body find repose upon the throne of tranquility, and thou mayest be made joyous through the favors of thy Lord. Then convey thou from Us pure remembrance to Our loved ones whose eyes are fixed in expectation of the wondrous mercies of thy Lord, that the lights of eternity might shine upon them from the direction of the Divine Presence, and that they might be sustained, through the grace of the Beauty, from the heaven of this bounty.

Say: O people! Be patient in what hath been showered upon you from the ocean of destiny. Then remember this Beauty Who hath been cast into the well of darkness by the hands of the wicked. Put your trust in all matters in God Who created you by His command, and verily He shall guard you from every rejected misbeliever. Beware lest ye differ among yourselves. Unite in the love of God and His Cause, and be as one soul. By God, this is more beloved before your Lord than any beloved thing. Thereby shall the

foundations of the ungodly be shaken, and the back of every detested transgressor be broken. Beware, beware of corruption and discord, for thereby harm returneth unto the hallowed and exalted Lote-Tree.

Be God's guides in His earth and His trustees in His lands. By the True One! Soon shall pass away the kingdom and all that is therein and thereon, but there shall remain for you what ye were counseled by the Pen of witnessed glory. Sanctify yourselves from all that causeth discord between you, that God may behold you purified from every defilement and from all that His good-pleasure loveth not. This is what ye were commanded in the forbidden holy Tablets. Thus doth the Pen of the All-Merciful counsel you at a time when sorrows have encompassed it from all directions. God sufficeth as witness unto this.

O ʿAli! Remind these souls of what We have mentioned unto thee in this Tablet, that perchance there may be kindled in their hearts that which shall gather them upon the shore of a blessed Name. And if adversity toucheth thee in My path, be patient and grieve not, for He shall suffice thee in truth and shall raise thee to a station which hath been in truth praiseworthy. And if thou findest thyself alone, sorrow not, but take comfort in My Being, for We shall be with thee at all times, at eventide and at dawn. By God, O My Name! In grief I have reached such a state that My Pen weepeth over Mine own Self by reason of what hath befallen Me at the hands of those who have denied God and were debarred from the sanctuary of justice.

Say: O people of the Bayan! How excellent is what ye have done unto My Person and what ye were enjoined in all the Tablets from God! By God, O ʿAli! There remained not a single Tablet but that He informed them of My Cause, gave them glad-tidings of My Being, spoke unto them of My signs, and acquainted them with My mention. Yet, despite this, they did unto My Person what no one hath ever done unto anyone, and God sufficeth as witness unto this—after I had manifested My Self with sovereignty of might and power, and beyond that with proof that encompassed all worlds.

Say: O people! By God! After My manifestation all traces have been effaced from everything save for those who have entered this Paradise which was witnessed at the pivot of Paradise. And when they desired to fulfill God's covenant and testament, they issued the verdict for My execution and in their souls rejoiced thereat. By the True One, O ʿAli! Today every atom refuteth them in all their claims, nay, their own selves and beings, and beyond that every truthful and trustworthy tongue. For they claim that they believed in Ali and what was sent down unto him of God's verses, yet when he appeared again with His verses, His sovereignty, His grandeur and His majesty, they denied Him and turned back upon the heels of rejection.

Know then, O ʿAli, that there hath come before God a letter from one of the people of Qaf who previously wavered in this Cause, wherein he inquireth about My station. We have answered him in this Tablet with words that draw forth the hearts of them that are nigh unto God. If thou findest a messenger, send it unto him, that perchance the lightning-flashes of the favors of his Lord may seize him, sever him from allusions, guide him to the Kawthar of grace, and make him one of the sincere ones who, when the Sun of Verses dawneth upon them from the horizon of the words that have descended upon the Pen from the Ancient Beauty, fall prostrate upon their faces before their Lord, the All-Merciful, and rend asunder the veils of doubt and sorrow in their longing to attain the presence of thy Lord, the Mighty, the Bestower, and become of them that are well-assured. And if thou findest no messenger, then wait until

God bringeth about His purpose. Verily there is no sender save Him. He bestoweth what He willeth upon whom He willeth, and withholdeth from whom He willeth what He pleaseth. He, verily, is the Mighty, the Bountiful.

Glorified be He Who sent down the verses aforetime even as He hath sent them down now in truth, that they might serve as a proof and a remembrance unto all the worlds. God beareth witness that there is no God but Him. His is the sovereignty and the command, and all shall return unto Him. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp lieth the dominion of all things. He doeth what He willeth and ordaineth what He pleaseth. His is the creation and the command. He manifesteth in the kingdom what He willeth and withholdeth what He willeth, and giveth to whom He willeth what He willeth. He, verily, is the Bestower, the Mighty, the Bountiful. Thus hath He ever been powerful in His dominion and the kingdom of His decree. The denial of the denier hindereth Him not, nor doth the unbelief of the infidel alter His word, nor doth the associating of the misbeliever impede Him. He speaketh at all times, even as was revealed in the Bayan:

> "I am God, there is no God but Me, the Sovereign, the Mighty, the Omnipotent."

Once He sent Adam with the truth with clear signs and made him a mercy unto the worlds. Then He sent Noah with the truth, then after him Hud, then after him Salih, and sent down with them proofs that all creation would be powerless to produce. Until the Cause reached the Friend (Abraham), whereupon He made him manifest from the Dayspring of holiness and sent him with His proof, His evidence, His testimony, and His sign unto them that know. Then after that He sent Moses, after having manifested Himself unto him in the holy vale upon the Sinai of nearness from the Blessed Tree, the Eternal, the Everlasting, the One, saying: "Verily I am God, there is no God but Me.

I have created thee by My command. Go unto Pharaoh and his nobles that they may become mindful." And He gave him nine clear signs, as We have mentioned in the ancient scrolls, among them the rod of command whereby We parted the sea for Moses and drowned therein those who denied the signs of God and were among the proud before their Lord. Then after that He chose the Spirit whom He named in the kingdom of names the Son of Mary, and sent him unto another people, and commanded all these to remind people of the days of God. By God the Truth! These days are of His days, were ye to know. Even as was revealed in the Qur'an unto Moses: "O Moses! Lead thy people from darkness into light and remind them of the days of God." Thus was it revealed aforetime, were ye to know.

Section 3: "Then after this He chose Muhammad…"

Then after this He chose Muhammad in the Most Exalted Concourse and sent him forth from the dawning-place of Hijaz with manifest sovereignty, and sent down with him a Criterion to distinguish between truth and falsehood, and to remind the people of this Most Great, Most Upright, Ancient News. Then after this He was well-pleased with Ali in truth and chose him from among His creation and selected him, then elected him from amidst His creatures and sent him with sovereignty and a mighty command. Through him were the heavens of knowledge cleft asunder and the seas of holiness set in motion, and every lofty and impregnable mountain was ground to powder. Through him were all atoms and all beings created, and all things were raised from their graves, were ye of them that perceive.

And all were adorned with the robes of God's grace which appeared with him. Thus doth this Most Holy, Most Exalted, Most Luminous Pen reveal unto you the verses. Through him was every matter distinguished, every mystery unveiled, every bounty perfected, every proof completed, and the heavens and earths illumined. We therefore testify that there is no God but Him and that Ali is His Messenger Whom He sent with truth unto all created things. We have believed in him and in what was revealed unto him from God, the Sovereign, the True, the Ancient.

O thou who art designated by "H" before "D" before "Y", strive within thyself lest thou oppose this Name whereby thou wast named in the Concourse of Names, and be not of the heedless. Know thou that a letter from thee hath come before Us, and We have read it and were among the witnesses. However, We were astonished at what thou didst ask, for this beseemeth thee not, wert thou of them that know. Would it be fitting for anyone to ask the sun, "Where is thy radiance and thy manifestation?" Say: Open thine eyes, for verily it hath shone upon all the worlds, such that its radiance hath encompassed the east of the earth and its west, as do testify the denizens of the realms of eternity, then the kingdom of names, then all that was and will be, wert thou of the fair-minded. Would anyone ask the ocean, "Where are thy waves?" Say: Open thine eyes, then behold that thou mayest be of them that witness. For verily it surgeth at every instant with waves whereof were but a drop to fall upon you, it would drown all who are in the heavens and the earth.

Therefore did We withhold the Pen in answering thee for fifty thousand years or more, wert thou of them that know. Then after this We heard God's call from behind the holy veils with a call that bewildered the hearts of the mystics, saying:

> "O servant! Take up the Pen and delay not in this, for by this wast thou commanded in the primal eternity. Beware lest thou break God's covenant and violate His testament. Rather, fulfill thy covenant and be of them that are grateful to God Who created thee and sent thee and revealed with thee a proof whereby the dwellers of the heavens and the earth were shaken, save those whom no hindrance could hinder, nor veils of falsehood could conceal, nor the rejection of the opposers could repel."

Verily those who harbor in their hearts naught but the winds of rancor and hypocrisy declare with their tongues that they have believed in God and His verses, but God testifieth that they are among the liars. Say: If ye have believed in God, then by what proof do ye turn away from Him through Whom every transcendent and impregnable proof hath appeared and through Whom the suns have shone forth?

Yet God testifies that they are among the liars. Say: If you have believed in God, by what proof do you turn away from Him through Whom every transcendent and impregnable proof has appeared, through Whom the suns have shone forth, the clouds have been raised up, the rains have poured down, the seas have surged, the trees have yielded fruit, and every lofty and exalted land has been made to quake? Say: By God, O concourse of unbelievers! He is God's dominion over you, and His mercy unto those who profess His unity. He is His sovereignty over you, His might within you, His kingdom amongst you, and His dominion over all created things. Thus do We send down unto you the verses and expound them in detail, that perchance the breeze of the spirit may waft upon you from this holy and luminous Paradise, and that you may detach yourselves from all that you possess and be quickened by this cup from which flow all

waters, and likewise Salsabil and Tasnim. Well is it with him who attains unto them, drinks thereof, and is numbered among those who quaff therefrom.

As to what thou hast asked concerning My station and the station of Him through one letter of Whom the heavens and earth were created, through Whom the waters of eternity rained down from clouds of holy and exalted sanctity—He Whom God hath made the Manifestation of His Beauty among His servants, the Dawning-Place of His names amidst His creation, and hath named Him in the heaven of names as ʿAli before Nabil—by Him the veils of the hidden mysteries in the realm of eternity have been rent asunder, the holy lands have quaked, the pillars of the mighty throne have trembled, all names have been stripped from their namesakes, and all attributes scattered from their ranks, if ye be of them that comprehend. Had We known that thou wouldst hearken unto what the Most Exalted Pen commandeth thee in this luminous, snow-white Tablet, We would have bidden thee to strip thy body, leave thy home, and dwell in the wilderness and mountains as recompense for what thou hast asked and for being among the questioners, or to cast thyself down from towering peaks, if thou be of them that act. But since God hath witnessed in thee weakness, He hath pardoned thee through His grace that encompasseth all worlds.

When this mighty, impregnable, wondrous Tablet reacheth thee and thou findest from it the fragrance of God, thy Lord, and thine eyes are solaced by what is therein, and thou hast read what the Tongue of God, the Holy, the Mighty, the Beautiful King, hath sung, arise from thy place, then place this Tablet upon thy head, then turn thy face toward the House, and be of them that seek forgiveness. Ask forgiveness of thy Lord nine times, then turn unto Him and be of them that return. Say: O my Lord! Forgive me through the sovereignty of Thy mercy and Thy loving-kindness, then establish for me a sincere footing with Thy loved ones, then make me one of Thy sincere servants, then cause me, O my God, to be turned toward Thee and toward what appeareth from Thee, then detach me from all else besides Thee, for Thou art the Mighty, the Generous. O my Lord! Pass over what I have wrought and what my hands have acquired, for I have committed a sin whose weight the weight of the heavens and earth cannot sustain, for I desired to know Thy Self after Thou hadst sanctified Thy Self beyond the knowledge of all things and the knowledge of them that are nigh unto Thee.

Then bear witness that there is no God but Him, and that the Primal Point is His Self and His Splendor amongst the worlds, and that no mention of any created thing shall ever be joined with His mention—this is a revelation from God, the Exalted, the Great. Then recite nine times: “God beareth witness that there is no God but Him, and that ʿAli before Nabil is His sovereignty and His splendor between the heavens and the earth.” Then say nine times: “God beareth witness that there is no God but Him, and that the Revealer of the Bayan is His Self and His Splendor, and all were created by His command and all are preserved by Him in a guarding tablet.”

Then say nine times: “God beareth witness that there is no God but Him, and that He Who appeared in the year sixty is His Cause and His Splendor, then His might and His grandeur amongst all created things.” Then say nine times: “God beareth witness that there is no God but Him, and that the Most Exalted One is His Splendor and His Essence, Whom God hath sanctified from the mention of aught else but Him and sent with truth and made a proof unto all the worlds.” Then say nine times: “God beareth witness that there is no God but Him, and that the Primal Point is the Most Great Remembrance amongst the

servants—through Him the sun shone forth, the heaven was raised up, the earth was established, the seas were created, the ships sailed, the signs were expounded, the winds were subdued, and this lofty and exalted Tree bore fruit."

Thus doth the Pen of Command teach thee, lest thou shouldst question anyone concerning thy Lord's Cause, for all besides Him are poor and can neither nourish nor enrich, if ye be of them that perceive. Have you not heard His proof—His verses, and His existence—His evidences? By these every soul can dispense with all else, as every pure and sound heart doth testify. Say: After His manifestation, nothing that hath been created between the heavens and the earth shall profit anyone. Beware lest thou divide the all-embracing Word or alter it from its proper place, and be thou steadfast in justice. Open thine eyes, then look upon thy Lord's signs, then ponder on them and what is treasured in their mystery, that thou mayest discover what was concealed from thee and be of them that rejoice.

O servant! Forget thyself, then find solace in the splendor of thy Lord, and be not of the heedless. Know thou that I am a servant who hath believed in God and the Manifestations of His Self and the Daysprings of His Cause and the Treasuries of His Revelation and the Repositories of His Knowledge and the Dawning-places of His Guidance and the Outpourings of His mercy and the Clouds of His bounty unto the worlds. To this my tongue beareth witness, as do those in whose hearts there is no rancor toward this Youth, through Whom the horizons were illumined and leg was wound about leg, and the feet of every iniquitous doubter did slip. Say: O people! By God, I glory in my servitude to His Truth—have mercy, O people, upon myself and yourselves, and be not of the calumniators.

O people! Do not as did ʿAd and Thamud, who opposed God, the Supreme, the Mighty, the Powerful. Fear God and do not as did the companions of Rass and after them the companions of the sand-hills and the trench, as ye have heard in the tales of the ancients. O people! Dispute not about the signs of God when they are sent down in truth, and be not of them that turn away. O people! Follow not your desires—follow ye God's ways within yourselves and be not of the heedless.

Be not of the heedless ones. O people! Deny not the grace of God amongst you, nor His mercy within you, nor His proof amidst all worlds. O people! Fix your gaze upon God, your Lord, that He may adorn your faces with the radiance of His bounty. Say: By God! In these days when the Sun of Beauty has risen from the horizon of grandeur, questions shall profit you not, save that you turn unto God with manifest humility. Say: O people! Fear God, and fabricate not against His servant, and be not of the oppressors. Beware lest you draw against me the swords of rancor and hatred; have mercy, rather, upon my solitude amidst these idolaters, and upon my tribulation at the hands of mine enemies, whereby I have become imprisoned in this deep pit. Say: O people of the Bayan! Sufficient unto me are the nations of the earth and what ye have wrought against my person, O company of deniers! Say: If these words be my transgression, then by God, the Spirit hath committed it, if ye be of the fair-minded. Have I made lawful what God hath forbidden you, or forbidden what He hath made lawful unto you? Judge fairly, and be not of them that deny.

Say: We acknowledge our transgression before you, and God, the All-Knowing, the All-Wise, doth testify unto this. Say: It is that which floweth from My pen, whereby the breasts of the hypocrites have been filled with rancor against this Youth, after He had been the Lamp of God amongst His servants, by which

the kingdom of the heavens and earth was illumined, through which the standards of glory and the banners of triumph were raised, and bounty reached such heights that none but the most wretched denier would reject it. And thou, remind the people of that which the Youth hath testified concerning Himself, that they might find relief from the harm of the idolaters. Therefore witness what Mine eyes now witness, that there is no God but He, and that ʿAli-before-Nabil is His servant and His glory, all were created by His command and all are among them that act by His command. Yet by God, the Truth, Mine eyes weep and say: Be ashamed of what hath appeared in the kingdom, then hasten unto God's mercy and His sovereignty, O company of believers!

Then My lips cry out and say that there is no God but He, and that Ali-before-Nabil hath appeared in truth and hath come upon clouds of holiness, surrounded by the near angels. Thus doth He testify as God hath testified unto His own Self, if ye be of them that hear. And My tongue now calleth out and speaketh and testifieth as God hath testified unto His own Essence before the creation of the heavens and earth, that there is no God but He, and that Ali is His sovereignty in His kingdom, His grandeur amongst His servants, and His proof amidst His creatures. He hath sent Him with truth by a command whereby the heavens were cleft asunder, the earth was rent, all branches were destroyed, and every surging sea was dried up.

Then do My hands testify, both in secret and in public, that there is no God but He, and that ʿAli is the Manifestation of His names, the Revealer of His attributes, the Source of His verses, and through Him the dead were resurrected, as We have witnessed and were among them that bear witness. And My feet do now testify with a voice that every hearing ear can hear, that there is no God but He, and that the Primal Point is His divinity in the kingdom, His might in the lands, His dominion amongst the servants, and through Him appeared all that God hath willed; were it not for Him, nothing would have appeared nor would any grass have grown.

No creature would move, nor would any grass grow or fruit appear, if ye be of them that understand. Verily my heart yearns and declareth that there is no God but Him, and that the Primal Point is His First and His Last, His Outer and His Inner, and all were created by His command, and all unto Him shall return. Verily my heart laments and beareth witness, even as God did witness before Adam appeared from water and clay, that there is no God but Him, and that Ali is His Manifestation and His Concealment, His Source and His Mine and His Dwelling Place—thus doth it bear witness if ye be of them that testify. But now, O Concourse of Light, bear witness to that which every hair upon my head testifieth with melodies that attract the hearts of them that are nigh, then the hearts of them that glorify, then the hearts of them that are sanctified, then the denizens of the highest paradise, then the dwellers of the realm of eternity, then those at the distance of two bow-lengths or closer, then they that dwell near the Divine Lote Tree.

Section 4: "O people! Hearken unto the Call of God…"

O people! Hearken unto the Call of God from the Ultimate Tree at this Most Luminous, Most Exalted, Most Glorious Spot, that there is no God but Him, and that He Who was sent with the name of Ali is the Sovereign of all contingent beings, the King of all created things, the Word of God amongst His creation, the Book of God amongst His servants, and the Power of God amongst His creatures. Verily He is the True Judge Who judgeth by His command as He pleaseth and doeth what He willeth by His leave. His is the

Kingdom of Command and Creation. He quickeneth whom He willeth and causeth to die whom He willeth, He giveth unto whom He willeth and withholdeth from whom He willeth. Verily He is the All-Powerful, the Mighty, the Beautiful. Thus doth this servant acknowledge his servitude and establisheth it through verses which all created things are powerless to comprehend. And by this proof whereby God's Lordship amongst His creation and His Divinity amongst His creatures hath been established, I establish my faith amidst these prodigals. Soon shall ye hear that they are not content therewith and deny the verses of God after they were sent down in truth from the dominion of God, the Powerful, the Mighty, the All-Knowing, the All-Wise.

Say: Have ye not heard what was revealed aforetime—none dispute the verses of God save the unbelieving people. And if thou findest in thyself another hearing, then hearken unto what the Herald proclaimeth in the most exalted realm above my head with a wondrous and sublime call. Say: By God! The Spirit speaketh and calleth out that this is indeed the Desired One, if ye be of them that seek, and He is the Beauty of the Worshipped One, if ye be of them that worship. O people of the earth! This is God's trust among you—beware lest ye be of the treacherous. This is God's deposit within you—beware lest ye oppose it, O company of the opposers. Verily He is the Self of God amongst His servants, His Manifestation in His lands, and His Treasure for all who are in the heavens and the earth.

He is God's Book among you, His mercy upon you, His bounty unto you, and His might over them that profess His unity. He is God's sanctuary on earth, around which circle the angels that are nigh. O people of the earth! By God, He is the Word of God amongst men, His light in the kingdom of Command and Creation, and His sovereignty over all the worlds. Within Him are concealed treasures of mysteries whereof if but a single letter were revealed, the heavens would be rent asunder, the earth would be cleft, the mountains would crumble, the leaves would fall, and the hearts of the mystics would be sorely shaken.

O people! He is verily the First made manifest in the temple of the Last. Glorified be He Who created Him and sent Him with a clear sovereignty. O people! Do not deprive yourselves of His presence, and be not of the heedless. O people! Seize these days—by God, the eyes of the holy ones have never seen their like. O people! If you deny Him, by what proof can you establish your faith in any of God's Messengers? Produce it then, and be not of those who wait. O people! By God, whoever turns away from Him has turned away from God, and whoever turns to Him has turned to God, the Mighty, the Exalted. O people! Drink from the Kawthar that flows from His mouth and from the Salsabil that streams from this holy, luminous Pen. O people! Do not treat Him as Iblis treated God his Lord, and Nimrod treated Abraham, and Pharaoh treated Moses, and the Jews treated Jesus, and Abu-Jahl treated Muhammad, and Sufyani treated Ali before Nabil.

O people! He has sacrificed His spirit for God's Cause to such extent that He has not protected Himself for a moment, and everything bears witness to this, if you be of those who testify. O people! He has endured what no one before Him has endured, and has suffered among the ungodly for twenty years. O people! The marks of iron remain upon His leg and of chains upon His neck, whereat all the denizens of the highest Paradise weep. O people! Tears flow from the eyes of the pure ones in the chambers of holy splendor. O people! You were hiding your faces behind women's veils out of fear for yourselves all these

years—can one who stands against enemies be compared to one who flees at the braying of donkeys? Judge fairly within yourselves, if you be of the fair-minded. O people! He is the Divine Lote-Tree among you—from it has appeared a light that were a single gleam thereof to face the inhabitants of the heavens and earth, all would be illumined by its radiance. Exalted be this shining, holy, mighty, wondrous Light! Beware lest you extinguish this Fire and put out God's lamp among you, though you and your like and those before and after you would be powerless to do so.

By God! Nothing will be accepted from anyone today except after love for Him, and God is sufficient witness and informed of this. Even if one were to worship God from the beginning that has no beginning to the end which the counters are unable to reckon, yet have not love for this Youth in his heart, it would never be accepted. Rather, the angels would strike his deeds upon his head until returning him to the abode of the ungodly in the lowest depths of hell. O people! Do you deny Him Who calls you to Paradise and remembers you at all times with the remembrance of God, the Most High, the Most Great? He desires no recompense from you, nor does He wish for anything, by God's might and power, if you be of those who know. O people! By God, a glance towards Him is better than whatsoever is in the heavens and earth and whatsoever is ordained in the kingdom of Command and Creation, and this is known to every possessor of enlightened vision. O people! Do you deny Him Whom you knew before? Woe unto you, O company of mischief-makers!

O My Name! Thus doth the Spirit cry out above My head at all times, and whenever I seek to restrain it and place the hand of restraint upon its mouth, it will not be silenced. We have found it possessed of mighty power, such that nothing in the heavens or earth can prevent it from that which it desireth. All things lie within its grasp of power like a handful of light dust, and the heavens and earth are as a coin in the palm of its servants, which it moveth as it willeth by the command of its Lord, the Mighty, the Sovereign, the Single, the Powerful, the Omnipotent. At such times the Pen groaneth between My fingers with such groaning as causeth the tears of the mystics to flow down radiant cheeks. Whenever it desireth to take hold of the reins and move as it pleaseth, the fingers of power restrain it lest the cry of the deniers be raised. Then doth it weep and say:

O Lord! Loose the reins that I may cast upon all created things a letter from the mysteries that are veiled, concealed, hidden and treasured, that perchance the people of the divine cloud may come to know that which none among all the worlds hath known. O Lord! Withhold me not from the wonders of Thy remembrance, then grant me leave to make mention of that which hath been treasured within my soul of the pearls of wondrous knowledge. O Lord! The idolaters have not known Thee, even though Thy sovereignty hath encompassed the heavens and the earth. O Lord! Hold not back my reins, for I desire to rend asunder the veil of concealment from the face of all created things, that they may become aware in Thy Cause of less than can be numbered, for they are blind in secret and deaf in public, and Thou art, of a truth, the All-Knowing, the All-Informed.

O Lord! Prevent me not from giving all created things to drink from the sweet Kawthar which Thou didst cause to flow within my secret being before the creation of all things, and for which Thou hast ordained no end, that these heedless ones may arise to that which hath escaped them of the wonders of Thy glorious and exalted remembrance. O Lord! Deprive me not of Thy help, for by Thy glory, when I found

none on earth to champion Thy Cause, I desired to aid Thee through the power which Thou didst deposit within my soul and of which none is aware save Thy knowing and informed Self.

By Thy glory! I shall cause all existence to pause by a movement of my mouth, and this shall not be except by Thy leave, for Thou art the Ruler, the Powerful, the Almighty, the Omnipotent. O Lord! I weep, and every eye weepeth for Thy loneliness and for what Thou hast suffered at the hands of those who neither recognize nor perceive what lieth in Thy court, how much less Thy glorious and luminous Beauty. By Thy glory, O my Beloved! I am bewildered by Thy patience despite Thy power, and by Thy forbearance despite Thy all-encompassing knowledge. Thou art He Who, O my Beloved, hath ordained the water of life in my mouth such that were a single drop thereof to be bestowed upon all created things, they would all arise to Thy triumphant and wondrous Cause.

O Lord! Withhold not created things from this sweet, inaccessible, sublime and glorious water, and distance them not from the gems of the outpouring of Thy grace. Then have mercy upon them through Thy favors and leave them not to their own selves. Verily, Thou art the Doer, the Willing One. Thou doest what Thou pleasest by Thy sovereignty and decreest through Thy power what Thou willest. Nothing can prevent Thee from exercising Thy sovereignty and dominion, and nothing can render Thee powerless over whatsoever is in the heavens and the earth. O Lord! Have mercy upon Thy loved ones, for they drink in secret from the blood of their hearts and the pieces of their inner beings, and they are unable to breathe a word about Thy Cause amidst these fettered ones.

O Lord! If Thou wilt not vanquish Thine enemies, then have mercy upon Thy chosen ones. Grant them leave to appear in these darkest of nights, for Thou art the Forgiving, the Merciful. O Lord! The matter hath become severe for Thy loved ones, such that they have fallen among the wretched and are unable to make mention of the wonders of Thy beauteous remembrance. O Lord! Bring forth from behind the veils one who will remember Thee between the heavens and the earth in such wise that none shall be able to prevent him from that which was created in the highest Kingdom, how much less from that which moveth upon the earth among these idolaters. O Lord! Thy chosen ones are oppressed among the wretched, and there befalleth them at every moment that which changeth the joy of those near unto Thee.

O Pen! Hold thy reins, then be patient and forbearing, and be not of those who rush headlong. By God, the True One! Were but a single letter to be revealed of what We have revealed unto thee, all who are in the heavens and on earth would be thunderstruck, and these few followers would be scattered from around Me. O Ancient Pen! Blot out that which hath dripped from the clouds of Thy knowledge, then swallow up what hath appeared of the pearls of Thy mysteries, for the people cannot distinguish the sun from the shadow, nor clay from a precious pearl. Grieve not over anything, but put thy trust in God, thy Lord, and be of them that place their trust in Him.

Let thy Lord suffice thee, and turn not unto anything else; then detach thyself from the deniers. Purify thy sight from those who have disbelieved and associated partners with God; turn away from them and turn unto God, thy Lord, for He shall suffice thee against the idolaters. O Pen! Rend not the veil of all created things, nor tear the garment of those who have assumed leadership for themselves as lords besides God and who would sacrifice a thousand prophets lest an atom be diminished from their glory amongst the

people. Thus do We reveal unto thee that thou mayest be at peace within thyself and be of the patient ones.

O Pen! Leave these people, then weep over My loneliness and My exile in these days wherein the enemies of God's Self have gathered against Me, devising at every moment a great stratagem, striking at My Person with the sword, then weeping with their eyes and seeking help from the people that they might cast doubt upon all the worlds. By God! The eye of creation hath not seen the like of these who would slay the Ancient King, then stain their garments with false blood and send it to those whom they have taken as lords besides God, that thereby the clamor of the deceivers might be raised. By My beauty! The denizens of the highest Paradise are bewildered by their schemes and by what they plot at eventide and at dawn, and at every moment they sever the arm of God, then wrap a cloth around their own arm and cry out that injury hath befallen them from these people. Thus did they plot aforetime and now as ye, O concourse of the near ones, have witnessed and shall be among the witnesses.

O Nabil-i-ʻAli! The verses of thy Lord have now been completed in this Tablet, which God hath made as the garment of His beauty among the worlds, that through it the people of certitude might discover the sweet savors of their Lord, the All-Merciful, and become aware of what hath befallen the Joseph of the Bayan at the hands of Satan's hosts, and be among those who know. If thou desirest, send it to all regions that thereby the eyes of Our chosen servants might be consoled—they whom the gestures of the wicked cannot cause to slip in these dark and terrible days. Thus have We commanded thee in truth, and My command resteth with none but God, and upon Him is My trust, then My seeking of protection, My turning, and My reliance, and He is the Protector of the sincere ones.

Beware, O Nabil, and protect the servants of God from all that which their Lord doth not approve, then prevent them from corruption such that if anyone should stretch forth the hands of tyranny against them, they would not oppose him even if he were the most wicked of men, and they would be of the patient ones. Say: O people! Place your trust at every moment in God, your Lord, for He shall seize those who have wronged, and He is the most severe in vengeance.

And praise be to God, the Lord of the worlds.

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BH02947: O Habib! The Beloved saith that that the seekers…

O Habib! The Beloved saith that that the seekers after this most great divine Heaven requireth ascending steps that one may tread thereon and attain unto the habitations of imperishable glory and the most exalted holy seats, and may gallop, detached from all else, in this arena. In such wise, rarely are found such temples who mount the wings of detachment and seek ascent unto the heaven of exaltation. By God! One soul from among these essences of being is, in the sight of God, greater and more honored than countless souls. Firm and steadfast steps are needed to tread upon the heads of those ancient idols which people have taken besides God, and to enter the Pole of Paradise, in the shadow of whose leaf all infinite paradises dwell.

Say: The Holy Paradise hath appeared in the Most Great Paradise. Can there be found a Paradise greater than the Paradise of thy Most Glorious Lord? Nay, by My Most Exalted Beauty! Thus hath Paradise been created in the origination of this time, but most of the people perceive not.

In this case, one must purify one's vision from the acceptance or rejection of all, and at all times promote the imperative Cause of the All-Merciful, the Sovereign of possibility, with pure utterance. Whoso believeth, it is to his own benefit, and whoso turneth away—verily the Fire is the abode of them that turn aside. Sufficient is this abasement for those who turn away, that they have taken a non-existent thing as their object of worship and deemed it worthy of adoration, while they remain veiled from and turn away from the Sovereign Purpose Who disdaineth to attribute the station of created things to these servants in the name of their Creator.

And this glad-tiding hath been sent down from the heaven of the Throne, which I am to convey to that honored one: O beloved! I have breathed My merciful Spirit into thy spirit. Speak thou unveiled and unhindered, and by My power and might, raise such a cry in this perishable world that all created things and possibilities may be shaken and trembled. By God! These are the days of the Most Great Earthquake, the Most Great Trump, the Most Noble Breath, and the Most Glorious Blast. Blow thou the trumpet between earth and heaven, and regard all things as like unto a handful of clay, nay, more insignificant than that, for they are as nothing except for those who have freed themselves from all else and turned their faces toward My Face in this shining, wondrous, luminous and radiant Temple.

BH00006: Lawh-i-Sarraj

Section 1: "Your letter was presented before the Throne…"

He is the Answerer

Your letter was presented before the Throne and reached the station wherein naught but Him is known, and its contents were beheld by the gaze of God. You had asked how it is possible for the letter of the Most Exalted to be transformed into the most debased, or for affirmation to be turned to negation, or for the celestial fruit to be deprived of its refinement, or for the mirror to remain deprived of the effulgent rays of the Sun of meanings. Most excellent is what you have asked, and you are among those who question.

Your question was most acceptable, for today it behooveth every soul who is unable to comprehend the divine mysteries to seek from the fountain of divine knowledge and the river of celestial wisdom, that perchance they may drink a drop thereof and find repose upon the couch of certitude and tranquility. We beseech God to raise you to a station wherein you shall behold the Ancient Beauty with your own eyes and be detached from the sight of all the worlds, and hear His melodies with your own ears and be detached from the hearing of all creation, and know His Self with your heart and be detached from the hearts of all who are in the heavens and earth, and purify you from the dust of this world and all that is therein, to such extent that you shall hear from all things that there is no God but Him, and that the Most Exalted One is His splendor in the Supreme Concourse, His radiance between earth and heaven, and His

grandeur unto all who are in the kingdom of command and creation. Thus doth every thing speak, if thou be of them that hear.

For today it hath been ordained by God that every soul should observe and ponder His Cause with their own eyes, ears and heart, that they may be illumined by the dawning splendors of the Sun of meanings through the wondrous mercy of the All-Merciful and the outpourings of the All-Glorious. The cause that hath deprived all people from attaining the presence of God and occupied them with all else is that they have contented themselves with mere conjecture and with what they have heard from their peers. They have walked the perilous paths of blind imitation and been deprived of the ways of detachment. The divine Cause hath ever shone forth like unto the luminous morn. That some have remained veiled from perceiving it is due to their having sullied their ears and hearts with the sayings of men. Otherwise, were they to fix their gaze upon the divine standard of knowledge, they would never be deprived of the path of guidance.

Now let that honored one consider that the matter is of two kinds: Either the followers of the Bayan acknowledge divine power or they do not. If they do not acknowledge it, we have no words for such souls, for they are counted among the former peoples who considered God's hand to be chained up, as the Lord of Glory hath informed in His exalted Word: "God's hand is chained up." But if they acknowledge the wonders of divine power, then dwelling upon such questions would be idle and vain, for powerlessness is the attribute of creation, while that Ancient Being hath ever been and shall ever be seated upon the throne of might and power. Should He so will, with one word He can cause all on earth to ascend to the heavens of His command, and with another word return them to the lowest ranks of creation, and none may say why or wherefore. Whoso says otherwise has indeed disbelieved in God, turned away from His power, warred against Him, disputed His sovereignty, and is accounted among the ungodly in the tablets of might, well-preserved.

He is likewise able to raise up the Manifestation of His Self among His creatures whenever He willeth, and at the time of His appearance, proof and evidence must be sought from the Manifestation Himself. If He produces that proof which hath ever existed among men, then delay is vain. Nay, should all who are in the heavens and on earth tarry for less than a moment, they would be reckoned among the denizens of fire, even should they all lay claim to divine authority. He exalteth whomsoever He willeth and abaseth whomsoever He pleaseth. He shall not be questioned about His doings.

Now let that soul observe with fairness: if One should appear with all the divine powers and furthermore produce that proof whereby religion hath ever been established among men and God's Cause confirmed amongst His creatures, and yet someone should turn away from such a Manifestation Who is none other than the Manifestation of God Himself, and not content with mere rejection, should arise to slay Him—what judgment should be passed on such a soul? Say: His judgment resteth with God Who decreeth what He pleaseth according to truth, but the people perceive not. Hath such a thing ever been permissible in any age or religion? Nay, by His Self, the All-Merciful, the Most Compassionate!

Should they say this Manifestation ought not to have appeared, as the ungodly claimed, then God's power and will would be dependent on the will of His creatures. Immeasurably exalted is He above this! Thus in the year sixty all people, learned and ignorant alike, were deprived of the truth through such

meaningless utterances, descending from the heights of immortality to the depths of extinction, while imagining themselves seated upon the loftiest seats of faith. Evil is that which they have imagined within themselves, and they were among those recorded as deluded in the Mother Book.

In any case, withdraw thy gaze from all else but God, fix it upon the Truth and upon that which appeareth from Him, for all else was and shall ever be utter nothingness. If today all who are in the heavens and on earth were to become Letters of the Bayan—which are a hundred thousand times greater than the Letters of the Furqan—and were to hesitate for less than that in this Cause, they would be accounted with God as among the rejectors and reckoned among the letters of negation.

God, exalted and glorified be He, bears no likeness, connection, resemblance or comparison to anyone. All are honored and glorified according to their recognition of Him. The Beauty of the All-Glorious is established upon the throne of the All-Merciful, and the light of His grace's sun shines equally upon all things. All in the kingdom stand in one rank before His grace, and no atom hath superiority over another save in its swiftness to recognize God and attain His presence. Blessed is he who knoweth Him by His Self and is detached from all else.

O ʿAli! Hearken unto the call of God and enter a station that was and ever shall be sanctified from names, lest thou be deprived of any of the names of that Beauty to Whom all names point, that Sovereign by Whose Pen's decree the Kingdom of Names was created. By God, besides Whom there is none other God! The purpose of these words is that perchance thou and a few others might rend asunder the veils and enter the sanctified tabernacle of the Beloved, Who is sanctified above the doubts and imaginings of all creation. Otherwise, verily, He is exalted above the approach or withdrawal of all created things, and sanctified above all the worlds.

When the Sun is shining, would it be fitting for anyone to ask how the light of the stars might be obtained, when he observes that the sun's light hath made it to disappear? Nay, at such a time the stars themselves seek the darkness of night and turn away from the light of day, for the radiance and brightness of the stars are visible at night, but vanish and disappear at the dawning of the Day-Star. Glorified be He above all similitudes and comparisons! For His Beauty's Day-Star hath ever been shining; none existed with Him, and all else was created in the earthly realms through His contingent Will, and unto Him shall all return. Verily, in His seat of unapproachable might and station of transcendent glory, He hath ever been and shall ever be sanctified above all things. Most strange it is that people should marvel and be perplexed at the changing and replacing of names, when at all times they witness with their outward eyes the changing and replacing of the Manifestations of the Names and their Dawning-Places. Yet they remain so veiled by imaginary veils and words of misbelief that they have become heedless of that which they observe with their own eyes.

O questioner! Consider not the divine names and attributes to be illusory. Know that all created things between earth and heaven have been and will continue to be manifestations of the names and dawning-places of the attributes of God—exalted be His glory. The essential truth is that man has been created with the noblest rank and the most exalted station relative to other beings. If thou wouldst ascend to contemplate "No fault canst thou see in the creation of the All-Merciful," thou wouldst perceive no difference or imperfection in the creation of the All-Merciful and the dawning-places of His divine

handiwork. Blessed is he who soareth in this atmosphere wherein the wings of the doubters have never flown.

Consider now all these divine manifestations of names—the trees, branches, boughs and fruits, and likewise the flowers, blossoms and all that groweth upon the earth—how at first they appear with such freshness, delicacy and beauty, yet after a time they are all stripped of their fine raiment and return to the earth. How many ripe fruits undergo such change that their very fragrance becomes repellent to man. In brief, all things are subject to elevation and abasement, to change and transformation, except the universal Manifestations of God who are, in and of themselves, established and enduring.

I swear by the Day-Star of inner meaning that the divine tongue speaketh according to the capacity and measure of the people, for most have not attained maturity. Otherwise, He would open such a gate of knowledge to the face of His servants that all who dwell in the heavens and earth would, through the outpourings of His Pen, find themselves independent of all knowledge save His own, and would remain established upon the thrones of tranquility. But owing to people's lack of capacity, the gems of divine knowledge and mysteries of eternal wisdom have remained preserved and concealed in the heaven of God's Will, and until now not a single letter thereof hath been revealed. The matter resteth in His hands. He doeth what He willeth and is not questioned about that which He willeth. He is the All-Knowing, the All-Informed.

If thou wouldst hear from this servant, cast away the wings of limitation and imitation and soar with the wings of detachment in this atmosphere of divine unity, that thou mayest find thyself sanctified from delusory doubts and skeptical allusions, and illumined with the lights of certitude. Hearken with the ear of thy heart unto the words of the All-Merciful, that perchance thy heart may be purified from the darkening dust of fancy which in these days hath encompassed all who dwell in the realm of being, and may return to the Most Sublime Vision.

When thou attainest unto this most holy, most mighty, most pure station, thou wilt observe that the intended meaning of all that hath been sent down from the heaven of the Will through the revelation of My previous Manifestation hath been and shall be this Manifestation. By Him Who holdeth the soul of Husayn within the grasp of His power! Nothing greater than this Cause hath been revealed in the Bayan.

Observe it with a penetrating and radiant vision that ye may become aware of the purpose of the holy, divine utterances. In all the pages, tablets, scrolls, scriptures, books and writings, He hath counseled all people and taken from them a covenant that they should not, at the time of the Manifestation, cling to anything that hath been created and thereby remain veiled from the Manifestation Himself, for on that Day nothing shall profit except through His leave.

To Vahid-i-Akbar He saith:

> "Await ye him whom God shall make manifest through His countenance, for ye were created for none other than to attain His presence, and He it is Who hath made all things dependent on His bidding. Beware, beware lest in the days of His manifestation ye be veiled by the Vahid of the Bayan, for that Vahid is but a creation in His sight. Beware, beware lest ye be veiled by

> the words revealed in the Bayan, for they are but His own words in the temple of His former manifestation."

Now ponder these words of the Sovereign of names and attributes. With such conclusive verses and firm utterances, what excuse for turning away remaineth for any soul? Nay, by Him Who causeth the Spirit to speak within my breast, unless one completely turneth away from the Truth. The Vahid of the Bayan are the primal creation, and all others were created under their shadow.

And likewise to Vahid-i-Akbar He saith:

> "And perchance there shall come unto thee that concerning which thou hast asked about the exaltation of His mention and the elevation of His Cause. And verily those who are in the Bayan read these words, yet they neither perceive His manifestation nor believe in God Who created them through His previous Manifestation, and they slumber."

As is now observed, all recite the Book of God and write by night and day, yet they have not understood a single letter of the Book. Rather, their only purpose in promoting it hath been and shall be naught but to establish and prove their leadership. Thus doth the Tongue of God, the Mighty, the All-Knowing, testify.

And He saith:

> "From the beginning of this Cause until before nine existences of creation are completed, they have not appeared. And all that thou hast seen from the sperm-drop until We clothed it with flesh—then wait until thou beholdest another creation. Say: Blessed be God, the best of creators."

And likewise to Azim He saith:

> "This is what We promised thee before when We answered thee. Wait until nine passeth from the Bayan, then say: Blessed be God, the best of originators."

And He saith:

> "Observe thou the difference between the Qayyim and the Qayyum, then in the year nine ye shall attain unto all good."

Now ponder these words somewhat, and likewise reflection is needed on the difference between Qayyim and Qayyum, for this servant is unable to interpret God's words due to the sorrows that have befallen him. By God, besides Whom there is none other God! The propagation of God's Cause hath compelled this servant to write this tablet, that perchance a few lamps may be illumined in the niche of possibility and arise through God's power to aid this lonely wronged one.

Then all things weep for my tribulation and for what hath befallen me from those who were created by my word. Beyond all this, the matter hath reached such a state that although the revelation of divine holy verses descendeth like torrential rain from the heaven of will without pause or rest, and besides these there are divine manifestations and heavenly signs that have encompassed the world to such extent that previous peoples have acknowledged and confessed them, yet still must I present proofs and establish

through evidence that Cause which hath ever been sanctified above proof—that perchance a few might ascend to the heaven of witnessing.

Section 2: "No greater injustice existeth in divine knowledge than…"

No greater injustice existeth in divine knowledge than that the Ancient Beauty should have to prove His own truth through aught but Himself, after being manifest as the sun at its meridian in the never-fading heaven. Soon shall they who have wronged the Self of God know to what retreat they shall return. And the ordained tribulations and confirmed afflictions have descended in such wise that none save God can reckon their measure. At every moment the spears of hatred from the direction of the enemies have been hurled at the Temple of Eternity. And verily the Manifestations of the Self of God came unto Me in the morning hours, weeping and lamenting, saying:

> "Alas for Joseph of God, the All-Subduing, the Self-Subsisting! His servants have cast Him into the pit, then within their own selves do they cry out in anguish."

Say: O people of the Bayan! Would ye slay the Primal Point whilst reciting His verses morning and evening? By God! Ye have committed what no people before you have committed, and to this do honored servants bear witness, if ye be of them that deny. Would ye slay God with the swords of self and passion, then occupy yourselves with His remembrance from your seats and cite His verses as proof? Thus hath every people dealt with God at the time of His manifestation in the Manifestation of His Self in every age, thus did they and thus would they continue to do. Say: Today the Pen of God, the Dominant, the Mighty, the Self-Subsisting, will not move upon the names of these ones, nor will the glance of God turn toward them, nor will the sweet fragrances of the Holy One, the Beloved of this Day, reach them.

If the servants turn away from these holy divine verses and these sublime eternal manifestations, by what proof and evidence would they establish their religion? Say: O people of the Bayan! Gaze upon the Most Great Scene with the eye of truth, for with any other eye it cannot be perceived. Thus did my previous Manifestation declare: "Beware! Look upon Him with His eye, for whosoever looketh upon Him with any other eye shall never know Him." And after countless counsels to His servants regarding this Cause, He saith: "O my God! Thou knowest that I have not failed in counseling these people and in devising means for their turning unto God, their Lord, and their believing in God, their Creator," to the end of His words, may my spirit be a sacrifice for Him.

I swear by the Ancient Beauty that from these words which have flowed from the Pen of the All-Merciful, the hearts of all things are set ablaze, and every possessor of insight perceiveth from these words the lamentation and wailing of the Manifestation of Names and Attributes. Yet it increaseth not the wrongdoers save in delusion and loss. O Ali! Open the ear of thy heart and hearken unto the words of the All-Merciful which were revealed in the Qayyumu'l-Asma. He saith:

> "O Qurratu'l-ʿAyn! Hold not forth Thy hand in the Cause, for the people are in drunkenness from the mystery, and verily unto Thee shall be the Return after this Dispensation, with a most great truth. There shalt Thou reveal of the mystery a mere needle's eye in the most great Sinai, whereupon the Sinaites shall perish at the dawning of a drop of that crimson, all-compelling

light, by God's leave, the All-Wise. And He, verily, hath been unto Thee, by the truth, upon the truth, a guardian."

And now the Return is manifest and the Sinaites are extinct and lost, as can be witnessed. And though He declareth that the Sinaites shall become as dead, as nothing, and non-existent, yet they marvel that the fruit of the Tuba tree should become colocynth, as indeed they have asked about this very thing, or that the trumpet blast of the highest heaven should be transformed into the lowest depths. The divine Cause hath never been and shall never be limited. All the mirrors of created things, if they face the Sun of the heaven of pre-existence in their time, shall manifest, reveal, reflect and display within themselves all the lights of that Sun. But as soon as they turn away, all is taken from them. Observe then the sun and the mirrors, that thou mayest find a way to that which the Spirit imparteth unto thee.

Ibn-i-Nabil the Most Exalted hath written to prove the Cause of God according to that which God cast upon his heart, and in the beginning he cited this verse which was sent down from the heaven of the Will of My previous Manifestation—exalted be His mention: "Say: O God! Thou art the God of Gods! Thou givest Divine station unto whomsoever Thou willest, and takest it away from whomsoever Thou willest," and so forth. And likewise: "Say: O God! Thou art the Lord of the heavens and of the earth! Thou givest Lordship unto whomsoever Thou willest, and takest it away from whomsoever Thou willest," and so forth. Despite the King of existence having declared with such explicitness that He bestoweth Divinity and Lordship upon whomsoever He willeth and taketh them away from whomsoever He willeth, can an omnipotent God Who taketh away the station of Divinity and Lordship—which are the most exalted of stations—be powerless to remove from a temple His Own Name, or to transform sweetness into bitterness?

Glory be unto God above that which the servants imagine concerning His power, and exalted be He above their descriptions! Observe now in what atmosphere the Bird of Power and Grandeur soareth, while the people remain halted in what places. What meaning have they given to the verse "He, verily, hath power over all things," and what have they understood from "He doeth what He willeth and shall not be asked of His doings"?

O servants! Take fast hold of the Most Firm Handle and turn from the darkness of ignorance to the dawning-place of divine knowledge. Would that the people of the Bayan would ponder the blessed verse that Ibn-i-Nabil hath mentioned, that perchance they might pass from the paths of fancy onto the highway of certitude. O ʿAli! Drink thou a draught of this sweet, life-giving water that lieth concealed in the darkness of the words of the King of Names and Attributes, that thou mayest be purified from the troubles of these days, the doubts of men, the hints of the heedless, and the insinuations of those who lead others astray, and that the gates of infinite divine knowledge may be opened before thy heart's face, until thou art convinced that the Ancient King hath power in one hour to honor and exalt all things with the bestowal of His most excellent names, and in another hour to take them away from all things.

And verily I complain unto God of these servants, for they regard Me according to what is with them and not according to what is with Me, and they measure the Self of God by their own selves and His words by their words. By Him Who is Myself! Were all who are in the heavens and on earth to turn today unto God,

He would teach them from the wonders of His knowledge that which would make them independent of all the worlds.

In this grievous year, certain servants have asked questions of this sort, and this servant, present before the Throne, hath written and sent forth decisive, healing, and sufficient answers. Strange that you have not seen them. And in this land too some have cast forth doubts, that perchance they might veil holy souls with the veils of previous utterances. Yet they are heedless that one who soareth in the sublime atmosphere of divine holiness and gathereth from the harvest-fields of infinite divine knowledge will not be hindered or deprived by fanciful doubts. Say: Whosoever hath attained unto the Most Great Ocean will not turn unto a mirage in the desert, nor will he drink of boiling water. Although it beseemeth not the Most Exalted Pen to be tainted with mention of the words of the malicious ones, yet with regard to the proclamation of divine messages there is no escape, that perchance some ignorant one may enter the ocean of knowledge, or some wanderer in the valley of heedlessness and forgetfulness may, through the grace of the All-Merciful, step forth. And verily He guideth whom He willeth unto the path of Baha, and He is powerful over all things.

But this mention and exposition is for souls who are truly seeking the path of guidance. Otherwise, the pure Salsabil will not benefit one sick with rancor and hatred. Even as today most of the people of the Bayan have witnessed with their own eyes all the manifestations of power and divine conditions and revealed verses, and heard them with their own ears; nevertheless they have risen up with such hatred that mention of it is impossible, save for him whose sight God hath opened, and whom He hath aided in His Cause, and brought forth from the darkness of idle fancy, and guided unto His glorious and praiseworthy path. They have clung to matters that were never mentioned by God, and are so heedless that they prostrate before stone while turning away from the Most Sublime Vision and the Most Manifest, Most Luminous Beauty. O Lord of all worship! The hair of one who worshippeth Thee is better than he. Say: O ʿAli, today you and that which you worship are equal in God's sight. Whoso among you believeth hath gained safety from the greatest terror, and whoso turneth away hath strayed from God's path. This indeed is the truth, and after truth there is naught but error.

Beware, beware, O people of the Bayan, lest ye deny God and war against the Manifestation of His Self and dispute with Him Who hath come to you from the Dawning-Place of the Cause with manifest sovereignty. Do ye imagine that the Cause of God will be hindered by the opposition of the opposers, or that the lights of the eternal Sun will be veiled by the veils of dark souls? Nay, by Him Who speaketh within my breast and hath sent me with the truth and dispatched me unto all the worlds!

Consider the doubts which they who have joined partners with God have instilled into the hearts of the people of this land. "Is it ever possible," they ask, "for gold to be transmuted into copper?" Say, Yes, by my Lord, it is possible. Its secret, however, lieth hidden in Our Knowledge. We will reveal it unto whom We will. Whoso doubteth Our power, let him ask the Lord his God, that He may disclose unto him the secret, and assure him of its truth. That copper can be turned into gold is in itself sufficient proof that gold can, in like manner, be transmuted into copper, if they be of them that can apprehend this truth. Every mineral can be made to acquire the density, form, and substance of each and every other mineral. The knowledge thereof is with Us in the Hidden Book.

We say the knowledge of the deniers hath not ascended to this station that they might understand gold becometh copper. They have not even understood so much as that it becometh dust—this station which hath been evident to every person of insight, that all appeareth from dust and returneth to dust. And dust in worth and value is lesser than copper, for it is counted among bodies while copper is among metals, and this is most obvious and evident. And were people found worthy and mature, assuredly some of the hidden divine sciences would be mentioned at this point. But what is decreed is decreed. To every person of insight it is evident that God, exalted be His mention, hath been and ever shall be powerful over all things. Assuredly if He willeth, by His mere will He transformeth gold to copper, and this impotence existeth and is witnessed in created things. And verily He is the Powerful, the Mighty, the Able, the Praiseworthy.

Fix your eyes upon the Supreme Horizon, having cleansed your vision, and detach yourselves from trees that neither profit nor bear fruit. This is among the wondrous commands of God—let him who will, accept it, and him who will, reject it. Whoso accepts it does so to his own benefit, and whoso rejects it does so to his own loss. Verily, He is sanctified above all created things.

Consider Satan, who was a teacher in the celestial realm, renowned throughout the highest concourse and the cities of names by his beautiful appellations, yet through one act of rejection fell from the company of the Most High to the nethermost depths. Thus does your Lord do as He pleases, if you be of those endowed with certitude. Furthermore, consider how the Ancient House, which was the Ka'bah of all beings and the circumambulation point of the Manifestations of Names and Attributes, was deprived of this supreme bounty. Reflect upon this, O people of insight! All things are captive in the grasp of divine power, and He is at all times able and mighty to do whatsoever He willeth. The influence of His all-encompassing power has never been, nor shall ever be, withheld from the manifestations of the contingent world.

Not every ear is worthy to hear His hidden mysteries, nor every eye capable of beholding the celestial maidens of meaning confined within His knowledge. How many embodiments of tyranny have become renowned among the people clothed in the garment of justice, and how many essences of justice have become notorious wearing the garb of tyranny! Consider the idols, to which half of earth's inhabitants now bow in worship, taking them as gods besides God—they have fallen into this malady only because they have contented themselves with fancy and imitation, turning away from the Sovereign of Divine Unity. Indeed, today all names and attributes are manifest in one place and one station, save for those who have ascended unto God. Thus do We impart unto thee that thou mayest perchance purify thy heart and breast from the words of the world, and hearken unto that which the Spirit warbleth upon the branches of this Tree that hath encompassed all who are in the heavens and on earth.

Say: O people of the Bayan! By God the Truth, this is not of Mine own accord, but rather through that which God hath spoken within My breast. That which hath appeared through My sovereignty and flowed from My Pen is My proof, My testimony, and My evidence, if ye be of the fair-minded. Say: By what proof did ye believe in ʿAli [the Bab] aforetime when He appeared with the truth and came unto you with a clear sovereignty? And by what evidence did ye acknowledge His verses, accept His proof, and submit to the manifestations of His Cause, the All-Encompassing, the Most Exalted, the Mighty, the Luminous?

Section 3: “Should ye say “We believed in Him…”

Should ye say “We believed in Him for His own sake and deemed the testimony of His own Self sufficient above all else,” then by God, this very Self hath arisen amongst humanity and appeared with the sovereignty of His Name, the Omnipotent, the Supreme, the Most High, the Most Great. And should ye say “We believed in the verses which God, the Mighty, the Subduing, the Powerful, revealed unto Him,” then lo, His verses have filled the east of the earth and its west. Hearken then unto that which is revealed from the holy precincts, wherein can be heard from its breezes that which the ear of the Beloved heard in His holy ascension, then the ear of the Spirit in the heavens of the Cause, then the ear of Moses upon the Sinai of glory from the Speaking Tree of God, the Mighty, the Wise. Beyond these, this Youth hath appeared with a sovereignty that hath transcended all possibilities, to which the tongues of all beings bear witness, if ye be of those who hear.

Then say unto the leaders of the Bayan: Where were ye when the souls of the servants were thrown into commotion, and feet did slip, and terror seized the hearts of them that were steadfast, and all the people from diverse persuasions rose up against Me, and I sought succour from none save God Who raised Me up and sent Me unto all the worlds? By God! They were concealed behind the veil of women, but when the Cause was manifested with its sovereignty, they felt secure in their own souls and emerged from behind the veil. And the first thing they did was to turn away from Him through Whom their own faith was established. Thus was it ordained, and thou art among those who bear witness. And if thou believe Me not, after that which thou hast witnessed with thine own eyes, yet do all things testify to My truth, and beyond them the tongue of God, the True One, the Faithful.

O Beauty of the Most Great Glory between earth and heaven! Alter Thy melody for the people of creation, then sing in the branches of eternity in a sublime Persian tone, that the mysteries of the Cause may be unveiled in what hath been inscribed by this firm and mighty Pen. For not all people are versed in Arabic, and Persian words are easier to comprehend for those who know the language. O questioner! Know thou that whatsoever names thou beholdest in God’s Book—whether it be the Blessed Tree, or the Lote-Tree of the Uttermost End, or the Most Remote Tree, or leaf, or fruit, and the like—deem them not mere fancy, for by them is meant, in the sight of God, none other than the believer in God, and ever shall it be thus.

The believer, so long as he dwelleth beneath the shade of the divine Lote-Tree, is accounted before God as of the Blessed Tree and of the loftiest heights; but after turning away, he is reckoned as of the Tree of Fire and the lowest depths. During the time of his faith, all his branches, twigs, leaves and fruits are manifest as confirmed truth, but after turning away, all are counted as negation. Many a soul who in the evening is of the most exalted Tree of eternity, by morning becomes of the basest tree of extinction, and vice versa—if ye be of them that understand.

Behold the believer, at the time of his turning to God, as a paradise adorned with all perfection, wherein can be witnessed all that hath been heard of Paradise—from branches of knowledge, fruits of divine understanding, rivers of utterance, and flowers of wisdom, and beyond that whatsoever God willeth. Yet this same soul, after turning away, becomes the nethermost fire, together with all that pertaineth unto

him. Thus doth God change light into darkness and darkness into light, would ye but perceive it. Have ye not heard how My previous Manifestation decreed this same law on earth, saying that any ground whereon a believer dwelleth is accounted as Paradise in God's sight, while if an idolater should occupy that same ground, it is reckoned as hell? Thus today the Throne of God hath been established in a place never known before, yet those who hate the Beauty of the Lord of all worlds have deprived themselves of the highest Paradise and have taken up their abode in the depths of the lowest fire, while imagining themselves to dwell in the loftiest seats of Paradise—even as the peoples before them were engaged in such vain imaginings. Therefore doth the Pen of Command herald unto them the punishment of a barren day.

These people deserve to take a calf instead of God and to worship and adore it, as indeed they have done. How can they be worthy to soar in the holy atmosphere of the All-Possessing, or to ascend to the heaven of divine glory? As thou canst see, one whose nature inclineth to clay will never turn toward clay. Thus doth God set forth a parable, that perchance the people may understand. Have ye not heard Him say that many a tree of affirmation becometh a tree of negation in the next Revelation? In brief, today whoso is not detached from all that is recognized and mentioned among men, and beholdeth not all things as mere handful of clay, can never soar in this atmosphere or enter the abode of the sovereign Lord of sanctity.

The true believer hath ever been, and shall ever remain, rarer than red sulfur—and furthermore, these Suns of Truth that have shone forth from the Finger of the All-Merciful have made this most evident, that the fruit does not exist of itself and for itself, but rather through divine assistance it rises from earthly places until it attains this station of being fruit. And that Omnipotent One Who elevated it to this station is able by that same power to return it and a hundred thousand of its like and similitudes, in less than a moment, from the highest abode of perpetuity to the lowest seat of evanescence, and likewise the reverse. This has been and will continue to be among His ways, for the all-encompassing power and irrevocable decrees of that King of Oneness have ever been operative over all things, and He has never been prevented from manifesting even the least of His powers. Glorified be God above what the deluded imagine!

Many are the pearls of mysteries that have been and shall remain hidden in the shells of the oceans of thy Lord, the Concealer, lest their revelation cause the feet of the wayward to stumble. Indeed, such grace hath appeared today that, should He so desire, He is able to raise up from a handful of clay all the primary and derivative letters. Nevertheless, it is most regrettable that man, in these days when the Beauty of the All-Merciful hath been manifested in the fullness of His grace, should occupy himself with aught else but Him. Leave all who are in the heavens and earth to their own devices, then plunge into the depths of this Ocean wherein naught can be found save the pearls of the remembrance of thy Lord, the Most High, the Almighty, the Great.

These are the wondrous manifestations of the Sun of the Divine Command that hath shone forth from the horizon of the finger of the King of possibility. Well is it with them that act upon it, and apart from this, verily thy Lord is independent of all the worlds. How many souls are this day submerged in the oceans of fire and are unaware of it, nay rather, count themselves among the people of Paradise, even as

the peoples before them rejoiced in such vain imaginings. By the Sun of the sanctified glory of detachment, this Revelation is too great to need any proof or to depend on any evidence. Say: Its proof is its revelation, its evidence is its own Self, its demonstration is its existence, and its testimony is its arising between earth and heaven in days wherein all in the kingdoms of Command and Creation were shaken. And if ye be unable to know Him through what We have set forth for you, then know Him through that which hath been sent down from Him. Thus hath it been ordained as a grace from His presence, and verily He is the All-Bountiful, the Ancient of Days.

The Supreme Pen declareth: O Ali, step once upon the Mount of Sanctity, and with detached heart and purified tongue say "Show me, O my Lord," that thou mayest forever hear from the eternal holy retreat "Thou shalt behold Me," and attain the presence of the peerless Beauty of the Lord of Glory—that is, the presence of the Manifestation of His own Self, by one of Whose revelations of the lights of His grace, the trees of existence, both seen and unseen, are moved to sing even as the Tree of Sinai spoke forth. Thus hath the grace of the sovereign Lord Who doeth as He pleaseth encompassed all, yet the people are in grievous doubt, thick veils, and manifest heedlessness. Such is the state of these people who forever pride themselves on adherence to the Truth while turning away from His very Self—for instance, they circumambulate a stone while traversing difficult paths from distant places and sacrifice life and property to attain His presence, yet they remain heedless and turn away from the omnipotent Sovereign by Whose word a hundred thousand such stones could be brought into being.

As was observed in the year sixty and likewise in these days, they veil the All-Seeing Eye with a hundred thousand phantoms of their vain imaginings and limitations of self, and then cry out that the world-illumining Sun of divine unity has not risen. And should they perceive it, they question how it could be that the light of a certain star should be dimmed or extinguished, oblivious to the fact that by the appearance of the Sun its light is obliterated, even as is evident that in the daytime the light of the stars is dimmed and invisible. In any case, ere long the encompassing hand of divine power will create certain souls who will rend asunder all veils and, without any covering or barrier, enter the sanctuary of the Lord of Lords.

No water shall quench their thirst in the path of the Beloved, and no fire shall cause them to tremble. They shall regard all save the Divine Friend as non-existent and shall see naught but the Intended One. At all times they shall draw the peoples of the contingent world with the chains of utterance unto the sanctified paradise of the All-Merciful. By the Sun of inner meanings I swear that the radiance of these souls shall illumine the denizens of the highest paradise even as the sun illumines the people of the earth.

O Ali! Abandon what thou hast and take what God commandeth thee, for this verily shall suffice thee above all peoples. That which is besides Him neither nourisheth nor enricheth, and thus hath it ever been and ever shall be. Hold thou fast unto the Sure Handle and abandon what thy desires command thee. By God, the Truth! This is verily the firm cord that hath appeared between earth and heaven. Whoso holdeth fast unto it hath attained salvation, and whoso turneth away hath perished.

Indeed, today should any soul seek to know or comprehend the sublime Truth without His exalted Self, it would be as if one who is blind from birth were to seek guidance along the path, and this shall never be possible. His proof is His verses, and His authority His evidences.

O Ali! Hearken unto the divine words in the wondrous Persian tongue. And if thou hearest not, assuredly will God's all-encompassing power create new souls who will hear His call and arise to aid His Cause. This is not difficult for God.

If thou hast turned from the left of doubt to the right of certitude, and hast been nourished by the Kawthar of the knowledge of the All-Merciful flowing in the Paradise of inner meanings, say: O people of the Bayan! What religion do ye follow and upon what path do ye stand? If they say "The Point of the Bayan, may the souls of all else be sacrificed for Him," say: By what proof and evidence have ye become convinced of and acknowledged that Sovereign of the Path? If they say "We have known Him by His own Self," say: This is a manifest falsehood, for until now ye have not known your own selves, how much less the Self of God that standeth over all things. And even were such words to be heard from these souls, why then have they not acknowledged the Self of God Who hath appeared manifest as the sun? And if they say "We have believed in the revealed verses," why then have they disbelieved in these verses which are being sent down like torrential rain from the heaven of the Unseen at every moment? Say: Do ye believe in one part of the Book and deny another? Woe unto you, O company of wrongdoers!

Beyond these two stations are the manifestations of power and the revelations of divinity that have encompassed the world to such degree that none hath any way to turn aside, save by turning entirely away from God and His Prophets, His chosen ones and His loved ones. For nigh twenty years this servant hath not rested for a moment on the couch of tranquility, but hath striven at all times by His own Self for the exaltation of God's Cause. I swear by the unknowable King that from the beginning of creation until now such power hath never been manifested that a single soul should alone raise the banners of might upon the [branches] of grandeur. Yet despite this, these unbelievers have wreaked upon the manifest Beauty of the Lord of the Worlds that which causeth the Spirit of the Divine Command and the denizens of the highest Paradise to wail and lament.

And if they say these wondrous verses have not been sent down from the divine nature, just as the ungodly of old said in the days of the appearance of the Suns of Truth, say: The revealed tablets that were sent down from the cloud of glory of the Lord of the Worlds in the year sixty are extant, and these wondrous verses that have been sent down from the Most Holy, Most Glorious Heaven are present and visible. We recite both of these before a number of those possessed of pure hearts, penetrating vision, sanctified souls and attentive ears, that the melodies of God and His holy fragrances may be inhaled from the garment of His wondrous words. By God the Truth, through the fragrance of but one of these words wafteth the breeze of God, the All-Powerful, the Self-Subsisting. Yet all people are afflicted with colds and cannot perceive aught, save whom thy Lord willeth, the Mighty, the Beloved. Though the opposition of the opposers and the calumnies of the slanderers have reached such a pass that both pen and utterance have ceased to recount them, still do We feed the servants from the fresh, eternal, ancient and divine table of knowledge for the sake of God, desiring from them neither recompense nor thanks.

Section 4: "By Him Who speaketh within my breast! None…"

By Him Who speaketh within my breast! None of the peoples of former times can be compared with the Babis in their veils, for in all previous Books the Manifestations of the Divine Unity were mentioned only

in allusive terms. For instance, in the Torah it is stated in certain passages that should anyone come claiming prophethood, he is false, for there is no God but the God of Moses, no Messenger shall be sent after him, and no divine laws shall come save what was revealed in the Torah. Yet in one place there is an allusive reference to a future Manifestation, mentioned in such veiled and symbolic terms that most people are unable to comprehend it. In this case, if the followers remain veiled from the Dawning-Places of Divine Unity and the Manifestations of God, they have some excuse to which they may resort, saying "We failed to grasp the intricate divine utterances and thus remained deprived of recognizing the Source of the River of Knowledge of the All-Merciful Beauty."

Similarly in the Gospel, the Holy Spirit sang and spoke of the signs of the Manifestation in such melodies that none can comprehend save the detached ones, for they were expressed in hidden symbols and subtle allusions. Indeed these same passages have been recorded in Persian treatises by the Pen of Glory—consider them that perchance ye may discover them. In this case too, if these people excuse themselves saying their minds and understanding fell short of comprehending these cryptic and complex utterances, perhaps some might accept this.

Likewise in the Qur'an, which ye have all seen, consider in what manner and terms the signs of the future Manifestation were sent down from the heaven of the All-Glorious. For instance: "Are they waiting to see if God will come to them in canopies of clouds", and "The Day when the sky will bring forth a visible smoke", and similarly the cleaving of the heavens, the rending of the earth, the crumbling of mountains, the overflowing of seas, the rising of the dead from their graves, the blowing of the trumpet, the rising of the sun from the west, the raising of a cry between heaven and earth, and similar expressions mentioned in the Book of God.

And likewise regarding the mention of the "Seal of the Prophets" which is the most explicit of Qur'anic statements—given these difficult and impenetrable expressions and subtle, hidden allusions, if people remain deprived of the Law of the Lord of Creation and recognition of His Being in the Day of Return, one could say they failed to comprehend the divine verses and were heedless of the meanings of the heavenly words, for these were beyond human understanding—though all such excuses were and shall be unacceptable at the time of each Manifestation, for in every Revelation the proof is consummated unto all who dwell in the heavens and on earth through the very Manifestation Himself and through that which proceedeth from Him.

It behooveth every soul to cleanse the mirror of his heart from whatsoever the people possess, and after such purification and turning unto God, assuredly will the rays of the resplendent Sun be reflected therein. If the divine proof were not complete at the time of manifestation, then would all be relieved of obligation. Consider, for instance, the people of the Qur'an: whosoever failed to purify his heart from the implications of the words failed to attain recognition of the Point of the Bayan, for the mention of the "Seal" recorded in the Book was among the firm verses of the Qur'an. With the acceptance of this word and the establishment of its apparent meaning in the heart, one would never acknowledge that a Prophet hath been from the beginning that hath no beginning and will come unto the end that hath no end, even as it is mentioned in the Bayan: "Purify your hearts from that which ye have witnessed, that ye may witness that which no one in the worlds hath witnessed."

At the time of manifestation, one must turn away from all else and fix one's gaze toward God, for without this none shall attain unto God, the Most High, the Most Great. O servants of desire! Hearken unto the holy melodies of eternity and hasten to the station of "Know ye God through God Himself," and sever yourselves from all else. These declarations which the Prophets have made concerning the signs of the Manifestation

And as to the Point of the Bayan—may the spirit of all who dwell within the depths of the Names be a sacrifice unto Him—He hath raised up all these utterances and utterly rent asunder the veils, and He hath fulfilled and interpreted all these perplexing words through His own Manifestation and that which proceedeth from His presence. He hath made mention of this Most Mighty Manifestation in such wise that none hath any excuse to hesitate, much less to turn away. He hath made the whole of the Bayan and all that was revealed therein contingent upon the recognition of that eternal Sun of Glory, and He declareth that at the time of His manifestation ye must not remain veiled from Him by the Bayan, nor cling to its words and thus be deprived of the Sovereign of Oneness. He specifically saith:

> "O Letters and Mirrors! Ye have become proof through My word. Beware lest at the time of His manifestation ye show pride before the Chosen Beauty."

And although He hath promised the dawning of the Sun of Truth in the year Mustaghath by the name of "Him Whom God shall make manifest—glorious be His name", nevertheless He saith that should He appear at another hour, none hath the right to question why or wherefore, for that Sovereign of possibility hath ever been, and shall ever remain, the One Who doeth as He willeth. And should anyone claim otherwise, he hath not recognized the right of God, exalted be His remembrance, to do as He pleaseth. We take refuge in God from such vain imaginings. They have removed all limitations, veils, and allusions from this station, for that Ancient Beauty hath been and shall forever be sanctified above the limitations and allusions of all else but Him. None hath ever known or can know the nature of His manifestation. "None encompasseth His knowledge, and He is the All-Knowing."

And He saith: "From the first moment when the Sun of Baha dawneth until it setteth, the Book of God is better throughout the night, if ye would understand. God hath created naught but for that Day when all shall attain His presence and then His good-pleasure." And in this connection He saith: "Verily the noon-hour hath drawn nigh, yet ye recognize not that Day," and "He whose meeting is My meeting—desire not for him that which ye would not desire for your own selves," unto the end of His mighty utterance. O ears of all creation! No hearing is evident—hearken thou to these conclusive divine words which, explicitly and without interpretation, have foretold those days when the Sun shall rise and is nigh unto shining forth at its meridian; yet ye, O people of the Bayan, shall not recognize that glorious Beauty.

He hath explicitly mentioned this name too, as evidenced by His mighty words: "From the first moment when the Sun of Baha dawneth until it setteth, the Book of God…" unto the end of His exalted utterance, that none might doubt or interpret it contrary to what God hath ordained. Nevertheless, all remain veiled from perceiving the Sun of Baha by the veils of self and desire, and cling to that which Satan hath commanded them. Would that they were content with merely being veiled! Nay, some have even engaged in distorting these words of the Manifestation of Names and Attributes. This is an injustice the

like of which hath never appeared in creation. Woe unto the wrongdoers from the punishment of a grievous day!

And after the appearance of this divine Sun of Glory, certain mirrors entertained vain imaginings and laid claim to the station of the Sun, heedless of the fact that in the Persian Bayan it is explicitly stated that should a mirror claim to be the Sun, it is evident before the Sun that it is but its reflection that speaks. Likewise He states that the mirrors in themselves have no reality, and in another place He says:

> "Say: O sun-like mirrors! Ye all gaze upon the Sun of Truth, and your existence and manifestation, would ye but perceive it, depend upon Its grace. Ye are all like fish in the sea, moving in the ocean yet veiled from the water, asking about that whereby ye subsist."

Now observe that He addresses the suns of the mirrors, which are the primary mirrors, saying that they should gaze upon the Sun of Truth, for their existence and manifestation have been and will ever be through His grace. And He states that the suns of the mirrors are like fish in the sea, moving in the ocean yet veiled from the sea and its water. Even as is witnessed today, the mirror of the people moves in the ocean of verses, seeking to prove itself through the verses of Divine Glory revealed in My previous Manifestation, its movement and expression of station being through the verses of God, yet it remains wholly veiled from the essence of the verses and their Revealer in these days. It moves in the ocean, yet remains heedless of the Sovereign of the ocean. This utterance was revealed from the Kingdom of eternity concerning the station of the suns of mirrors—how much more regarding those mirrors that stand beneath these suns!

And likewise He says: "Verily, on the day of His manifestation, the highest of creation shall be even as the lowliest, and the nearest unto you shall be he who believes in Him. There are no ties of kinship among you, nor any glory save through your faith in Him." Thus it is witnessed today that the highest of creation is accounted before God as the lowliest—how many manifestations of the highest heaven have returned to the nethermost depths, and how many expressions of nothingness have attained to the most pure and exalted station! And likewise He says to Aqa Siyyid Javad: "I shall complain unto thee, O Mirror of My bounty, concerning all the mirrors, for each according to his own colors gazeth upon Me." Observe how He complains of all the mirrors, but this Beauty now complains of him who is known as the Mirror, for he sees Me through what is with him, not through what is with Me.

In brief, today even if all mirrors were designated in the Bayan by the names of Divinity, Lordship, and beyond these, by the Self of God, the Manifestation of God, or the Essence of God, it would not suffice so long as they do not become assured of this holy divine Manifestation and this hidden celestial Mystery. All such are accounted as utter nothingness and complete void before God, even as it hath been recorded by the Pen of God at the beginning of these Tablets:

> "Beware, beware lest on the day of His manifestation thou be veiled by the Vahid of the Bayan, for that Vahid is but a creature before Him. Beware, beware lest thou be veiled by the words that were revealed in the Bayan, for they are His own words in the temple of His previous manifestation."

He warns that at the time of His manifestation, let it not be that thou remainest veiled from the Manifestation of the Cause by the Vahid of the Bayan—these being souls than whom none was more exalted after the Point of the Bayan—yet He states that ye should not remain veiled from the Truth by these souls. And these were souls who, after the Point of the Bayan, were second to none; nevertheless He says that you should not remain veiled from the Truth by these souls. From this statement it is understood that in the subsequent Revelation some of these Letters must exist. And He says that you should not remain veiled from the Truth by what has been revealed in the Bayan.

Now judge fairly, O people of the Bayan: with such a clear and perfect statement, can anyone today oppose the Manifestation Himself by saying that such and such a person is mentioned by name in the Bayan—how can he now be deprived of his station? Nay, by Him Who strengthened the Spirit through My Being! For these names and mentions and descriptions, even if accepted, are all but words inscribed in the Bayan. And among the counsels of the eternal Sovereign is this: that you should not remain veiled from the Manifestation of God by what has been revealed in the Bayan.

Furthermore, I swear by the Sun of divine glory that today shines from the holy divine horizon that the mention of that pre-existent Sovereign of the people of the Bayan—whether in terms of Lordship or servitude—is one and the same in that realm. Even in stone, which is inanimate, they have inscribed the three letters representing the three Most Great Names of God, and have reminded the servants to observe these Names therein, that in the created thing the signs of the Creator might be witnessed. If He Who graciously bestowed these stations upon stone were to withdraw His favor, it would be fitting for anyone who objects. By God! None will object to God's Cause except every transgressor, sinful one. Had people been aware of the resurrection of names, they would never have objected to the Sovereign Who doeth what He willeth in any matter.

Thus it is that some are resurrected in name and known in the Kingdom of Names, yet their essence has never ascended beyond the depths of self and desire—this is due to a wisdom none knoweth save God. Many a fame has no foundation. And some are resurrected in essence without a name, as you have heard the story of Khidr, whose exalted station none in that time knew save God, such that his authority remained hidden even from Moses despite his lofty station and elevated rank. And after appearing before him, Moses was addressed with the words "Verily thou wilt not be able to have patience with me." Although he is mentioned in the Book by the name Khidr, none knew him save God, and with Us is the knowledge thereof in a clear Book. And some are resurrected in essence, being, self, spirit and name. Therefore witness and say: Glory be to God, the best of creators! Were all the stages of resurrection to be mentioned, it would be observed in what station and rank these who pride themselves on names are mentioned. But We have stayed the Pen until God should will otherwise, for He is the Explainer of all things in a clear Book.

Furthermore, all things have ever been repositories of divine names and treasuries of creative mysteries, and in every dispensation He manifests from each thing whatsoever He willeth, and takes away whatsoever He pleaseth. Most wondrous of all is that today the Ancient Beauty and the Sun of the Most Great Name hath risen and shone forth at the meridian, yet people, clinging to a mere name from among names, have deprived themselves of the light of Beauty and recognition of the peerless Countenance of

the All-Glorious. Say: By God the Truth! By the decree of His Pen were created the oceans of names and their kingdoms, were ye of them that know. And were He today to take a handful of dust and raise therefrom whatsoever name hath been or shall be, verily He is able, for He is the Sovereign, the King, the Almighty, the Powerful, the Omnipotent.

Section 5: "By God! The eyes of the Prophets…"

By God! The eyes of the Prophets and Messengers in the Supreme Concourse weep for My soul and for what hath befallen Me, and they lament within themselves and cry out in their inmost beings. Yet the people are wrapped in profound heedlessness and mighty delusion. To such a pass have the people of the Bayan descended that the tongue of the All-Merciful hath been moved to utter words such as these, yet still they accept it not. Such is the condition of these people. Today, whoso ascendeth not beyond the kingdom of names shall never attain unto this supreme bounty. For this reason did the Point of the Bayan declare that the seed of the next Revelation would be mightier than all the people of the Bayan, both now and in the time to come. Ponder then on this, O ye men of understanding! By Him Who hath arisen of His own accord! Were the servants to meditate upon this single utterance, they would find themselves independent of all save God, and would stand in no need of questions and answers to establish this wondrous Cause. God speaketh the truth, but the people hear not.

He further saith, exalted be His mention:

> "Verily His likeness, glorified be His mention, is as the sun: were an infinite number of mirrors to be placed before it, they would all reflect the sun according to their capacity; and were there to be none to face it, still would the sun rise and set, and the mirrors would remain veiled."

Consider ye how it may be inferred from this holy and divine utterance that the sun can rise and set while the mirrors remain veiled. Yet how can it be said, after the rising of the Sun of Suns, around which circle suns whose number none knoweth save God, the All-Knowing, the All-Informed, that a mirror could be debarred from its rays and splendor? For it is evident that the very existence of mirrors dependeth not on themselves but on the sun, by whose light they are illumined. As is clearly seen today, were all the mirrors of creation to face this celestial Sun, they would all reflect its light and glory; and were they to turn away, they would all be as though non-existent, now and forevermore. Observe the visible mirror: so long as it faceth the sun, the effects of the sun's radiance are manifest therein; but as soon as it turneth away, these effects are obliterated and shall remain so, as all can plainly see.

He further saith: He is that Sovereign Potentate Who, by a movement of His sanctified tongue, createth at His word whatsoever He willeth and desireth of prophets, saints and the righteous. How then befitteth it them to turn away from One through Whose word prophets and saints are created, and to cleave instead to a mere name from among names, or a mention from among mentions, or a mirror from among mirrors? This indeed is a grievous wrong. By God the Truth! They have perpetrated that which none before them hath ever done, for after the appearance of the Sun at its meridian, there remaineth no time for tarrying. Yea, if they recognize not His own Self and find themselves powerless to acknowledge that

Primal Beauty, by His own Self unto His own Self, then let them seek proof and testimony—the very proof and testimony by which the faith of all mankind was established.

And when He has manifested from the oceans of His grace and bounty, who then can tarry, save he who has wholly turned away from the Truth and made his dwelling in the depths of denial, the abyss of repudiation, and the infernal fire of rejection? Even so do most of those who today fancy themselves secure upon the cushions of faith and the throne of certitude stand utterly remote from the Truth, submerged in the sea of unbelief, suffering at every moment grievous torment, though they perceive it not.

Would that they were content with mere denial and rejection! Nay, by Him Who has caused Me to speak forth His praise, they shall never be content. Even as that soul whom We had nurtured through all his days and taught at all times the words of the All-Merciful, as they teach their birds in India, rose up against Me, warred with My Self, turned away from My Beauty, disputed the signs of God, the All-Possessing, the Self-Subsisting. Not content with this, he arose to cut down the Divine Lote-Tree. When God brought him to naught and exposed what was in his heart, he then embarked upon such schemes as no one could ever reckon save God, the Sovereign, the Almighty, the All-Powerful.

He spread such calumnies that the pen is powerless to recount them, attributing to the very Self of God, Who standeth over all who are in the heavens and on earth, such wickedness as had never appeared since the beginning of the world. Yet he dwelleth securely in his place, at ease, confident in the foolishness of the people who walk in the paths of fancy and swim in the sea of blind imitation. By Him Who holdeth my soul in His hand, were he to perceive even less than can be reckoned of those who see with divine insight, he would never have committed such slanders. Yet he is heedless that ere long there shall appear from behind the veils of divine protection souls who shall distinguish, with divine vision, truth from falsehood and the sun from shadow, whom no barrier shall withhold from the straight path nor any veil deprive of the Most Great Announcement.

Would that some discerning soul might consider their words which tell of their own selves and beings, that he might recognize them and be of those who understand. I swear by the Most Great Sovereign that were anyone to observe with penetrating eye the words of the deniers, he would perceive the station, rank and position of these imaginary beings.

Today the chiefs of the Bayan advance, unaware, the very same proofs that the lowliest among the People of the Furqan used to establish their own truth. For instance, they cling to the matter of successorship which the previous Manifestation had utterly erased from the Book, as all are aware that naught was revealed in the Bayan from the Pen of the All-Merciful save concerning the Letters and Mirrors, and even these were not limited, as witnessed in the prayers where He says: “O my God! At all times send forth such impregnable Mirrors and pure crystals as shall reflect Thee and guide unto Thee.” And in all the Tablets there hath been revealed from God these words: “Let him who willeth look upon them and be of them that know.”

Now, like unto the people of the Furqan who invented the “Seal of the Prophets” and remained veiled from Him Who sent forth and raised up that Seal, these people too have desired to establish for

themselves the “Seal of the Saints,” as is evident to all. Him through whose word hundreds of thousands of saints have been and are being created, they have cast into the well of hatred, and at all times from every direction they hurl the stones of their vain imaginings at His blessed person, while they raise an outcry within themselves and claim to be oppressed, that perchance they might instill the hatred of God into weak souls. Such is the condition of the Mirrors that have appeared.

Say: Today, were God to pronounce him who beareth the most detested of names among men to be your Lord, or conversely, none hath the right to ask “why” or “wherefore,” for He, exalted and glorified be He, doeth what He willeth, and shall not be asked of His doings. He, verily, is the All-Powerful, the Almighty.

In these days they have written and sent forth treatises in rejection of the Truth with ungodly hands. I swear by the Sun of inner meanings that they have spoken like children with meaningless, nonsensical words—nay, even more base, if ye but knew. Now compare the books and treatises of this group with what hath appeared from the servants of this House, and judge fairly yourselves, that perchance ye may not remain deprived this Day of the grace of the Ocean of inner meanings that hath encompassed all created things.

And now the Truth hath condescended to such a degree that from all sides they continuously ask questions about Quranic matters, and answers must be written. For instance, someone hath supposed a mirror to be a ruby, and then asked whether the ruby can be transformed before reaching its station of maturity, and how it changes after maturity—meaning, can the mirror be altered or transformed before reaching this station of being a mirror, but after reaching maturity how doth it descend from this station.

Thus have most people remained deprived of the King of Oneness today through such obvious matters. First say: O questioner, We beseech God to assist thee and confirm thee in such wise that thou mayest know all things in their proper station and be detached from all allusions, and mayest witness naught in creation save the effulgence of the lights that have encompassed the worlds, and that He may erase from thy heart all remembrances that thou mayest arise to praise thy Lord, the Mighty, the Unconstrained.

For on such a Day it behooveth no one to turn to anything of what hath been created between the heavens and earths. Would it be fitting for anyone, after the sun hath risen to its zenith, to occupy himself with mention of the stars or to inquire about a lamp, even though it be a shining lamp? Nay, by My luminous, holy, mighty, radiant Beauty! Cast behind thee all remembrances, then hold fast to this Remembrance Who hath appeared with the truth and Who speaketh in all things, saying: “There is no God but Me, the Mighty, the All-Knowing.”

And if thou art not successful in comprehending what hath been revealed in these verses from the heaven of oneness and art fixed upon the answer to thine own question, then hearken to the Most Glorious Call from the horizon of supreme might. First know that all things can be and are transformed into all things, and knowledge of this is in the Book of thy Lord Who neither erreth nor forgetteth.

Secondly, if thou art asked whether God hath power to transform a ruby or not, what wouldst thou answer? Indeed, powerlessness hath ever been the attribute of creation, while the True One, the Inaccessible, standeth established upon the throne of might. With a single word He is able to turn all who

are on earth into pieces of moist red ruby, and with a word return them all to stone. Exalted is He above what ye have imagined and do imagine concerning His power.

And beyond this station, place the ruby in fire and observe what happens, that thou mayest become certain of the transformation of all things save God. Likewise when the ruby of the heart is tried in the fire of self and desire, it is surely deprived of its delicacy, color and purity. Today there are many pieces of ruby that have reverted to stone and are unaware of it, and likewise the opposite, were ye of those who understand.

In the ruby there are manifold varieties and diverse colors to be observed, and all its hues are altered in the fire save two kinds known as bahramani and rummani. And these two, though they may be altered by intense fire over many days, yet if they remain in moderate fire behind a veil, no harm shall be observed. And some maintain that fire enhanceth the hue of these two kinds. However, should the divine fire—which in the hidden divine knowledge is known as the red sulphur—be cast upon the ruby, it would instantly be calcined like other bodies.

Verily, fire rectifieth every corruption and corrupteth every rectification, increasing righteousness in the righteous and corruption in the corrupt. Whosoever hath become informed of divine knowledge comprehendeth that which hath been mentioned, and besides such a one none hath any portion save by the command of the Ancient and Omnipotent One.

In brief, O questioner, in all things save God and in the very Manifestation itself, change and transformation are to be observed. We created all things from dust and unto it shall We return them, and from it shall We bring them forth again alive. This is a promise from Us, and We shall assuredly fulfill what We have promised, for We are the best of them that fulfill.

O people! Hear ye the call of the Bird of Eternity from the Supreme Paradise, and drink ye the choice, pure and crystal-clear wine from the holy fingers of Baha, and become free and detached from all else save God, that the oceans of divine knowledge and wisdom may flow from your hearts and tongues, and ye may become free and sanctified from such questions as these. Beware lest ye defile the heart, which is a trust of the Chosen Beauty, with the defilement of the words of the wicked and the doubts of the evil ones, for they have appeared today with all manner of tricks and devices, casting doubts into hearts by whatever means possible.

Apart from all these statements, if there should exist in the world something that undergoes no change or transformation, what connection hath this with the contention of these people? For instance, if according to these people a ruby remains unchanged, what relation hath this to the fact that one who hath turned towards God cannot turn away from Him, or that a believer cannot become an unbeliever, or a godly soul an infidel? The King of Names hath ordained change possible in some things and not in others. For example, copper can become gold, but dust hath not the capacity to become gold. Since men of learning have already discussed this matter, this servant doth not wish to elaborate upon it.

However, in man the capacity for knowledge and ignorance, acceptance and rejection, faith and unbelief, is evident and manifest. If the questioner's purpose in mentioning gold and ruby was in reference to the mineral kingdom, this is far removed from his intent, for even if gold hypothetically cannot become

copper, nor ruby become ash, one cannot draw analogies from this regarding the other creations of the Creator. This is clear and evident to those possessed of insight who gaze upon the Most Great Scene.

Section 6: "If the intent was in reference…"

If the intent was in reference to the human realm, it is known that gold and ruby symbolize the believer's faith in God and his recognition of His Manifestation, and it is quite evident that this can change, as many souls who at first believed in the Beauty of the All-Merciful later turned away. If thou wouldst ascend above the realm of fancy and sanctify thy heart from verbal allusions, thou wouldst witness the transformation of all things into all things at every moment. And he unto whom this vision is unveiled is accounted as one possessed of true insight in the estimation of God, the Almighty, the Chosen One.

The essence of the utterance of the Beauty of the All-Merciful is this: The Cause of God hath ever been and shall ever be sanctified above mention, description and limitation. Whosoever seeketh to comprehend the King of the infinite depths through such veils shall never attain certitude. By the power of the Sovereign of Eternity, rend ye asunder the veils of names and whatsoever is below or above them, and enter ye the most exalted, most sublime, most impregnable, most holy and most glorious City, for naught but His shadow is today as fire, and naught but His love shall ever be accepted.

Likewise, someone asked about the number of verses in "The Hour has drawn nigh and the moon is cleft asunder." Say: O thou who gazeth upon the words, set aside the numbers and contemplate the verse itself. If today all who are in the heavens and earth were to gaze upon this blessed verse and ponder its hidden meanings, it would suffice them all. For today the sun of inner meaning hath shone forth from the horizon of the verse's outer appearance, and it is a cutting sword against those souls who have taken others besides God as their protector. The meaning of this verse was not revealed until this exalted Manifestation, for at the time of the Primal Point's appearance, there was no guardian according to people's understanding who could be cleft asunder. Rather, there were the divines, who were symbolized as stars, while the guardian was symbolized as the moon and the Prophet as the sun. Thus in this Revelation the sun hath risen from God's horizon and the illusory moon hath been cleft. Therefore say: Blessed be God, the Most Powerful of the powerful!

Now ponder this revealed verse and judge fairly, and be not of those who recognize God's favor and then deny it. Would that these people had truly understood this guardian and mirror they have taken for themselves besides God. I swear by the Sun of the glory of the Eternal that the fundamental matter concerning the mirror was not as they have heard it, and whoever claims knowledge of it speaks falsely, by the Lord of eternity. What this servant mentioned, in accordance with divine wisdom, became widespread among the people, but no one hath comprehended the intent of the words of the Primal Point, exalted be His glory. This servant hath kept the fundamental matter hidden from all, for a wisdom none knoweth save My All-Knowing, All-Wise Self. By God, He hath dealt with His Creator, Who created Him with a breath from His presence, as none in all the worlds hath dealt. If people were to behold with the eye of God even one of the wondrous Tablets that have been sent down in these days from the heaven of mighty oneness, they would not remain veiled from the Truth and would witness all else as

non-existent, becoming convinced that naught besides Him was or ever shall be worthy of mention, let alone those who turn away.

In this day certain souls have claimed infallibility apart from God, even as the people of the Qur'an have spoken without understanding and have never comprehended the true intent of infallibility. The ordinance of infallibility is fulfilled today in this wise: every soul who, after hearing the Word of God and His Call, is assured with the word "Yea" is of the people of infallibility, and whosoever is other than this is excluded from infallibility. Even as the Point of the Bayan—may the spirit of all else but Him be sacrificed for Him—declareth, addressing Azim: "Verily the Cause hath transcended all limitations. Thou dost purify servants at the time when God manifesteth Himself to them through them. They have known God their Creator and have been patient therein and have not complained, until Thou makest them like unto those Thou didst make aforetime from among the Prophets and the Successors and the Martyrs and those who are nigh.

By My life, wert Thou to make them present in the number of all things, Thou wouldest make them such, and naught would be diminished from the sovereignty of God by any measure, nor would aught be increased by any measure. But Thou seest that that station requireth the Most Great Infallibility. And infallibility is not what Thou seest among the people through their precautions in their religion, for when they heard the call Am I not your Lord?' they did not say Yea'—they have departed. But infallibility belongeth to those who, when God said Am I not your Lord?' said 'Yea.' And verily God hath not spoken to anyone save through the Manifestation of His Self in every Revelation." [Panj Sha'n, BB00005]

After this exposition, which is the most explicit of all words that have descended from the Pen of God, who else can establish infallibility for himself save after acknowledging this Most Great, Most Mighty Cause? Today all people, in whatsoever station they may be, are excluded from infallibility, save those souls who have been assured of this Most Holy, Most Transcendent Manifestation. O servants! Hearken unto the Call of God and purify the ears of your innate nature from hearing the words of the people of the Furqan, that ye may comprehend the most wondrous utterance of the Tongue of the All-Merciful. Reflect: wherein have these people spoken the truth? For one thousand two hundred and sixty years they held to the termination of Revelations, likewise to the appearance of the Qa'im in a specific form in a designated land, and similarly to the signs of the Revelation, clinging to a thousand traditions to such extent that they considered the deniers of these sayings as infidels.

Then it became evident, at the appearance of the Point of the Bayan, exalted be His mention, that all had erred, and that the Manifestations of the glory of the Divine Unity have ever been and shall ever continue to be manifest. Likewise consider all other statements of these embodiments of error—observe that all was and shall be mere fancy. Their god is their desire and their object of worship their vain imaginings, if ye but knew.

Although all the people of the Bayan have witnessed that whatever was in the possession of this group was other than truth, they nevertheless continue to adduce proofs from the words of the people of the Furqan and discourse thereon. Even now this group seeks to prevent people from the celestial streams of God and the fountainhead of divine glory through mention of previous successorship. I swear by the Beauty of God, the Most High, the Most Glorious, that had there been a thousand Manifestations present

during the Revelation of the Point of the Bayan, and had any hesitated less than a moment in acknowledging the Cause of the Sovereign Lord, they would have been reckoned by God among the people of fire.

Rend asunder the veils of fancy and ascend unto the most glorious heaven. If ye desire that truth be made manifest to all, let several fair-minded souls gather in this city to observe God's verses and His words. Similarly, the claimants are present in this land—let proper inquiry be made that the signs of truth may be distinguished from aught else, and it may become evident to all that all others are but paupers at His gate, powerless before His presence, and destitute before the manifestations of His lights.

In the Persian Bayan the Divine Tongue hath spoken, exalted be His utterance:

> "Exert your utmost endeavor that in the Day of the Revelation of the Truth, His words may not be used as proof against Him, for all the words of the Bayan are the words of His previous Manifestation, and He knoweth better than all creation that which He hath revealed, for the spirit of all is in His grasp, and with all there is naught but a shadow, if they are steadfast in the truth—otherwise they are not worthy of mention."

Consider this utterance of the Beauty of the All-Merciful: Although He forbade all from protesting against that Essence of Being and Sovereign Lord of all worship, and explicitly commanded that none should dispute with the words of the Bayan at the advent of the next Manifestation, yet today we observe that all have risen in protest, saying:

> "Such and such a one was designated in the Bayan with the Most Beautiful Names; how then can he descend from this station?"

And likewise He says, exalted be His remembrance:

> "Recognize Him through His verses, and be not overly cautious in recognizing Him, for to that same degree shall ye be in the fire."

Consider these decisive words: today all who are cautious regarding this most mighty and most holy Cause are in the fire, of this there is no doubt.

And His word, exalted be His remembrance: "If ye turn within yourselves toward God, His likeness is what existeth in your hearts. Be not veiled from Him by Him, and recognize Him for Whose recognition ye were created." And His exalted word: "In every Revelation, the believers in Him and His Book become veiled by His subsequent Revelation and His Book, to such degree that none remain except the sincere believer, who is rarer than red sulphur."

Even as today all are being tested, and most of humanity hath turned away from the King of Oneness, saying:

> "Such and such a one was designated in the Bayan by the name of God."

Through such words they remain deprived of the eternal King of Glory, unaware of what they have done. And even granting this claim, they remain heedless that all names in that most holy court occupy the same plane. He bestoweth as He willeth and withdraweth as He pleaseth.

His exalted word:

> "None knoweth the time of the Manifestation save God. Whenever it occurreth, all must acknowledge the Point of Truth and render thanks unto God."

Nevertheless, some have objected regarding the nearness of the Manifestation, just as all previous peoples were occupied with such objections. Say: Woe unto you! How quickly have ye transformed the divine bounty and followed the paths of fancy and error, when scarcely any time hath passed since the Manifestation that all have reverted to their first step.

In any case, the Truth hath ever been sovereign and shall forever remain sovereign. He manifesteth Himself howsoever He willeth, and verily He is the Sovereign, while all else is held within the grasp of His power, the Protector, the Self-Subsisting. By Him Who holdeth my soul in His hand! No greater injustice existeth today than that He Who speaketh in all things "I am God, there is no God but Me" should need to prove to His servants that He hath power to change one of His names, when the Kingdom of Names boweth before His sovereignty, the Realm of Attributes trembleth in awe of Him, and the Heaven of Mystery is guided by His presence and brought into being by His command, and returneth unto Him.

Such is the condition of these immature and incapable people—that the Almighty, by Whose will all names were created and by Whose sovereign command all attributes were manifested, and around Whom circle the denizens of the highest Paradise, must prove that He is able to withdraw from a soul the garment of a name, even though they had and have no knowledge of that name. The doubters in the power of the Sovereign Who doeth what He willeth and this most wondrous, most holy, most exalted Manifestation have deemed God's hands to be fettered, though they may not verbally confess to this. The tongue of the Chosen One beareth witness to this, though they deny it. His glory be exalted!

For unto the people these were but words whose meaning they comprehended not, and thus remained veiled on the day of His manifestation. Therefore today all remain veiled from the intention of the Bayan by its very words, though they neither understood nor will understand God's purpose therein.

Even as that Ancient Beauty wrote to the leaders of the Bayan, bidding them inquire about God's purpose in His words from the Living Letter who was in His presence, for they knew not God's intent. That Living Letter was Aqa Siyyid Husayn, who was martyred in his Lord's path, and none attained his presence to inquire about the meanings of the divine utterances. The purpose of this statement from the tongue of the All-Merciful was that the leaders might know they neither understood nor understand the meaning of God's words.

And as the manifest Revelation drew nigh, that same Siyyid ascended to the most exalted station. Ponder on this, O ye who are endowed with insight!

And His words, exalted be His praise:

> "All that I have mentioned to thee regarding the station of proof is but a drop from the manifest ocean. If thou desirest the heart's mystery by the decree of the Hidden Countenance, no allusion can point to it, nor can endless veils conceal it, nor doth anyone need mention proof thereof, for it is the very essence of Revelation and the perfection of concealment. Glory be to God above what they describe!"

How can allusion find its way to that realm of divine unity's glory, in honor of His presence and in testimony to the purity of His essence and the subtlety of His station? Yet after He manifested the Sun of His Beauty from the horizon of destiny through all divine manifestations and every sign of oneness, arrows of hatred were launched from all directions at the manifest Beauty, the Lord of the worlds. "The first to cast stones at Me was he whom I sheltered beneath the wings of My grace, whom We reared beneath Our mantle and taught in Our days. He it was who slew Me with the sword of rejection, shed My blood, violated God's sanctity in My person, and denied My signs after having bowed before a single letter thereof, having been created by a breath therefrom. He denied God's right in My right, warred against God's Self in My Self, openly decreed My death, and when God prevented him by His power and revealed his heart's hidden thoughts to those who had emigrated in God's path, he resorted to calumny, turning his deeds and tyranny against My oppressed Self to reassure his followers.

By God! The heavens of the Cause were rent asunder by his deed, the holy lands were cleft by his tyranny, the veil of the Kingdom was torn by his words, and the dwellers of the realms of eternity wept at his sin, while he laughed to himself as though he had committed no wrong in all creation. By God! All things weep, yet he remaineth unaware. Soon shall he know, when death comes upon him and his eyes roll in fear of divine wrath, and he says "Is there any way back that I might seek forgiveness for what I have done?" Then shall the clay of the abyss be struck upon his mouth. Thus is it ordained for those who are arrogant before God, the Supreme, the Mighty, the Powerful. His words, exalted be His praise: "Glorified art Thou, O my God! If Thou sayest that Thou hast forgiven the Bayan and all within it, then all abide in Thy forgiveness and good-pleasure. And if Thou sayest nay, then verily I am the one who clings to the hem of Thy bounty and seeks intercession with Thee through Thyself."

Section 7: "There is no doubt that the Pre-existent Being…"

There is no doubt that the Pre-existent Being speaks only through the tongue of the Manifestation of His Own Self. Observe in these utterances what degree of humility is shown by the Beloved of all creation, who has made the entire Bayan and all within it contingent upon the "yea" or "nay" of the King of Eternity in a future Revelation. And now the King of the unseen and the seen is manifest to all, and such harm has befallen His blessed person that were all the oceans of the unseen and the seen to become ink, and all who dwell in the kingdom to become pens, and all who are in the heavens and earth to become writers, they would surely be powerless to describe it. Would that they had counted Him among His faithful ones! The curse of God be upon the oppressors and the idolaters. Yet they still recite the Bayan and transcribe it. Many a reader of the Bayan whom the Bayan itself curses, many a practitioner whose deeds it disowns, many a rememberer from whom remembrance itself flees. May God protect us and you, O people of unity, from these ones and from their evil, their deceit and their guile.

And likewise in communion with the King of Names and Attributes they mention:

> "I beseech Thee, O my God, by Thy independence from all things, to accept the Bayan and all within it, for I have named all that hath appeared from me by that name and made all of it a book, a leaf among the leaves of the gardens unto Thee. Accept it, O my Beloved, for that would be a token of Thy grace and mercy; and if Thou rejectest it, O my Beloved, that would be a manifestation of Thy justice and the independence of Thy Lordship."

Although all utterance has been contingent upon the word of that Divine Essence and the Manifestation of the All-Merciful, now they are occupied with the basest of His creation and remain deprived of His beauty. Woe unto these, then woe unto these! By God, these pass not by anything except that it seeketh refuge with God from them and dissociateth itself from them, saying in its inmost tongue:

> "O heedless misbeliever! By what proof didst thou believe in the manifestation of Ali before Nabil, and by what evidence dost thou deny Husayn before Ali? Nay, O accursed one! By God, thou hast never truly believed in any of God's Messengers, and if thou didst believe in any age, that faith was not real faith but merely a phantom, for had it been authentic thou wouldst not have denied Him through Whom the message of every Messenger was verified, every Prophet was raised up, and the faith of all in the heavens and earth was established."

The translation of these most impenetrable divine words is set forth in pure Persian in the most wondrous tongue, purely for the sake of God, that perchance some souls might be cleansed from the defilement of self and passion and ascend to the heaven of mighty eternity, which is the station of recognition of the Self of the All-Merciful. His is the command—He guideth whom He willeth unto His hallowed and luminous Beauty.

Today, whosoever turneth away from the countenance of the true Object of worship passeth not by anything except that it sayeth with its inmost tongue:

> "O thou who associateth partners with God! By what proof and evidence didst thou believe in the Beauty of the All-Merciful in the previous Manifestation, and by what argument hast thou denied the King of the Path in this Manifestation?"

By the Sun of holy transcendence, such a one hath ever been an infidel and idolater, and if in any age he proclaimed his faith, it was not genuine but rather a mere phantom within him, and in this Manifestation the snare of faith caught faith itself, and Satan returned to his abode in the nethermost hell. Had thy faith been authentic, thou wouldst not have denied Him through Whom the message of all Messengers was verified, all Prophets were raised up, and the faith of all that is in the heavens and earth was established.

O servants! Consider the Cause of God for a while with pure hearts and just vision, that perchance ye may not be debarred from the divine sanctuary or excluded from the celestial Ka'bah of the Eternal.

O Ali! Although thou art the questioner and the answer is recorded in thy name, yet it appears most difficult that thou shouldst today acknowledge the truth and be mindful of all that is mentioned in the Tablet, inasmuch as thy heart hath been veiled by thick veils and thine eyes are covered by endless

clouds. However, God's glance and His secret attention through these words is directed to other hearts, and ere long they shall be manifested with such power that they shall behold all else but God beneath their shadow. Yet, due to the precedence of divine mercy and the all-encompassing nature of heavenly grace, this hath been revealed in thy name, that perchance the breezes of the days of God may take hold of thee and detach thee from all the worlds.

His utterance, exalted be His bounty: Ever hath the sun been likened unto Him and all else unto mirrors. Each mirror reflecteth according to its capacity the light that hath shone upon it from itself unto itself. Thus all derive proof therefrom of their connection to it. And were the sign that hath been manifested therein through it unto it be removed, then nothing would remain in the mirror that could prove the existence of God. Thus doth God take away what He taketh away. None after Him shall judge by the hearts of men as signs, even though they all declare "We believe in God and His signs." God beareth not witness to that which they utter.

O ye who are intoxicated with the wine of idle fancies! Hearken unto the call of the Most Exalted Lord that hath been raised in these conclusive words and firm, impregnable verses, that perchance ye may show mercy unto yourselves and unto God's servants, and cast not the stones of doubt and hatred at the divine Lote-Tree. And if ye yourselves are not guided, at least deprive not the servants from the stream of the Lord of all creation in these grievous days. He saith that all are mirrors reflecting the sun according to their capacity and station, according to how the sun is reflected in that mirror through the mirror itself. At this time it can be inferred that all subsist and exist through the sun. And if the sign of the sun's reflection that hath shone in the mirror through the mirror itself be removed, nothing would remain in the mirror to indicate its Revealer and Creator.

Despite these decisive, unambiguous, and conclusive words, the people of the Bayan have doubted how a mirror could be deprived of the sun's reflected light, and they have persisted in this matter to an extent that cannot be mentioned. They object to Him through one reflection of Whose Most Luminous Name hundreds of thousands of mirrors are illumined and brightened, and through one manifestation of Whose Name "the Wrathful" all are cast back to their own limitations. They turn away from His Beauty, and after the Sun of Beauty hath reached its zenith they ask, "Where are its lights and its proof?"

Shake off, O heedless ones, the slumber of negligence, that ye may behold the radiance which His glory hath spread through the world. How foolish are those who murmur against the premature birth of His light. O ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest. It behooveth you to ascertain whether or not such a light hath appeared. It is neither within your power nor mine to set the time at which it should be made manifest. God's inscrutable Wisdom hath fixed its hour beforehand. Be content, O people, with that which God hath desired for you and predestined unto you.

By God! Had the matter been in My hands, I would never have revealed Myself.

O my ill-wishers! The Daystar of eternal Guidance beareth me witness: Had it been in my power, I would have, under no circumstances, consented to distinguish myself amongst men, for the Name I bear utterly disdaineth to associate itself with this generation whose tongues are sullied and whose hearts are false.

And whenever I chose to hold my peace and be still, lo, the voice of the Holy Ghost, standing on my right hand, aroused me, and the Supreme Spirit appeared before my face, and Gabriel overshadowed me, and the Spirit of Glory stirred within my bosom, bidding me arise and break my silence. If your hearing be purged and your ears be attentive, ye will assuredly perceive that every limb of my body, nay all the atoms of my being, proclaim and bear witness to this call: "God, besides Whom is none other God, and He, Whose beauty is now manifest, is the reflection of His glory unto all that are in heaven and on earth."

And if this be My crime, then by God this proceedeth not from Me but from Him Who hath sent Me and raised Me up in truth and made Me a lamp unto all worlds. O people! By God, the fragrance of truth is easily distinguished from falsehood. Desire not for the True One that which ye desire not for yourselves. Pause ye to reflect: What hath been the purpose of this Servant in this most great prison in these last days, and what will it be? Ponder then, O heedless ones!

O people! Be ye ashamed before God, and doubt not His Cause, and seek not proof of the Sun and its radiance, for its proof is its light and its rays. And doubt not its appearance, for it hath risen and there is no return for it. Rather, beseech God to open your sight that ye may perceive its lights that have encompassed both worlds. Say: By God! The Pen of the Most Holy One hath traced upon My radiant brow, in musk-scented lines of greatest glory.

O concourse of earth and heaven! This indeed is the Beloved, the like of whom the eye of creation hath never beheld, nor hath the eye of invention seen His peer. He is the One through Whose beauty the eye of God, the Sovereign, the Mighty, the Beauteous, hath been solaced. There is a tradition that one of the companions of the Messenger of God held in his hand a page from the Torah. His Holiness asked, "What holdest thou in thy hand?" He replied, "The Torah." He said, "Put it away, for were its Author living, He would obey Me." Now consider: when the Book of God, through which all matters pertaining to the Prophet, the Letters, the Mirrors, the Gates and the Pillars have been established and confirmed, is forbidden to be taken and read, how can it be permissible—according to your claim—to reject one of the Mirrors whose existence hath been established through the Letters, which Letters themselves have been confirmed and established by the Book?

Woe unto you! Ye speak that of which ye have no knowledge, and ye deem yourselves to be guided, even as did the peoples of old, and in this do ye rejoice. By God! None can find protection from God's decree save by detaching himself from all who are in the heavens and on earth, and turning unto God, the Self-Subsisting, the All-Compelling. Purify your vision that ye may behold all things today on one plane, and witness with your outer and inner sight the lights of the Sun of sanctification from the horizon of the Vesture.

And beyond all these proofs concerning Mirza Asadu'llah, whom the Primal Point—exalted be His mention—addressed thus: "O Manifestation of Oneness!" Now judge with fairness: how can ye, by God's word, call him who was made the dawning-place of the Sovereign of Oneness "the father of evil"? And if ye say this station was withdrawn from him by the Mirror, then assuming this to be permissible, what objection can there be if the Point Himself should withdraw the vesture of acceptance from one of the Mirrors? And if ye ask how it is established that this visible Point and all-embracing Word is truthful in His claim, We say: by the same proof and evidence through which ye have accepted all that hath appeared

from and been revealed by the previous Manifestation. Look now with that same proof and evidence, and deny not God Who created you by His command, if ye be of the fair-minded. Likewise He addresseth Asadu'llah thus: "O Third Letter who hath believed in Him Whom God shall make manifest—exalted be His glory!"

Similarly, in the Risaliy-i-Ja'fariyyih which was specially revealed for him from the heaven of the Divine Essence, it is written at the beginning, and this is its text: "That which was revealed to his honor the Lion, the unique One who is illumined by the light of the Eternal, the Name of God, the Judge [Dayyan], for God, the One, the Trusted." And later He—exalted be His mention—saith: "O Dayyan! This is a hidden and treasured knowledge which We have entrusted to thee and given thee as a glory from God, as the eye of thy heart is subtle and recognizeth its value and glorifieth its splendor." And further He—exalted be His power—saith: "O Most Glorious Name! Look not upon these people except as sheep led by their shepherd as He willeth." And besides what hath been mentioned, sacred and eternal words describing him exist in the Book—consider them. This servant hath not mentioned them for the sake of brevity. O ye blind ones in existence, open your eyes!

Consider, O people of insight, and reflect upon that which thou thyself performest, yet at which thou now standeth perplexed and bewildered. Thou callest Dayyan base, and nameth the Single, the One—among the most great names of God—the father of evil, yet thou objecteth to the Sovereign Who doeth as He willeth, asking how sweetness can turn bitter, or a mirror become as stone. This, when Asadu'llah denied not the Truth, and upon reaching the City of God appeared before the Throne and acknowledged that which the people of the Bayan had acknowledged on that Day. Yet there befell him what befell him. Nay, not content with him alone, the decree of death was pronounced upon many. The Book of the Awakened One is available—examine it.

Section 8: "I swear by the Sun of inner meaning…"

I swear by the Sun of inner meaning that in that book the death sentence was pronounced upon all the Manifestations of Divine Unity, though the death sentence had been entirely lifted from the Bayan and its people by the explicit text of the Bayan. They cast two false accusations against that helpless one and pronounced the death sentence without God's leave. The verse "One hair of His head is better than a thousand of His slayers" [applies]. Even now they perpetrate such clear and evident tyranny against the Countenance of Divine Unity and arise to slay Him. Yet they write to various regions, attributing such injustices to the Essence of Justice and Its Source and Mine, that perchance they might cast rancor and hatred into the hearts of some of the deluded ones. But they are heedless that God has, beneath the shadow of His name the All-Seeing, servants who can split a hair lengthwise, whose vision no veils of the world can obstruct.

Similarly, addressing Siyyid Ibrahim, exalted be His mention:

> "O My Friend mentioned in the Sacred Scrolls! O My Remembrance in the Books after the Scrolls! O My Name in the Bayan!"

to the end of what was revealed. These divine utterances which flowed from the Holy and Eternal Pen in his praise, yet now he is known as the father of calamities. Though they themselves glory in being mentioned as the Remembrance of God in the worlds in the divine Books, they refer to one who was designated as the Friend in the divine Scrolls, as God's Remembrance in the revealed Books, and as God's Name in the Bayan, as the father of calamities. Yet regarding one less than him who objected to the Will of God Itself and His grandeur, they consider no change permissible. They have assumed God's power to be like their own power and have considered the Supreme Pen to be idle.

I swear by My persecution that the Pen of Power is constantly engaged in erasing and inscribing, and none comprehend this save the detached ones. Thus doth the All-Merciful erase what He willeth and confirm what He willeth, and with Him is the Mother Book. How strange that these souls who pride themselves on these names have turned away from the Truth. Yea, these mentions and attributes exist in every soul so long as they have not left the stronghold of God's Cause; otherwise they possess not, in God's sight, the worth of the black of an ant's eye. Furthermore, all things have been and shall be the Remembrance of God in the worlds, for all things in their essence are the Name of God, and His Name, exalted be His station, hath been His Remembrance among the servants. His name, exalted be His glory, hath ever been His remembrance amongst His servants, and thus hath it always been and shall forever remain.

By Him Who standeth alone in might and splendor! Were it not that God perceiveth mankind to be immature, verily I would have opened in every atom of existence the gates of such knowledge that all created things would behold themselves utterly powerless and wanting before its recognition. However, as the unauthorized are present, the mysteries remain concealed. Thus hath it been ordained by the All-Powerful, the Almighty. Say: O people of the Bayan! Ye were created to meet Me after My independence of you, and were promised My Self and knowledge thereof after My transcendence above your knowledge, and were given glad tidings of My beauty after My exaltation above you and above all that hath been created between the heavens and the earth. Yet ye have clung to the weakest of names, remaining distant and heedless of the Sovereign of Names. If ye are focused on verses, their equivalent hath descended from the heaven of the All-Merciful in such wise that none hath any excuse to turn away, except the idolaters whose heart-sickness hath prevented them from recognition and understanding.

Moreover, compare the words of those who circle round the Cause of God today with the words of him whom ye took as a protector for yourselves apart from God, that ye may recognize the greatness of the Cause and perchance inflict no harm upon the Ancient Beauty through mere fancy. By the truth! The peoples of every past religion may have excuses for their veiling of themselves from the eternal Manifestations of glory through unworthy pretexts, but for the people of the Bayan no excuse or justification remaineth, for the Sovereign of Oneness hath mentioned the subsequent Revelation in the most explicit utterance and clearest exposition, in such wise that He made all the Bayan and what was revealed therein contingent upon His Word, as was previously inscribed by the Most Exalted Pen. Well is it with them that understand!

Among attempts to invalidate truth and establish falsehood, the one who turned away from God clung to these words—and since it is unfitting to quote his words directly, We mention what the Pen of God hath recorded concerning them, the substance of which is this:

> "It is revealed from the Pen of Glory—was your Beloved possessed of sight or not? If this is denied, this would be an injustice against God from the Most Sublime Vision. And if that sovereign of eternity possessed sight and knowledge, how could He describe and praise with beautiful names one who would descend from his station and be counted among the opposers?"

First, the speaker of these words hath not recognized the truth that "He doeth what He pleaseth" and hath denied God's all-encompassing power, and such a soul was and will be the most remote of creatures according to the explicit text of the Point of the Bayan, as was mentioned before: "Say: O God! Thou art the God of gods! Thou givest divinity to whom Thou willest and takest it from whom Thou willest, verily Thou art powerful over all things. Say: O God! Thou art the Lord of the heavens and the earth! Thou givest lordship to whom Thou willest and takest it from whom Thou willest"—and so forth as was revealed.

Now We say: What sayest thou concerning this comprehensive word that hath flowed from the pristine nature of the Sovereign of Oneness? If thou hast acknowledged the truth of the Glorious and Exalted One—the Sovereign Almighty Who is able to bestow divinity and lordship, which are the most exalted stations, upon whomsoever He willeth, and likewise to take them from whomsoever He willeth—then surely He is able to remove the mantle of description from whomsoever He pleaseth. This is a mention that applieth universally, not specifically to anyone.

But if thou lookest to specific descriptions and considerest God's hand to be chained and deniest His all-encompassing power, then what sayest thou concerning Mirza Asadu'llah, about whom He explicitly saith: "O Third Letter who hath believed in Him Whom God shall make manifest"? And it is most clear that the Third Letter of Him Whom God shall make manifest, exalted be His glory, is a hundred thousand ranks above the Letters of the Bayan and his mirrors in the sight of God, for the Point of the Bayan Himself—may the spirit of all else be sacrificed for Him—hath declared: "A one-year-old child in the time of Him Whom God shall make manifest is mightier than all who are in the Bayan."

Now judge thou fairly: Was the Point of the Bayan endowed with insight or not? If thou considerest Him truthful and possessed of vision, why didst thou name as the father of evil one whom He mentioned with such loftiness and transcendence in the Mother Book, and command his execution? O thou who seest with but one eye, thou hast perceived the faults of others while remaining heedless of what is within thyself!

If thou sayest he turned away from the Truth and thus this judgment befell him, we say, granting this premise: If it be permissible for the Third Letter of Him Whom God shall make manifest—who by the express text of the Pen of Command was more glorious and exalted than all creation of the Bayan before God—to become a denier, an infidel and an idolator, then why dost thou not deem it possible for one of countless mirrors to turn away from the Truth? Thus was confounded he who disbelieved.

By God, none hath understood the essence of this Cause, for had they understood, they would have recognized it.

And in the Tablet to Vahid-i-Akbar, the Dove of Eternity warbleth in most wondrous melodies: “Blessed be the soul that heareth and is among those who ponder the verses of God.” His utterance, exalted be His utterance: “By Him Who splitteth the seed and createth the soul, if I were certain that thou wouldst not believe in Him at the time of His manifestation, I would lift from thee the decree of faith in this Dispensation, for thou wast not created save for Him. And were I to know that any Christian would believe in Him, I would surely make him the apple of Mine eyes and would decree faith for him in this Dispensation without requiring any evidence from him.”

He saith: I swear by the Almighty Who split open the seed of hearts and created man, that if I were certain thou wouldst not believe in that Dawning-Place of the Sun of Truth in the next Revelation, I would surely lift from thee the decree of faith in this Dispensation, for thou wast not created save to know that Sun of the Heaven of Certitude. And were I to know that one among the Christians would attain to the recognition of that Beauty of the All-Merciful and believe in Him, I would surely make him the apple of Mine eyes and would decree faith for him in this Dispensation without requiring any evidence from him.

Now, O people of insight, observe how infinitely gentle and tender is God’s Cause, and how His all-embracing mercy hath encompassed all existence, such that regarding one from among the Christians who is today an infidel and idolator, that Divine Tree hath, by virtue of his future faith in the next Manifestation, related and associated him with the most tender and gentle parts of His blessed being. And yet these base creatures of earth, at what level do they stand and gaze! Woe unto you, O heedless ones!

By Him Who hath made His Own Self His proof today, and His authority that which floweth from His luminous Pen, should all who are in the Bayan today turn away, and a single Christian believe, the names of all would assuredly be erased from the Preserved Tablet while that Christian’s name would remain. God eraseth what He willeth and confirmeth what He willeth, and with Him is the Mother Book.

Apart from all this, have they not heard the account of Balaam which is recorded in the divine Books—that although he was one of the appointed successors of the Prophets of old, and all the peoples of the world deemed service to him obligatory and considered obedience to him as obedience to God, and his fame had encompassed all lands, yet when the Beauty of Moses appeared from the horizon of divine submission, he arose to oppose that Most Beauteous Countenance? Likewise Judas Iscariot, who was one of the twelve disciples mentioned in the Gospel, delivered the Spirit (Christ) into the hands of the Jews.

Beware lest ye ever feel secure from divine trials and tests, but at all times take refuge in the Almighty God, that perchance ye may not today stray from the manifest path nor stumble. Well is it with them that are steadfast, for tests have been and will be for all, and none shall escape from their snare save those whom thy Lord willeth. Should the breeze of His justice blow, thou wouldst behold a hundred thousand essences of light plunged in darkness of self and passion, and should the breeze of His grace waft, thou wouldst observe a hundred thousand mortal frames ascend to the station of the immortal Throne.

I swear by God, O people, ye comprehend not and move by mere fancy. Hearken unto the wondrous divine counsels, and transgress not in the Cause of God, nor condemn yourselves to endless torment. Occupy not yourselves with the mirage of the desert instead of the surging Greatest Ocean, nor content yourselves with the passing shadow instead of the eternal Sun of Glory. Hear the utterance of truth from the tongue of the All-Merciful.

None today comprehendeth the Bayan and what is treasured therein, and its knowledge is with Us, were ye of them that understand. Be not veiled by the garment of names from the Sovereign of Names, by Whose word was created the Kingdom of Names, for all names are but garments which He clotheth upon whom He willeth as a token of His grace, and which He removeth from whom He willeth in justice from His presence. None questioneth what He doeth, and He is the All-Powerful, the Almighty.

Today most of the people of the Bayan have been and shall be accounted as worshippers of names before God, for had they truly known the Primal Point for Himself by Himself, they would not, I swear by God, have hesitated less than that in recognizing this holy and eternal Manifestation and divine effulgence.

Thus it became evident that they knew Him not for Himself by Himself, exalted and glorified be He, but rather knew Him by His garment of names, exalted be His station. Hence not many days passed before He appeared for Himself by Himself, yet they knew Him not and visited upon Him that which the Pen of Glory is ashamed to mention.

This failure to recognize came about only because He changed His garment—that is, the Most Exalted Name was changed to the Most Glorious Name, and none recognized this save those who detached themselves from all who are in the kingdom and ascended unto God with their whole being until they entered the seat of glorious honor. These are My friends beneath the canopy of My loving-kindness, and upon them descendeth tranquility from My presence.

He sends down tranquility upon them from His presence, and they recline upon the thrones of independence. These are they whom God hath preserved from the darts of doubt, and who repose on the cushions of sanctity, their eyes fixed upon My countenance. Upon them, at all times, rest My glory, then My mercy and loving-kindness, then My grace and bounties. Thus hath God chosen them for Himself and made them to be of the faithful.

O servants! Strive that perchance ye may enter beneath the tabernacles of the Sun of divine bounty through the wondrous grace of the Lord of Lords, and remain protected and preserved from the heat of self and desire. These are the counsels of the Pen of Command. Whoso heareth, it is to his own benefit, and whoso turneth away, it is to his own loss. Verily, He is sanctified above all worlds.

Section 9: “Would that the people of the Bayan had…”

Would that the people of the Bayan had contemplated the Persian Bayan which flowed from the merciful Pen, that perchance they would not have deprived themselves in this most holy, divine Manifestation of the Salsabil of divine favor and the Tasnim of heavenly grace. Such doubts have assailed impure hearts that none can distinguish one from another. Should a heart be cleansed of doubt by the ever-flowing

Kawthar of the eternal King, it would immediately be sullied by another doubt. Glory be to God! Although the people of the Bayan themselves acknowledge that Prophethood was sealed with the Messenger of God and that the sixtieth year marks the first appearance of God, nevertheless—despite the fact that the Truth now stands manifest in Its own essence and Being, dawning from the horizon "Verily I am alive in the Most Glorious Horizon"—they again make mention of successorship and the like, and through the remnants of vain imaginings left by the people of the Furqan, they seek to veil the lights of the Sun of certitude which hath risen in the holy, eternal heaven of the All-Glorious. How fitting are these two verses in this connection:

O Light of Truth, Husamu'd-Din, and heart! O heart and soul abashed before thy start! These fragments seek through envy to conceal The radiance of thy sun from all below.

Let go of these vain sayings and fix your gaze upon the essence of the Cause and that through which the Names have been established. The Manifestation before Me declares:

> "Had I not observed the weakness of the people, I would never have made mention of the Divine Will."

Now behold the sanctification of the Cause and the exaltation of what God hath ordained for you, and consider your own rank and station, for now they cling to and cite as proof the base arguments of the lowliest servants among the people of the Furqan. Alas for you, O company of the heedless!

In brief, these are the days of Revelation, and the Truth shineth even as the sun in the midst of heaven. No earthly treasures exist in His holy court, that He should need an heir to divide them. And if ye say He needeth an heir in His Cause, this is but tyranny on your part against God, the Help in Peril, the Self-Subsisting, inasmuch as the Cause hath ever revolved and will continue to revolve around His Own Self, and will never be separated from Him. Beware lest ye establish for God a Vizier, or a peer, or an opponent, or an equal, or an heir, or a partner, or a likeness. Indeed, in the Bayan all these names and whatsoever ye have limited to yourselves have been erased.

This is why mention hath been made of Mirrors in the Bayan by the All-Merciful, and even that was not and will never be limited. We hope that from the outpourings of the heaven of sanctification, holy rains may be showered upon dusty and darkened hearts, that perchance, being cleansed of allusions, they may turn unto the Court of the King of Names and Attributes. By God, O people! My purpose in mentioning these irrefutable proofs, decisive evidences, and unambiguous words hath not been to establish Mine own Self, for whoso hath attained, in less measure than can be reckoned, unto spiritual vision will surely behold the lights of the Most Glorious Sun which hath shone forth upon all things in the form of "There is no God but I, the Mighty, the Wise."

Rather, My purpose concerneth Him Who will come at the time of Mustaghath. By God, then will My Pen weep, and My fingers, then Mine eyes, My heart, My liver, My veins, My blood, My bones, and My skin, by reason of that which will befall Him at the hands of such as have disbelieved in God, warred against His Self, disputed His signs, denied His grace, and pronounced judgment against Him after He had appeared with all the signs, proofs, and tokens.

By God, ye have done what none among the peoples of former times have done, and have perpetrated that which hath rent asunder the vesture of patience from the body of grandeur. Yet ye walk upon the face of the earth as though ye had committed no wrong. Woe unto you, O company of idolaters!

By God, O people! Verily in falsehood there are odors, and likewise in truthfulness, were ye to purify your hearts and your sense of smell and inhale, ye would discover the fragrance of God, the Help in Peril, the Self-Subsisting. The Pen is bewildered as to what It should mention, for matters have reached such a pass that the pure essence of My spirit, which were it to be addressed by the Most Glorious utterances of all creation would find itself saddened, must now occupy itself with hearing the basest of words.

How can it be that a wolf should become the shepherd of the flock? Say: O sightless pauper! First, thou hast not recognized the Shepherd, and second, for years wolves have been your shepherds, as ye have realized after the appearance of the Divine Luminary from the horizon of the spiritual heaven that ye were following a people who, in the sight of God, rank a hundred thousand times lower than wolves, for by the decree of such wolves was the Manifestation of the Lord of Lords martyred with utmost cruelty. The curse of God be upon them and their followers!

And if you say that before His manifestation, following those people was permissible and acceptable in God's sight, and after His manifestation and these people's hesitation in God's Cause they became counted among the fire, then apply this same ruling in this holy and eternal Manifestation. Hearken unto the divine counsel and purify your hearts from the allusions in the words of the people of veils. Say: O servants of passion, take a step toward God and soar from the land of conjecture into the atmosphere of certitude.

O Pen of the Most Ancient, lay aside for now what thou didst wish to mention to the servants of God, and make mention instead of thy brother who contended with thy Self and disputed the signs of God, that this may be a remembrance to all the worlds, and perchance thereby the eyes may be opened of those who seek the Face at eventide and at dawn, and whose feet have not slipped on this Day when leg is wrapped around leg.

By Him Who holdeth my soul in His hand, for twenty years untiring effort and mighty endeavor were expended in his education, training, upbringing and protection, to an extent impossible to recount. Then the migration occurred and we arrived in this land. Some time passed, and Siyyid Muhammad-i-Isfahani departed from the House of God and the fortress of His love, settling in another place. And my brother—by God besides Whom there is no God—arose to cut down the divine Lote-Tree, until God exposed what lay hidden in his soul and his deceit became known among the emigrants, and cries arose from every female and male, young and old.

This servant withdrew entirely from all, that perhaps the heat of jealousy might cool and the fire of hatred be quenched. I dwelt alone in the house and closed the doors of entry and exit to all. The women of the household all engaged in lamentation and weeping upon hearing this repugnant matter. By God, none can recount what befell Us, nor could any of the loved ones bear to hear it.

At the time of departure, three persons were appointed for service—two specifically for my aforementioned brother and Kalim, and one for myself. Likewise the limited funds that came from the

sublime government were divided among all. Afterward all dispersed, dwelling in various places, while this servant sat alone in the house, doors locked and curtains drawn, never associating with any of the friends or others. The door of meeting was entirely closed and the Beauty of eternity veiled.

After the Ancient Beauty was veiled, Siyyid Muhammad joined with my brother, and hatred of God became the cause and reason for the unity of these two. They occupied themselves with deception and plots, to the extent that they bribed a certain person with money to go to various lands and attribute to the Tree of the Cause whatever they had perpetrated. Much detail could be given, but I do not deem it proper to engage in such mentions. You have surely heard what is necessary to be revealed, lest people slip from the path of the Cause due to transient false words.

Eventually the commissioned person repented and went to some people to recount the details of these matters. When they saw the correspondences that had been sent with him, all were struck with amazement, for whatever he had done they had attributed to the Truth. Likewise they wrote a treatise rejecting God, to be spread in various regions. By God besides Whom there is no God, they spoke as children would, nay lower, were ye to understand. And whatever they wrote thinking to reject God actually proved this most wondrous Cause, if people would look at their words with the eye of God.

And what numerous calumnies they attributed to the King of Names and Attributes, ascribing to the Root of the Divine Tree whatever was other than good. I pour out my grief and sorrow unto God alone. Then doth the Tongue of God speak, saying:

> "Is there any pure water to cleanse My surroundings from these deniers? Is there any sword of utterance to open through explanation and repel from My court the evil of the ungodly? Is there any possessor of steadfastness to help Me in these days wherein the deniers have encompassed Me? Is there any detached one who will recognize Me with Mine own eyes and detach himself from all the worlds? Is there any one possessed of vision who will look upon My Cause and what hath befallen Me from the hosts of the evil ones? Is there any possessor of a tender, pure heart who will weep with My weeping and for that which hath befallen Me from these proud ones? Is there any one possessed of knowledge who will ward off the swords of rejection and hatred from the Face of God, the King, the Mighty, the Beautiful?"

O Supreme Pen! Say: By God the Truth! I have never sought help from anyone in the time when all peoples warred against Me, and God is witness and knower of this. And whenever We seek help from anyone or command the servants to do so, this is only for their attainment to the summit of grace, and apart from this, verily God is Self-Sufficient, Praiseworthy.

They have written numerous epistles rejecting the Sovereign of Oneness. By God! Through this their deeds have been rendered vain and their efforts have been lost in this world and the next, and they perceive it not. That which they have considered to be the cause and reason for people's rejection, they have attributed to this servant. Among these is the attribution of worldliness, and this is clear to every person of insight that this servant was manifest and evident like the sun among the deniers. I swear by the Ancient Beauty that no morning brought hope of reaching the night, and likewise no night brought expectation of witnessing the dawn, for the ungodly were striving with utmost effort to cut down the

Divine Tree, until the Sun of Power—"the Hand of God is above their hands"—shone forth from the horizon of the Pocket of Grandeur, and the ungodly were vanquished, and the Beauty—verily He is the Prevailer over all things—was established upon the throne of power and might, and departed from Iraq in full glory.

It was known that the intention was to proceed alone to Istanbul. When many showed excessive anxiety and distress, some were given permission to depart, and some departed without permission, until we arrived in that renowned land. Nothing whatsoever was declared to the Sublime State, and whoever presented themselves before Us was granted a meeting, otherwise not, as all have heard, and in the great city itself they have heard what was the divine intention, until several weak ones became agitated and distressed for the protection of themselves and their women. Therefore, out of mercy for them, the decree of exile was revealed.

Now, which of these matters was related to worldliness? They have measured by their own standards. Thus do their lying tongues describe to them what they do not understand. By God, besides Whom there is no other God, the Pen of modesty is ashamed to mention what they have done, and if any person of insight were found, the station and rank of the deniers would become evident from their epistles which have appeared from the pen of ignorance and hatred.

Two years ago, Jinab-i-Aqa Muhammad-Ali and Jinab-i-Salman asked about a poem, and my brother wrote an answer. Later, Siyyid Muhammad-i-Isfahani came before Me and mentioned that Mirza Ali had not understood the meaning of the poem and it would not be advisable to give this letter to Salman. This servant remained silent. Then they mentioned it to my brother in the House of Kalim with Haji Mirza Ahmad. After some irrelevant words, my brother finally excused himself saying perhaps the questioner had written the original poem incorrectly.

Later when they examined the poem, it was written correctly and that writing is with Salman and all have seen it. No one had understood it at all, for all were veiled by imaginings. Now observe how the measure of the deniers becomes evident, and yet they object to the Source and Fountainhead of divine knowledge. By Him through Whose power the Kingdom of destiny stands before His gate—all that has flowed from the Pen has been and will be thus. But eyes are blinded by veils of fancy and desire, therefore none perceive except those whose eyes God has purified from veils and who observe all things with penetrating vision.

O servants! Consider how the oppression has reached such a point that the Supreme Pen has become occupied with these words, for people are seen to be weak and immature, lest they become heedless of the Ancient Beauty due to the fabricated words of the deniers. Otherwise, if the least perception and vision were observed, never would mention be made of the deniers and what appeared from them, for today all are obligated to fix their gaze upon the Cause itself and what appears from His presence. Whosoever ascends to that station testifies that He is the Manifest, the Evident, the Dawning, the Luminous in the midst of heaven—He decrees what He wishes and is not questioned about what He desires, and verily He is the Mighty, the Unconstrained.

Among other things, they have accused this Wronged One of tyranny. Now reflect on this matter and judge fairly. All the people of the Bayan have met this servant and seen with their own eyes that He has never been pleased with harming anyone—no, by the Lord of the Throne, if you would be fair. The Spirit of the All-Merciful was in the serpent's mouth for twenty years, yet never was this revealed, and even now, had these fabricated letters not been seen, it would never have been revealed. To this testifies everyone who knows Me and possesses illumined insight.

Section 10: "For twenty years my brother was with this…"

For twenty years my brother was with this servant and no one knew of him, and despite having power over him and knowledge of what was in his heart and mind, the utmost kindness was shown to him. To this all things bear witness, if you would hear. But since they found people to be blind followers without insight, they intended through such words to prevent these people from the Ocean of oceans.

It is clear and evident to all the people of the Bayan and others that this servant has not associated with anyone in this land, nor upon arrival in the great city, except those who came before Us, and My tongue moved only to elevate them to the heaven of the Cause. Despite this, they have written that we called them "Rafidi" (heretic) before the Sunnis. I swear by God, besides Whom there is none other God, that these same objecting souls have, among the Persians, attributed lack of faith in the Tree of the All-Merciful to us, and among the Sunnis, the attribute of heresy. Let someone now arise, purely for God's sake, to determine truth from falsehood. We establish the criterion of truth and falsehood by these very words. Then doth the Tongue of Grandeur call out from His Most Great Throne, saying: "The curse of God be upon the first oppressor who wronged the Primal Point in His latter Manifestation, who disbelieved in His verses, who warred against His Self, who contended against His sovereignty, who associated partners with His Being, who denied His words, who turned away from His beauty, and who was recorded in God's tablets by the Most Holy Pen as being among the idolators."

I swear by God, whenever there was mention, in the land of Ta (Tehran) or Iraq or elsewhere, of seizing this community, my brother would depart from Iraq to various regions, as most have heard and know. And this servant remained alone among the enemies until, through divine power, the Cause was exalted and all became secure in their own souls and emerged from behind the veil. The first thing they occupied themselves with was attempting to cut down the Tree of the Cause. When they found themselves disappointed and defeated in what they desired, they afterward wrote to various regions, attributing their own desire to God's will and purpose. This, despite the fact that this servant had abolished the decree of killing which was widely known among this group, and which had been abrogated in most tablets flowing from God's pen, which some must surely have seen.

Among other things, it was asked what was meant by the "triumph" mentioned in God's wondrous verses. That which was sent down from the direction of the Throne in response is this, which we quote verbatim:

The triumph mentioned in the exalted tablets is known to the loved ones of God. The Truth, exalted be His mention, is sanctified above this world and all that is therein. By triumph was never meant that anyone should contend or dispute with another. The King of Glory has placed all the earth, both land and

sea, in the hands of the kings, who are the manifestations of divine power according to their ranks. If they enter beneath the shadow of Truth, they are reckoned as of the Truth, and apart from this, thy Lord is indeed All-Knowing, All-Informed.

What the Truth, exalted be His mention, has desired for Himself are the hearts of His servants, which are the treasuries of divine revelation and the repositories of divine love. The intention of the Eternal Sovereign has ever been to purify hearts from the allusions of the world and all that is therein and thereon, that they might become worthy to receive the lights of the manifestations of the King of Names and Attributes.

Therefore, no stranger must find way into the city of the heart, that the Friend might hasten to His place—meaning the manifestation of His beauty, not His Essence and Self, for He has ever been and shall ever be sanctified above ascent and descent. Therefore, the triumph of God's Cause today has not been and never shall be through contention with any soul, disputation with any person, or conflict with any thing. Rather, what is beloved is that the cities of hearts should be conquered through the sword of utterance and the wisdom of expression, not through the sword of steel.

Therefore, whosoever desires to assist the divine Cause must first conquer the city of his own heart with the sword of meaning and expression, purify it from all things save God, and then turn toward the cities of hearts. This is the triumph of God's Cause which today has dawned from the horizon of the finger of the King of Names. Corruption has never been and never shall be beloved. Whatever occurred in the past was without God's leave.

In any case, today the loved ones of God must appear among the servants in such wise that through their deeds they may guide all to the good-pleasure of the All-Glorious One. I swear by the sun of the morn of sanctified glory that never have the Truth and His loved ones who are associated with Him regarded, nor will they ever regard, the earth and its transient riches. For if the purpose had been to take possession of the earth, He was assuredly able and powerful to do so, and with but a single word could have taken possession of the entire world.

But He has bestowed sovereignty upon sovereigns, wisdom upon the discerning ones, knowledge upon the mystics, and has reserved for Himself the love of the hearts of His servants, and naught else has He regarded nor will He ever regard. This too stems from His supreme grace, that perchance mortal souls might be cleansed and sanctified from earthly conditions and enter the eternal station which is the paradise of divine oneness.

Otherwise, that ancient King has been, in His own Essence and for His own Self, independent of all things. Neither does the love of created things profit Him, nor does their harm affect Him. All shall emerge from their earthen abodes and unto Him shall they return. And that eternal Beauty shall remain alone and single upon His throne, which is sanctified from place and time, from mention and indication, from description and attribute, from elevation and abasement. None knoweth this save those endowed with insight and perception.

Nevertheless, they have attributed to God, exalted be His glory, that which they themselves have wrought and done, even though it is clear to all that God doeth what He willeth and is powerful over

whatsoever He decreeth, and none may object to His will. Yet, by Him Who holdeth my soul in His hand, He hath never been pleased with the harm of any soul—and the Pen of God beareth witness to this, if ye would but see. Among other things, they have stated in their letters that this servant hath studied and that these revealed words have resulted from acquired learning. Similarly, in every age such unseemly statements have been made about every Manifestation, as they attributed the same to My previous Manifestation, and before Him to Muhammad, the Apostle of God:

> "It is surely a mortal that teacheth him. The tongue of him at whom they hint is foreign, while this is clear Arabic speech."

Now let any soul in all of Persia and Iraq investigate, that the truth and falsehood may become known. Woe unto them and unto that which they utter! O ye who are devoid of understanding! The source of these sciences is the Ancient Being, and the fountainhead of this wisdom is God Himself, the Most Great, were ye of those who perceive.

Here is that Divine Revelation which is the Supreme Support of this decree, if ye be of them that perceive. If ye listen with the ear of innate understanding, ye will hear today the same words to which the learned and the ignorant of that age gave voice in their objection to God at the time of the appearance of the Most Mighty Point. By God, O people! I am bewildered at my condition and what hath befallen me. Would that I had not been born of my mother, or if born had not suckled at her breast, or had not grown to maturity. But that which was destined hath appeared and the hosts of divine revelation have descended, and the matter hath been decided by God, the One, the All-Compelling. O people! Hear My words and rend asunder the veils, even should they be the mirrors of the heavens and earth. Beware lest anything prevent you from the breezes of these days. By God! Neither the treasures of creation nor the repositories of invention can compare with them—and God is witness and knower of this.

I swear by the Sun of the eternal heaven that were this matter in My hands, not a single verse would I recite before these people, for they have entirely deviated from their original divine nature. But God hath decreed what He willeth and accomplished what He pleaseth. None can resist His will or reverse His decree, and He is wise in all things. Were it not that the people of this realm are seen to be in turmoil, permission would surely be granted for all to appear before God, that they might witness what no one in all the worlds hath witnessed.

Among other things he hath written that the station of the Sun is found in the shadow of the Mirror, and that this rank is above all stations, and that from this Mirror suns arise. Glory be to God! How ignorant he hath assumed people to be, when it is abundantly clear and evident that the creation and existence of the mirror is solely to reflect images and forms. It is obvious to any person of insight that the appearance of reflections and forms in it hath not and never had any reality in itself. This matter is clear even to the blind, let alone those with sight. Nevertheless, with such expressions which, by God besides Whom there is none other God, no ignorant person would utter, he hath written in his treatises and sought thereby to deprive people from the Creator and Establisher of names and attributes. This is naught but his seeing the servants immersed in the seas of fancy and desire, and supposing that whatever he mentioneth will surely be accepted. Otherwise, he would not occupy himself with such statements whose falsity is more evident than the sun at its zenith.

He hath clung to the fact that the Point of the Bayan—may the souls of all else be sacrificed for Him—hath in one instance called Himself the Mirror of God, and therefore the station of Mirror is above that of Sun. By Him Who hath caused me to speak the truth and made me to shine from the horizon of holiness upon all the worlds, were anyone to ponder this single point, he would become aware of all the claims of these brutish cattle. First, that Ancient Being hath designated Himself by all His names and described Himself with all attributes, whether from the highest or lowest stations of names, as He saith in the beginning of the Best of Stories—exalted be His glory:

> "Praise be to God Who hath sent down the Book unto His servant that he might be a blazing lamp unto all the worlds."

Now can anyone claim that the station of lamp is above that of the sun? No, by God! None would utter such words save one who speaks from desire and seeks to cast doubt into pure and luminous hearts. Evil indeed is that which they do!

Know thou with certainty that in that most holy sanctuary all names exist in one plane, for when that Ancient Being declareth "I am the Lord of Lords" and "I am the earth and dust", in that most great perspective these two occupy the same station. Hearts clouded with veils will never comprehend this most subtle, most pure, and most refined utterance. As that Ancient Beauty hath said, exalted be His remembrance: "Say: I have descended to such a degree that I proclaimed: I am but an atom and less than an atom,' just as I proclaimed: I am the Lord and Creator of all lords.' I seek God's forgiveness for both these statements, and unto God, my Lord, do I return."

O ye who wander in the valleys of ignorance and error, who have drunk from the cup of bitterness while deeming it the sealed wine of sanctity, who burn in the fire of self yet count yourselves among the dwellers of the highest paradise! What regret, that ye have not pondered for a moment upon the consummate wisdom of the All-Merciful, nor turned with enlightened vision to the Cause of the Lord of the Day of Judgment! Ye have so veiled the words of the All-Merciful—which were revealed with perfect expansiveness and all-encompassing power without limitation—with the veils of your own selves that the tongues of all creation are powerless to describe it.

Consider now this passage that hath flowed from the Divine Pen. He saith:

> "I descended until I said, I am an atom and less than an atom,' just as I said, I am the Lord and Creator of all lords.' Nay, I seek forgiveness for both these mentions."

Observe how that Ancient Beauty hath referred to Himself by all names. Can it then be said that an atom is above the sun, or that dust is above the Lord of Lords? Be fair, if ye be of the fair-minded!

By Him Who hath made me the Manifestation of His Essence, His Being, His Glory and His Splendor! If ye would ponder these blessed divine words, the gates of infinite knowledge would be opened before your hearts' faces, such that ye would no longer be troubled when someone is referred to by God's names, or as God's Essence, or God's Mirror. For all names in that sanctuary are equal with no distinction between them, and all these names circle round the Manifestation of the Ancient Being and ever shall. Thus if in this moment the Ancient Beauty should designate a tree with all the Most Beautiful Names and Supreme

Attributes, verily He hath power to do so and none may object, for He is the Unconstrained and all else are in the grip of His power. There is no God but Him, the Mighty, the Compelling.

Furthermore, He hath called all creation delicate mirrors, saying that if the attractions of divine love touch these mirrors they are drawn forth, and if aught else touches them, a dust settleth upon those mirrors that becomes a veil between that mirror and the knowledge of the command of the All-Possessing, All-Knowing Lord. As He, exalted and glorified be He, hath said:

> "Verily the creation consists of delicate mirrors. If they be touched by love, they are attracted, and if they be touched by aught save love, there descendeth upon their surface a dust that preventeth them from the command of their Lord."

Thus ponder, O heedless ones!

Section 11: "And this utterance hath been revealed…"

And this utterance hath been revealed by the Point of the Bayan, glorified be His grandeur, in general terms. And if thou regardest it specifically, He addresseth Aqa Siyyid Javad, saying, exalted and glorified be His Word:

> "Thou art that Primal Mirror which hath ever reflected the Truth and will ever continue to reflect it."

Likewise hath He called him the First Cause. By God! This station transcendeth all names, whether it be the Essence of God, the Entity of God, the Remembrance of God, or the Mirror of God, for aforetime whosoever attributed such a station to the Apostle of God was deemed an infidel, since they regarded the True One Himself as the First Cause.

And likewise was revealed concerning him, glorified be His mention: "We have made thee a prophet unto all the worlds." Now, despite all these stations and attributes, beyond which none are mentioned in the Bayan, if he should turn away from the Truth, God forbid, all these most exalted stations would be lifted from him. And if ye observe with clear vision, all things in the Bayan have been designated by all the most beautiful names, but none comprehendeth this save the sincere ones. These words are mentioned lest anyone suppose that the attributes revealed in the Bayan were specific to one soul and not another. Rather, they are established for all, so long as they abide beneath the shadow of the Truth, and after departing therefrom all are deprived and forbidden.

Similarly, regarding the station of His Holiness Quddus, may the spirit of all worlds be his sacrifice, He saith, glorified be His mention, that eight unities of God's Mirror were established in his seat, and from the intensity of the fire of His love none could draw nigh unto him. Now observe how He hath mentioned eight unities of God's Mirror in his blessed person. Ponder, O ye possessors of insight! Within this utterance are concealed mystical treasures of knowledge, which this servant hath not mentioned for fear of the Nimrod of oppression and the Pharaoh of ignorance.

Likewise in all stations it hath been revealed from the Pen of Glory that a mirror hath no reality in itself except through its confrontation with the Sun, and the Sun they have declared to be one from time

immemorial and unto eternity, and none have they designated by this name save the Ancient Being in every Dispensation. Nevertheless, it is written that the station of the Sun is beneath the station of the Mirror, and that Suns arise from the Mirror. By God! O people, I speak not from mere desire. If ye would but ponder on this very statement, ye would bear witness with certitude that these words have proceeded from sheer ignorance and utter hatred.

I adjure you, O people, by God Who hath created you and fashioned you, that ye will look, in the beginning of the Persian Bayan, upon that which He hath uttered—for He saith (exalted be His remembrance): "If the mirror should say, 'Within me is the sun,' in the sight of the sun it is manifest that it is but His shadow which speaketh." End. Notwithstanding this, it hath been written that the mirror is above the sun, and that the suns are beneath the shadow of the mirror. If by these "suns" that are mentioned be intended the suns of the reality itself, far exalted is He above such a thing; for by a single effulgence of the effulgences of the Sun of Truth, a hundred thousand mirrors would, in less than an instant, be raised up.

Apart from this, verily the mirror was created to receive the reflection of one among the revelations of the Sun, if it be pure; otherwise it is judged as a mere stone. For it is evident to all who possess insight that mirrors were created to capture the reflections of things, as has been mentioned. And if what was intended was the suns of names and what lies beneath them, this is not specific to any one soul, for these suns exist in all things and appear therefrom at such time as God has ordained. And whosoever opens the eye of his heart will witness in every atom a sun, then in this sun another sun, then in the sun of the sun another sun, unto infinity. However, the wisdom of God has not mentioned this station, lest the feet of the mystics should slip.

O people! By God, what an injustice has been wrought against the Ancient Beauty by one who prided himself to stand before Him! When his name became renowned, he denied God, the Protector, the Self-Subsisting. And since My previous Manifestation knew that in the subsequent Revelation the mirror would claim to be the sun, this decree was issued from the Pen of Glory.

He became so immersed in the ocean of pride and vainglory that he clung to the words of My previous Manifestation to establish his own elevated station, while turning away from their Source, Mine, Manifestation and Revealer. Far be it from the wrongdoing people! He has likewise named himself the Tree of Greatness. By God, all these words stem from his finding people to be foolish.

If he were to be considered a tree in the sight of God, he would be among those trees that should be cut down and cast into the fire, unless he repents unto God, seeks forgiveness for his deeds, and becomes of those who turn in repentance. It is clear to all, whether among the emigrants in this land or to any person of insight who observes matters with divine vision, that these vainglorious words have never issued from false, fabricated, idolatrous tongues except when, having witnessed this wondrous and most exalted Sun rising from the horizon of the dawn of eternity and hearing the melody "Verily, I am alive in the Most Glorious Horizon" resounding between earth and heaven, he hastened unwittingly to utter such words, attempting to establish for himself a station above God's station.

This can never be possible, for all else besides Him are created by His command, brought into being by His will, and move by His leave. They are but His servants, His subjects, His creation, His creatures, and His slaves. Can there be any station above God's station that one might claim for himself? He has risen by Himself and for Himself in the exaltation of His Own Self—a station that has neither above nor below, neither right nor left, neither before nor behind. He created all directions without direction by His Will, and all things without example by His Command. He is the Creator of every station and the Revealer of every decree. All else besides Him may glory in Him, but He glories not in any created thing. He is the Sanctified, the Holy, the Powerful, the One to be obeyed.

O people! Hearken unto My call and inflict not upon My Beauty that which ye have been forbidden in all the Tablets. By God, this is the extended Divine Hand of Power that hath encompassed all who are in the heavens and on earth. This is the Tongue of Divine Reality that singeth upon the highest branch of the Tree of Divine Oneness. This is the Ancient Pen from which flow, day and night, the oceans of divine mysteries and knowledge. This is the Treasury of the pearls of consummate wisdom and the Mine of divine knowledge, and hath been and shall forever remain bountiful in its outpouring. Beware lest ye deprive yourselves of the droplets of its grace and deem it necessary to follow any sightless soul.

He hath likewise mentioned in his treatise that these claims were made merely upon learning a few words and phrases, and by these nonsensical words intended this divine and eternal Temple. But by Him Who is single in power and might, throughout all nights and days an exalted effort was made to teach him, just as teachers instruct children in the alphabet. Would that my people knew how limited was his understanding, how base his station, how great his pride, and how arrogant his utterance! This is clear and evident to any person of insight and requires no detailed mention.

Among other things, he alleged that this servant spoke disrespectfully of the Primal Point, whereas this servant proclaims throughout the heavens and earth:

> "Verily I am His very self, His essence, His spirit, His form, and His glory!"

How then could I speak of that Most Exalted Essence and Most Resplendent Source—may the spirit of all who dwell in the realms of immortality be sacrificed for His sake—in any way contrary to God's good-pleasure? Indeed, this is exactly like the people of the Qur'an who, at the dawning of the Revelation, claimed that these people had no love for the Messenger of God, hoping thereby to deprive the servants of the knowledge of God Himself on the Day of Return, as they have done and continue to do. The curse of God be upon the fabricators!

This, despite the fact that wondrous verses have encompassed the whole world, and all the people of the Bayan bear witness to this, and the equivalent of what was revealed in the Bayan has been revealed from this wondrous Revelation. There is not a single person among the people of the Bayan who does not possess the traces of God, and beyond that, what exists in this land has left scribes unable to copy it all, such that most remain uncopied. Nevertheless, he wrote that merely by understanding a few phrases they made such claims. Now judge fairly: with what audacity and boldness has he uttered words whose falsehood shines forth like the sun in mid-heaven, clear and evident!

Although, by God besides Whom there is no other God, this servant never desired that what was newly revealed from the heaven of Will should become widely known in various lands, for very few pure eyes are seen that are capable of beholding the signs of God. Therefore I always kept them concealed, and how many verses of God that were revealed in Iraq were cast into the river and effaced! Now the equivalent of a hundred thousand verses exist in this land, and they have not yet even been copied, let alone bound into volumes. For such matters that pertain to self-display, this servant has always been and will remain sanctified above them.

Several times some have wished to compile what exists into volumes and send them to various regions, but permission has not yet been granted, for none of the Divine Manifestations have ever personally undertaken such matters. Even as the Primal Point—may the spirit of all else be sacrificed for His sake—did not Himself attend to such matters, but said that later they should be arranged in the most excellent order. He says, exalted be His mention:

> "Blessed is he who beholds the order of Baha'u'llah and renders thanks unto his Lord, for it shall be made manifest, and there is no turning back from it, by God's command in the Bayan."

Similarly, in the past, the Qur'an was compiled into a volume after the ascension of that Ancient Being, as was the Gospel before it.

Although the holy and glorious verses have encompassed the East and West of the world, they have clung to these words and interpreted them in four words. Thus in the previous year numerous writings about the rites of pilgrimage issued forth from the Pen of Glory, yet only one Surah was sent, known as the Surah of Pilgrimage. This servant has never spent time promoting such matters, nor will he do so. The station of revelation belongs to God, and dissemination belongs to the creation. And verily He is the Propagator of His Cause through the spreading hands of His near angels. Of necessity, spiritual servants must appear from behind the pavilion of divine infallibility to gather the signs of God and arrange them in the most excellent order. This is assured beyond doubt.

Furthermore, some have written certain statements and attributed them to the Point of the Bayan (may our souls be sacrificed for His sake). This is an obvious falsehood, and the Point of the Bayan now disassociates Himself from them and their words—and God bears witness to this, even if you do not bear witness.

How much they pride themselves on names! By God, besides Whom there is no other God, the like of such souls has never been seen in creation. Day and night they spend their time trying to find a word in the Book of God to interpret according to their own understanding. At the time of separation from my brother, I sent him a box containing writings, circles and talismans in the handwriting of the Primal Point, with this message:

> "Since you are so eager to take pride in these traces after turning away from the Truth, I am sending these to you so that you may send these talismans to some in different lands and demonstrate your station, or share them with whoever comes to you."

This you continue to do today, even adding some of your own fabricated words to those words, perchance to cause the feet of the knowing ones to slip.

O servants! Turn your eyes from these matters and purify your hearts, for today such bounty has appeared that in a single day and night, if a scribe were capable, the equivalent of the Persian Bayan could be revealed from the holy divine heaven. Likewise with verses in an wondrous Arabic tongue. Present yourselves before the Throne that you may witness with your own eyes. Compare not God's words with any others, and be possessed of clear vision.

O people! Bear witness to that which God has witnessed, turn not to anyone else, and be not among the doubters. God bears witness that there is no God but Him and that the Primal Point is His servant and His Glory. Thus was it revealed aforetime from the Pen of God, the Exalted, the Great.

Had you fully understood the meaning of even this one verse, you would never have been veiled from God's Most Great Path. Today most of the people of the Bayan bear witness to this, yet when they come upon this blessed Name, their faces darken, their hearts are troubled, their feet slip, and they become of the hesitant ones.

By the True God, no deed is acceptable before God unless accompanied by recognition of this blessed, purified Name. Well is it with them that remember and with them that are firm.

Furthermore, in his treatises he has boasted that Tahirih and Azim submitted to him. Although this servant considers such boasting utterly vain and wholly worthless—and this is not from pride or arrogance, for this servant has never seen nor will ever see any station in himself—nevertheless this has been mentioned in relation to manifesting God's glory, for all the essences of the Letters in their origin and innermost reality have been and shall ever be sent forth by His Word.

Section 12: "It beseemeth not God to adduce proof…"

It beseemeth not God to adduce proof of His Manifestation through any save His own Self and what proceedeth from His presence, for every proof is established through its connection to Him and every path is made straight through its relation to Him. However, since people are observed to be weak and immature, this servant mentioneth that whatsoever divine words have been specifically revealed concerning this Cause are and shall ever be beyond the reckoning of such souls.

If people would look with the eye of God, this one statement of the Point of the Bayan—exalted be His praise—would suffice for all when He saith: "Verily I am living in the Most Glorious Horizon," even as today He is manifest, evident and shining from the Most Glorious Horizon, and at this moment He heareth and seeth all that the creatures say and do. Moreover, His testimony recorded in the Tablets, which all are commanded to recite, is a clear proof for whoso gazeth with the eye of God his Lord.

His exalted Word declareth: "God beareth witness that there is no God but Him and that the Primal Point is His servant and His Glory." These verses are a clear proof and decisive evidence, yet they increase not the deluded save in loss, for the deluded have interpreted all verses according to their vain imaginings.

Likewise He saith, exalted be His remembrance: “Verily I am the Most Great Throne of Glory in truth. I have been above the dawning-place of the flowing Ruby above the Mount.”

If one would ponder upon His purpose in this blessed revealed verse, ye would become aware of the sublimity of this most exalted, most impregnable, most holy Manifestation. And likewise He saith, exalted be His glory:

> “God hath verily created around that Gate seas of crimson elixir and animals bearing the Fruit of the Purpose, and God hath ordained for Him ships of moist red ruby wherein none shall embark save the people of Baha by God’s leave, the Most High, and He is God, the Mighty, the Wise.”

Now the ships of moist red ruby sail forth upon the mighty sea. O people of Baha, detach yourselves from all save God and enter and embark upon the Ark of Unity and the eternal Ship of Glory, for whosoever holdeth fast to this Ark is reckoned before God among the people of constancy, salvation, the highest heaven and paradise, and whosoever faileth to do so is accounted among the people of fire, perdition, the lowest depths and the abyss.

Beware lest ye barter religion for the world, or exchange the Joseph of the glory of oneness for the commodities of this world and the next. Soon shall ye see all that is visible perish. Therefore hasten with the utmost endeavor to the shelter of the Lord of creation, for there is and shall be no safer refuge than His shadow.

And His word, exalted be His glory:

> “As for the youth, he was of the tree of fire ignited from this yellow spring. We put him to death in visible form, as God had ordained in the Book a portion from his parents. We feared he would overwhelm them with rebellion and disbelief in the beauty of Baha.”

Now it is very clear that all have rebelled against this most manifest, most luminous Beauty to such an extent that none save God can reckon it. Would that they had contented themselves with rebellion and pride! Rather, they have been and shall ever be occupied with destroying the House of God and His sanctuary. Their hearts will find no rest save in drinking my blood, though We created them and preserved them to exalt My Cause and aid My Beauty.

But when they grew strong and found confidence in themselves, they arose to slay Me with great rebellion. When I reached that station, the Herald called out from behind the pavilion of eternity:

> “O Most Exalted Pen! Do not limit Thy Cause to one mention over another. Say: By God! The entire Bayan was revealed for My wondrous and exalted Cause. Were it not for Thee, not a single letter of the Bayan would have been revealed, nor any noble scrolls. Leave the dead, for those who believe not in Thee are dead, not living. They hear not nor understand, even if all the words of the ancients and the moderns were recited to them. Those whom God hath given life through Thee—these have, in their love for Thee, read all the books and shall need naught besides Thee, for God hath made Thy Manifestation itself a proof to all the worlds.”

When I heard the call, I was content with what was inscribed by the finger of holy radiance.

Indeed, the verses of divine unity concerning this Name and Manifestation are more than can be counted. Yet these base people have interpreted this blessed Name as the land of Ta, because the Bab (may my soul be sacrificed for all else save Him) named it the Land of Baha.

They lack even the consciousness to understand that His purpose was to herald the manifestation of the Holy Beauty in that land—the land whereon walked Baha and wherein dwelt this radiant, shining Name. Thus did He mention this blessed Name in all ranks before all other names.

Likewise observe in the prayer mentioned before, where this blessed Name is cited as the most ancient of names in His words:

> "O God! I beseech Thee by Thy Baha at its most splendid."

Similarly, when naming the months with new names, He associated the first with this Name. In all things, if you observe, He mentioned their most excellent aspect by this Name.

Yet observe to what degree hatred has reached, that they interpret this blessed Name as referring to a land—though a particle of its dust is better than they and their essence and their reality. Woe upon them and what lies in their breasts of the fire of jealousy and hatred, by which they are consumed at every moment while they perceive it not.

And furthermore, His Holiness Quddus—exalted be His praise—hath inscribed and dispatched several Tablets whilst in the land of Badasht, which this servant hath never disclosed. Among these, They have given explicit tidings—not by way of allusion—concerning this wondrous Cause, in His words—glorified be His praise:

> "And when the Lord manifesteth a mystery from the horizon of Baha in His land or in one yet nearer, that resplendent Dawn from the Point of the Bayan shall have been but a herald. And when the heavens of attraction are upraised through the mystery of the mystic verses, that shall be a harbinger of Our Cause for the people of the cloud."

Those blessed Tablets do now exist, and all bear witness and testimony to this Cause in the most explicit terms. By the Lord of the Throne and the Cloud! Modesty preventeth the mention of these words, inasmuch as this servant hath never desired to establish for Himself any station through the words of former times, for My station is His station, and He is beheld in the midst of the heaven of independence, and there is none possessed of sight but doth witness and behold, though the blind have no portion therein.

Say: By God! My station is His station, My power is His power, My sovereignty is His sovereignty. His manifestation is My proof, and that which hath flowed from His Pen is My testimony, even as My manifestation is His proof and that which hath flowed from My Pen is His testimony. But in consideration for the protection of immature servants, this is being written with restraint.

And among others, that Point of Attraction, Her Holiness Ta [Tahirih], upon her be the glory of God, the Most Glorious—remained for a time with this servant, and she would not have exchanged the meeting with this Youth for the sovereignty of this world and the next, nor did she desire to be separated from Me for even less than that. But what was decreed came to pass. And how numerous are the verses and poems that she composed concerning this wondrous Cause! Among them, she composed a ghazal in description of the Divine Countenance, of which one couplet is the following:

Should Baha cast aside the veil from His face, A hundred thousand like unto Azal would come into being.

In like manner hath she amply described others besides this servant, and above all these utterances is the Hidden Book of the Primal Point—may the souls of all else be His sacrifice—all of which hath been revealed concerning this wondrous Cause but remaineth veiled from sight. Beseech ye God that ye may attain unto it.

I swear by Him Who holdeth my soul in His hands, that had the one who today claimeth the Divine Beauty not mentioned such proofs in his book and not sought to adduce them as evidence whereby to lead men astray, this servant would never have adduced such proofs. O servants! Hearken unto the Most Exalted Call in His subsequent Manifestation and efface all these proofs from your hearts, for if ye should cling to words and allusions and scriptures and books in this novel and divine Manifestation, ye shall never attain unto the essence of the knowledge of the Countenance of the All-Merciful and the Sovereign of all creation.

Rather, fix your gaze upon that same proof whereby the Primal Point Himself—exalted and glorified be He—came and established His Cause, and likewise before Him the Beauty of the Ancient of Days, Muhammad the Apostle of God, and before Him the Son of Mary, and before Him He Who conversed with God. I swear by Him Who holdeth my soul in His hands that a single letter of the verses of God is, in the estimation of this servant, more precious than all who are in the heavens and the earth.

And concerning what hath been mentioned about not fixing one's gaze upon words and allusions and evidences and names and attributes at the time of His manifestation—this is a decree which the Primal Point Himself—may the souls of all else be His sacrifice—hath pronounced, and that Divine Beauty intended thereby that the people of the Bayan might not, at the time of His manifestation, cling to traditions and verses like unto the people of the Furqan, and raise objections against Him Who is their Source and Creator and Revealer.

Consider a little this most excellent and most sublime Manifestation, and ye shall become aware of countless mysteries, and shall observe that from the beginning of creation until now no such Manifestation hath appeared, although in view of the unpreparedness of the servants, means of prevention have also been ordained, that thereby the essence might be distinguished from the accident, and spirit from clay.

I swear by God the True One that if today an atom of pure substance were to be mingled with a hundred thousand measures of stone and concealed behind seven seas, assuredly the hand of divine power would manifest it and separate from it that atom of pure substance. O people! The breath of God is wafting, and

the Spirit of God is stirring, and the attraction of God is dawning from the horizon of the Beauty of the All-Merciful.

Bestir yourselves from the slumber of self and passion and behold what hath appeared in creation. Beware lest ye hearken unto the idle fancies of the people, for today, were a pure ear to be found, it would hear from this people that which was heard from the people of the Furqan and that which was heard from the people of the Torah and the Gospel, and beyond mere words, would witness with both outward and inward vision those very same deeds.

Even as today one who hath contended with the Self of God and shown pride before Him Who created him hath mentioned in his words that if the Truth should appear, whether from among the people of the Bayan or others, whether bond or free, whether black or white, "this servant is obedient and hath no word to say." Now observe how he uttereth these words even while at that very moment he is engaged in contention with the Beauty of God and stands in utter rejection. Consider and reflect upon what constitutes the proof of Truth and what are the signs of the Manifestation of Truth.

This Manifestation, whose light has encompassed the world, he rejects and stands ready to slay, while occupying himself with such utterances to delude the people. Just as in the first Manifestation, when the divines of the Qur'an, with prayer beads in hand, were engaged in worship in their temples with the utmost humility and submissiveness, displaying such piety that when the name of Truth was mentioned they would rise and show complete humility and meekness—yet in that very state of humility and submissiveness they would issue the decree for His death and pronounce judgment of unbelief against Him, saying:

> "How could we reject the Truth when we spend our nights in expectation and our days seeking it? Whenever He appears, we shall be obedient and submissive."

But now, by God! I swear by Him besides Whom there is no God, he severs the head of the very Manifestation of Truth with the knife of tyranny and wickedness and the sword of hatred and enmity, while at that same moment, with bowed neck, he utters these words: "Whenever Truth appears, I am obedient."

By God, O people, he has found you so immature that he speaks such delirious words, and has found you so deluded that while he issues the death decree against the Truth manifested in all revelations and constantly wages war against His beauty, he still utters such statements. Alas and grief for you in that you have remained heedless of Him Who was more manifest than any manifestation, and have occupied yourselves with one from whom, by God, were you to become aware of him, you would flee a thousand paces.

We beseech God to separate me from him and to purify the land whereon I dwell from the defilement of these transgressors, or to cause me to dwell in another land. Verily He is the bestower of grace upon His servants and is powerful over all things.

Say: O ignorant one! The Beloved Himself is manifest and shining like the sun, yet you have not today attained to His recognition. Indeed, despite all the proofs and evidences that have encompassed the

world, you do not count Him among the believers. Nevertheless, you cling to His words, desiring to establish authority for yourself. By God, the Truth! All things give you the lie, but you do not perceive it. Your example before God is like that of the people of the Qur'an who established their leadership through the words of the Messenger while seated upon thrones of glory and authority, yet visited upon His person that which no eye in creation has seen or comprehended. O you who are intoxicated with the wine of self and desire! You have turned away from the manifest Sovereign and clung to your own delusions. This humiliation suffices you—that you have denied the verses whereby your religion was established and through which you seek glory and station for yourself, yet you are unaware. Therefore you have no station before God except the station of those who rejected after having believed.

Section 13: "Yet you are not a true poet, wherefore…"

Yet you are not a true poet, wherefore your position in the sight of God is as the position of those who turned away after believing and denied after having confessed, if you be among those possessed of insight. By the True God, the Spirit Faithful hath rent the hair from his head because of what you have done, though you perceive it not and are among the heedless ones. The maidens of Paradise have seated themselves upon ashes because of your tyranny, while you remain among those who rejoice.

By the True God, all things wail inwardly and weep, yet you remain heedless and are numbered among those who turn away. You are the one who mentions the Beloved with your tongue to cause confusion among the people, while seeking to slay the Beloved of the first and the last. Were God to open your eyes, you would witness that through your tyranny the Beloved is suspended in the air, while you cast at Him at every moment the arrows of envy and hatred, then the darts of rancor and enmity, then the bullets of denial—and God is witness and well-aware of this.

Therefore doth Muhammad wail in the Most Exalted Horizon, and the Spirit weepeth in the Most Glorious Companion, then Moses at the Divine Lote-Tree, then the eyes of the Prophets and Messengers. O thou who art drunk with the wine of pride for less than a moment of time, come to thy senses! Reflect upon thyself and thine actions.

Let us suppose thou hast caused God's Cause to appear dubious to this group of immature ones, and they all prostrate before thee instead of God—what benefit hath it brought thee? Nay, by the Lord of all worlds, it hath yielded and will yield naught but loss in this world and the next. Even if today thou sittest upon a throne of rubies, in the sight of God thou dwellest in the lowest abyss.

By God, if thou wouldst hearken with thine innate hearing, thou wouldst hear the very earth upon which thou sittest seeking refuge with God from thee, saying:

> "O heedless one! By what proof and evidence dost thou establish thy right while denying Him Who possesseth all right and by Whom right is established? Woe upon thee and upon those who have taken thee as their beloved instead of God!"

If thou wert not convinced of His truth, why didst thou arise to slay Him?

For twenty years He strove to protect thee, though well aware of what was in thy heart. Had He wished it for but a moment, thou wouldst have ceased to exist. Yet still thou remainest heedless and hast attributed thine actions to the Truth throughout all regions. By God, naught dwelleth in this heart save the lights of the dawning splendors of eternity, nor is He content with harming any soul.

O My brother! Hear the call of Him Who through thy tyranny hath fallen into this bottomless pit, His garment sprinkled with the truthful blood of thy hatred, and from the depths of the pit He calleth saying: "O brother! Deal not with thy brother as the son of Adam dealt with his brother. O brother! Fear God and dispute not My verses, war not against My Self, and slay not Him Who hath made His breast a target for the sword of enemies, lest harm befall thee—He Who hath protected thee through all nights and days, at every morn and eve.

O brother! By the True God, I speak not of Mine own desire—this is naught but a revelation revealed. The Mighty Spirit hath taught Me at the Divine Lote-Tree. By God, O brother, this proceedeth not from Myself but from One Mighty, Wise. Whenever I approached thee, that no mischief might arise to try the servants, preserving thy Lord's Cause, thou didst cast at Me the darts of discord. And whenever I drew nigh unto thee that perchance thy soul might find peace thereby, thou didst rise against me in hypocrisy, as thy very essence beareth witness, if thou be of those who deny."

By God, O my brother, whenever I remained silent concerning the wondrous remembrance of my Lord, the Holy Spirit raised me up to His Cause, and the Most Great Spirit awakened me from my slumber and caused me to speak the truth between the heavens and the earth. If this be my sin, then I am not the first to have sinned, for those who came before me committed the same, then he who was named Ali in the Kingdom of Names, then Muhammad in the most exalted Dominion, then the Son in the Supreme Concourse, then He Who conversed with God on this blessed, holy, mighty and sublime Sinai.

O my brother! Look thou in the Books of the Prophets and Messengers, then at what is in their hands of God's proofs, His evidence, His signs, His traces, His manifestations and His verses. Then judge fairly concerning thy brother and be not of those who wronged the Self of God and then sought to wrong others, that they might cast doubt and suspicion into the hearts of the believers.

By God! When thy brother learned that thou hadst risen against him and that the fire of jealousy would not be quenched in thy breast, he departed with his family alone and entered another house, closing upon his face the door of coming and going, and there did he remain among those who dwell therein. Yet even then, O my brother, thou wast not content within thyself and wrote what thou wrote and sent what thou sent. By God! The Pen is ashamed to record what thou hast mentioned and what thou hast alleged against thy brother. By God! Thereby hast thou violated my sanctity and the sanctity of God among His servants. Soon shalt thou witness and see, though at that moment thou mayest be among the heedless.

Therefore, arise from the slumber of self and passion, trim the bristles of envy and clip the nails of hatred, then perfume thyself with the fragrance of faithfulness, wash thyself with the waters of holiness, and place thy face upon the dust in humility, submissiveness, penitence and beloved return, and say:

O Lord! I am he who hath fallen short in his duty toward his brother in bygone nights and days, and been heedless of the wondrous expressions of Thy wisdom. Therefore, O my God, lift the veil from mine eyes

that I may know Thy Self, arise to praise Thee, detach myself from all else save Thee, and turn unto Thy glorious countenance. Then reckon me among those of Thy servants for whom Thou hast ordained a seat of truth with Thee. Nourish me from the Tasneem of Thy grace and the Kawthar of Thy favors.

Then join me with Thy sincere servants who turned not to the world, nor its leadership, nor to what is in it and upon it, who detached themselves and their wealth in the path of their Creator, and were among the detached. O Lord! Leave me not to myself. Take my hand in the hand of Thy power. Deliver me from the depths of self and passion and their flames and burning. Then make that fire cool and peaceful, a spirit and sweet fragrance for me. Then inscribe me among Thy detached servants.

O Lord! Aid me to serve Thee and to teach Thy verses. Make me a helper of Thy Cause, a guardian of Thy Faith, one who speaks Thy praise and proclaims the wonders of Thy favors and bounties. Verily, Thou art powerful over whatsoever Thou willest, and Thou art the Mighty, the Generous. O Lord! Disappoint not him who hath clung to the cord of Thy grace, nor cast out him who hath fastened his hope to the rope of Thy bounty and favor.

O Lord! Veil me not from the fountainhead of Thy good-pleasure. Make me content with whatsoever Thou hast been pleased with and sent down from the clouds of Thy grace and the heavens of Thy glorious bounty. Thou art the Giver under all conditions, and Thou art verily the Forgiving, the Merciful. O Lord! Strip not my body of the raiment of equity, nor my heart of the coolness of acknowledging Thy Self, the All-Merciful, the Most Compassionate.

O Lord! Make my feet steadfast upon Thy path, that I may not deny that whereunto Thou hast called me in all Thy verses, Thy tablets, Thy scriptures, Thy books, Thy scrolls and Thy holy writings. O Lord! Make me one who gazeth toward the direction of Thy gifts and returneth to the ocean of Thy forgiveness. Strip me not of the beauty of Thy praise. Verily, Thou art powerful over whatsoever Thou willest, and Thou art mighty over whatsoever Thou desirest.

Strengthen me that I may not deny that which hath confirmed my faith, established my remembrance, exalted my name, resurrected my being, and caused my reality to flourish, and that I may be of the believers. O Lord! Deprive not him who hath stood before the court of Thy mercy and clung to the hem of Thy bounty and grace. O Lord! Ordain for me a word from Thy presence, that I may remember it at eventide and at dawn, and at all times.

Thus doth the tongue of the Wronged One speak from the depths of the pit, that perchance thou mayest find a way to the direction of justice. Then God addresseth the breeze of His holiness that wafteth from the direction of the Throne, making it His messenger to the worlds, for in those days He findeth no messenger to send to His servants with the glad-tidings of His Cause and to make them of those who remember and rejoice. For He hath fallen into a prison wherefrom are cut off the hands of the seekers and the feet of those who draw nigh, and beyond the prison He hath fallen into a well of envy whose depths none but His All-Numbering, All-Knowing, All-Informed Self hath fathomed. Thus doth God relate from the true stories through His truthful, speaking, knowing and trustworthy tongue.

O morning breeze! Since no messenger is to be seen, waft thou over My loved ones the sweet savors of the robe of Baha from the paradise of eternity, and through the evidences of the spirit and the tokens of

His manifestation, make all aware, that perchance some souls may detach themselves from all who dwell on earth and its attractions, and return to the Most Exalted Paradise. But O breeze, pass over them in complete detachment, in such wise that shouldst thou be visited by the trials of all the world, thou wouldst remain patient, and shouldst its bounties be showered upon thee, thou wouldst pay them no heed. For unless thou art sanctified from all the manifestations of jealousy, hatred, acceptance and rejection, rest and agitation of all who dwell on earth, thou wilt not be capable of this exalted proclamation nor of bearing divine mysteries. Thus doth the tongue of thy Lord command thee, that thou mayest be of them that act.

Say: O loved ones and people of understanding! At last, sanctify your gaze somewhat from attachment to the world and its conditions, and with the eye of insight observe the manifest affairs and brilliant conditions that have appeared from the direction of the Most Glorious Throne and reflect upon them, that perchance in these days when the intoxication of heedlessness hath encompassed all the dwellers of earth and heaven, you may draw yourselves to the eternal divine City of Oneness and not remain deprived of the wondrous tokens of His endless mercy, lest, God forbid, you become veiled from the primary purpose of the All-Merciful and be accounted among the turn-aways in the Book of the Lord of Lords while being unaware. We seek refuge in God from this, O people of understanding!

All the Prophets and Messengers have invited people to the paths of recognizing the Beauty of the All-Merciful, for this station has been and will ever be the most exalted of stations. Reflect somewhat on the sending of the divine Messengers, for what cause and purpose these Temples of Unity came from the unseen realm into the visible world, and all these afflictions and trials you have heard of, they all endured them. There is no doubt that the purpose was none other than to call the servants to the recognition of the Beauty of the All-Merciful, and will never be otherwise. And if you say the purpose was His commandments and prohibitions, there is no doubt this was not and will never be the primary purpose. For instance, if someone were to arise in worship with all the dwellers of earth and heaven, yet be deprived of divine recognition, it would never benefit those who practice it, nor will it ever do so. In all heavenly Books this matter is evident and clear. And if someone recognizes the Truth yet abandons all divine commandments, there is hope for salvation, as is clear and evident to people of insight.

Therefore, the primary purpose of the creation of existence, the appearance of innovation, the sending of Messengers, the revelation of Books, and the bearing of countless hardships by the Messengers—all was for the recognition of the Beauty of the All-Glorious. So now if someone occupies himself with all deeds, and spends his entire life in standing and sitting, in remembrance and contemplation, and other such acts, yet remains deprived of the recognition of God, no fruit will ever return to him. And the recognition of God has ever been the recognition of the Manifestation of His Self among His creation, as hath been mentioned and demonstrated in all Books, especially in the Bayan, wherein in all its tablets this most exalted matter and this most glorious subtlety hath been set forth. Blessed, then, are they that recognize!

And were one to observe with a pure eye, it would become evident that all divine temples who have sacrificed their lives, possessions, honor and name in the path of the Beloved had, in the first instance, no purpose save to draw the servants to the stream of true knowledge. Now consider the Prophets, what

countless afflictions they bore that perchance people might rend asunder the veils of fancy and become refreshed from the stream of certitude.

And since the thick veils of fancy appeared so vast and overwhelming in their eyes, therefore whenever a Messenger appeared from God, all arose to oppose that divine breath, until the sending of Messengers culminated with the Guide of Ways in the year sixty. It was observed how far people had strayed from the shore of holy certitude due to their vain imaginings, to such extent that naught but desire was remembered as God among them, and naught but mere conjecture as certitude.

And when the Most Exalted Beauty commanded the rending of veils, all arose to oppose Him until a small number recognized the ultimate purpose, burning away all veils of fancy and clouds of doubt with the fire of the divine Tree, and attained recognition of the Beauty of the All-Merciful. By God the Truth! Were someone to reflect on what befell that Blessed Beauty through the opposition of the divines and countless trials, they would spend their entire life in lamentation, wailing and weeping, until the malicious ones suspended that Manifest Beauty in the air and with bullets of misbelief and hatred cut down that sacred and ultimate Tree.

Section 14: "And while that Blessed Beauty was suspended…"

And while that Blessed Beauty was suspended in the air, in the innermost secret, with the tongue of clear utterance spoke these firm and mighty words: "O people of the Bayan! Reflect a while upon these people who consider themselves knowers of Truth and followers of the paths of certitude, who at all times are occupied with the remembrance and words of the All-Merciful, to such degree that not for a single day have they forsaken the commands of the All-Knowing King, and if anyone did forsake them they would find themselves remorseful.

"Yet they have suspended and martyred the very Essence of the All-Merciful and Treasury of Glory to Whom they had clung in recognition, never truly recognizing Him and depriving themselves of all divine bounties and glorious favors. They are in the depths of fire yet count themselves among the people of paradise; they are immersed in the sea of torment yet consider themselves beloved of the Lord of Lords; in utmost remoteness from Truth they imagine themselves among those near to Him.

"Therefore O people of the Bayan! At all times place your trust in the Beauty of the Lord of the Worlds and take refuge in Him, lest you inflict upon My Beauty in My next manifestation what this group has inflicted at this time.

"O people of the Bayan! The followers of the Qur'an had no proof save the Qur'an which was the criterion between truth and falsehood in those days, and when My divine Beauty dawned from My holy and glorious horizon, I manifested Myself with that same proof and evidence, nay greater, that perchance through the previous proof they might recognize the subsequent proof and not deprive themselves from the sanctuary of certifying the Beauty of certitude." I revealed the Most Great Self as proof, so that perchance they might recognize the subsequent proof from the previous proof and not deprive themselves from the sanctuary of certitude in the Beauty of Truth. Yet at all times they recite the verses

of the Qur'an while remaining deprived of these wondrous verses whose authenticity shines like the sun between heaven.

Thus when the mighty divine verses were revealed, some claimed these verses were stolen from previous books, while others in their heedlessness proclaimed they emerged from the mine of self and desire—thus do We bear witness if you be of those who testify. Until matters reached such a state that while seeking to draw near to My remembrance, you wounded My body, and while priding yourselves on knowing Me, you fired bullets of hatred at My renowned Beauty.

Such is the nature of this world and its people, until My subtle spirit, freed from the defilement of the souls of the idolaters, winged its flight to the most exalted and sublime station, the Most Holy, Most Glorious Companion. And after My blessed spirit ascended to the Most Glorious Horizon, I gazed with eyes of grace and favor upon those who claimed to love Me, to see which would act upon My counsels and obey My command.

Then did the Tongue of Grandeur speak from the Most Glorious Horizon saying:

> "O people of the Bayan! This is My Beauty Who hath appeared through My verses and My manifestations. Why did you deny Him and turn away? Thus is it proven that you believed not in My Self, just as it was proven at the time of My manifestation that the people of the Qur'an believed not in Muhammad, the Manifestation of My Self, just as it appeared at Muhammad's advent that the people of the Gospel believed not in My Son, just as it was shown when the Spirit came that the people of the Torah believed not in Him Who conversed with God. Therefore return and observe until the matter ends with the First Manifestation. Thus do We impart unto you of the mysteries that were, that you may become aware in your souls."

And not many days had passed since My martyrdom when a new grace from the holy Most Glorious quarter and an exalted favor from the sublime Most High horizon dawned forth, and the Ancient Beauty appeared in the Most Great, Most Noble Beauty from the invisible Paradise, with the same proof that I established as proof, and with the same evidence that was acceptable to God—nay, with all the attributes of Divine unity, manifestations of eternal glory, hidden mysteries beyond comprehension, and glorious tokens beyond recognition.

Nevertheless, O people of the Bayan, you have gathered from all directions around the Most Great Throne with swords of hatred and arrows, and at every moment you have loosed the arrows of malice against this glorious, exalted Beauty. I swear by My Beauty, were you now to observe and turn with the Supreme Companion toward reality, you would see oceans of blood flowing from My body and signs of the swords of hatred apparent in My limbs.

Have you not reflected on why I sacrificed My Self and endured all those swords of indecency and bullets of enmity? It is abundantly clear that I had no purpose save the recognition of the Manifestation of My Self. Yet when the Manifestation of My Self appeared in full splendor, you have acted thus, as is evident.

Now if you were to be questioned in the gathering place of the Greatest Resurrection about your deeds, what would you answer the Lord of Lords? By God! You would have no power to speak, for but few days

have passed since My absence, and ye have witnessed with your own eyes all the evidences of the Revelation and the matters that have come to pass. Yet ye have become heedless of My Beauty—He through Whose word all former and latter conditions have been realized—and ye have remained veiled from the Most Exalted Horizon by the veils of self and desire.

O people! Throughout all the pages of the Bayan, I gave unto all the glad tidings of this holy and eternal Manifestation, and I warned lest at the rising of this Most Great Luminary of Glory ye should be occupied with aught that hath been created between the heavens and the earth and thus remain veiled from the Ancient Beauty.

Likewise did I explicitly say: "Beware, O people, lest at the time of His manifestation ye remain veiled by a single one of the Bayan," knowing full well that the first to believe in the Bayan is regarded by God as the first among all creation, and I gave him precedence over all others. Moreover, I explicitly declared: "Beware, O people, lest at the time of His manifestation ye remain veiled by what hath been revealed in the Bayan."

And now, O people, ye cling to descriptions revealed in the Bayan while knowing neither their meaning nor to whom they refer, for none hath ever comprehended My purpose. Nevertheless, ye have turned away from the Creator of these descriptions, their Revealer, their Manifestation and their Fulfiller—He by Whose word such temples have been and continue to be created. Would that ye had been content with this! But nay, ye have pronounced the verdict for His death. By God, at all times ye have afflicted this Essence of the All-Merciful like unto a serpent. Ye neither believed nor recognized the truth. Why then did ye consent to His murder and harm?

I swear by My Beauty, ye have not drunk from the cup of fairness, nor tasted from the ocean of My good-pleasure. Ye have not walked in the path of justice, nor traversed the way of the discerning ones. Ye have mistaken error for guidance and regarded pure misbelief as the essence of unity.

Ye have all witnessed with your outward eyes one who protected him for twenty years and who still lives—and despite having power over him and knowledge of his inner secrets, preserved him under the protection of His mercy. Yet he arose to kill Him, and when his intention and deed became known among the emigrants, he engaged in fabricated calumnies to conceal his reprehensible acts and cast doubt in the hearts of the doubtful, attributing his own deeds and actions to the Ancient Beauty, that he might lead the servants from the right hand of certitude to the left hand of fancy.

And ye have denied what ye have witnessed with your own eyes and comprehended, remaining veiled from the Countenance of Unity by fabricated calumnies. I swear by My holy and transcendent Beauty that all they have written concerning this manifest Beauty stands as proof of the falsehood of those who speak and the truth of this manifest Cause, for they have mentioned accusations whose falsehood is more evident than the sun in midheaven, as ye have all associated with this most exalted Beauty and have understood according to your capacity.

Yet because of these fabricated words, ye have turned away from the Revealer of divine verses. And even if we were to grant that they speak the truth, have ye not recognized that "He doeth what He willeth" and are ye not convinced that "He ordaineth what He pleaseth"?

Beyond all these considerations, these souls who have emigrated with God on this journey and who have witnessed and comprehended most matters with their own eyes and hearts, bear witness that the Truth, exalted be His glory, was and shall ever be distinguished from all else by all His attributes. Yet even these souls ye have deemed liars.

By My beauty I swear that God's conclusive proof hath been completed for all, and His perfect Word hath dawned from the horizon of truth. Today there is no shelter save His shelter, and no shadow visible except His shadow. Hearken unto the voice of your Beloved, and hold fast to that which you have witnessed with your own eyes, and sever yourselves from the handle of idle fancy.

If you observe with the eye of truth, by God the Concourse on High are engaged in lamentation and wailing, and all the maidens of the celestial chambers are moaning and lamenting. The leaves of the Lote-Tree have withered from the tyranny of these oppressors. By the True One, the breezes of the All-Merciful's mercy have been cut off from the realm of possibility, and the effulgence of the lights of the Face of the Glorious One hath been forbidden to the dwellers of all worlds.

By the True One, ye have perpetrated such injustice that all things have been cut off from their own lives, and today no creation remaineth, whether from the Concourse on High or the dwellers of the cities of eternity or those who dwell in the ocean of names, except that all have transformed every subtlety of joy into sorrow and donned the garments of mourning. All the cherubic hosts and the realities of the Prophets and Messengers are lamenting in their lofty chambers of glory, while ye, O heedless ones of the earth, are rejoicing and traverse the lowest abyss with utmost delight.

Ye have slain the essence of religion, yet fancy yourselves seated upon the thrones of faith and certitude. By God, O people, the like of this Revelation hath never appeared, nor hath the eye of creation beheld it. Hear ye My call and be not of those who were cautious among the people of the Furqan—those who exercised such caution about the blood of a gnat yet issued the verdict to shed the blood of God.

They were engaged in remembrance, yet when the verses of the King of Remembrance were cast upon that group, they would cry out:

> "Leave these remembrances and do not make us heedless of the remembrance of God!"

Such were the deeds and actions that became manifest from that group, and ye, O people of the Bayan, in these days are perpetrating the very essence of those deeds and consider yourselves to be of the truth.

Therefore I call God, His angels, His Prophets and Messengers, and those who circle round His throne, and all that hath been created in the heavens and earth, to witness that I have not fallen short in conveying My message to you. I delivered unto you God's messages at the time of My manifestation, at the time of My ascension, and at this time when I have revealed Myself from the Most Glorious Horizon. I have cast upon you wisdom and utterance, made known to you the Beauty of the All-Merciful, and completed for you the proof, the evidence, and the demonstration. No mention remaineth but I have cast it upon you.

Therefore, O my God, Thou knowest that I have not failed in Thy Cause and have conveyed unto these people that which Thou didst command me before the creation of the heavens and earth. I have made clear unto them the paths of Thy justice and shown them the ways of Thy good-pleasure.

Therefore, O my God, have mercy upon these people and make them not to be of those who turned away from me, denied my right, and disputed my signs until they shed my blood and dismembered my limbs. Therefore, O my God, assist them in Thy Cause, aid them with Thy triumph, and deprive them not of these breezes which are wafting from this Paradise which Thou didst create in the heart of heaven, and withhold them not from the fragrances which Thou didst send forth from the horizon of Thy name, the Most Merciful.

Therefore, O my God, create in their breasts from the light of Thy words the fire of Thy attraction, that it may turn them by sheer might to the right hand of the throne of Thy mercy. Then kindle, O my God, in their hearts the torches of Thy love and yearning, that thereby may be consumed the veils that have withheld them from the court of Thy nearness and Thy presence.

Then take, O my God, their hands with the hands of power and might, and deliver them from the depths of idle fancies and vain imaginations, and bring them unto the station which Thou hast sanctified from the allusions of all that hath been created between earth and heaven. Then cast upon them the word whereby Thou dost attract the hearts of them that know to the heaven of the glory of Thy favors and the hearts of them that are nigh unto the atmosphere of the holiness of Thy bounties.

Then cause them, O my Beloved, to be of those whom all who are in the heavens and on earth have failed to prevent from turning to the direction of Thy grace, from standing firm in Thy Cause, from acknowledging Thy presence, and from attaining certitude in their meeting with Thee. Verily, Thou art the Forgiving, the Merciful, the Giving, the Mighty, the Bountiful, the Helper, the Generous.

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BH00144: Suriy-i-Bayan

Section 1: “Make mention of the name of thy Lord’s…”

He is the Most High, the Most Exalted in the Heaven of Abha!

Make mention of the name of thy Lord’s servant when he entered the Spot of Paradise, the place whereon shone forth the lights of the Countenance from the Dawning-Place of Beauty with perspicuous signs, and stood before the Throne, the scene of God, the Most High, the Most Exalted, and heard the melodies of his Lord, the Most Merciful, the Most Compassionate, and attained unto all good when the breezes of holiness wafted upon him from the Ridvan of God, the Most High, the Powerful, the Mighty, the Great.

O Ancient Beauty! Give glad tidings unto him who stood before the Throne concerning that which was ordained for him in the preserved holy scrolls. Say: Verily thy arrival upon the shore of grandeur, the

station wherein surged the ocean of names through the name of God, the Most High, the Most Exalted, is better than all that hath been created in the heavens and the earth.

O thou who journeyest unto God! Take thy portion from this ocean and deprive not thyself of that which hath been ordained therein, and be of them that attain. Were all who are in the heavens and earth to be given but a drop thereof, they would find themselves enriched through the enrichment of God, the Powerful, the All-Knowing, the All-Wise. Take, with the hand of detachment, a handful from this Living Ocean, then sprinkle it upon all created things, that they may be purified from human limitations and be brought nigh unto the Most Sublime Vision of God, this hallowed and resplendent spot.

If thou findest thyself alone, grieve not, for God sufficeth thee. Commune then with Him and be of the thankful. Deliver the Cause of thy Lord to all who are in the heavens and on earth. If thou findest one who turneth unto it, reveal unto him the pearls of the wisdom of God, thy Lord, which the Spirit hath cast upon thee, and be of them that turn. And if thou findest one who turneth away, turn thou away from him and put thy trust in God, thy Lord and the Lord of all worlds.

By the True One! Whosoever openeth his lips today in remembrance of the name of his Lord, upon him shall descend the hosts of divine inspiration from the dawning-place of My name, the All-Wise, the All-Knowing, and the denizens of the Supreme Concourse shall descend upon him with chalices of light. Thus hath it been ordained in the heaven of command by One mighty and powerful.

God hath, behind the Tabernacle of Holiness, servants who shall appear on earth and aid this Cause, and they shall fear no one even should all creation war against them. These shall arise between the heavens and earth, making mention of God with their loudest voice and calling the people unto the path of God, the Mighty, the All-Praised. Follow thou in their footsteps, fear no one, and be of them whom the clamor of the people doth not sadden in the path of their Creator, nor are deterred by the blame of the blamer.

Go forth with the Tablet of God and His signs unto them that have believed, and give them glad tidings of the holy Ridvan. Then warn the idolaters. Say: O people! By God, I have come to you from the direction of the Throne with a message from God, the Powerful, the Most High, the Great, and in my hand is a proof from God, your Lord and the Lord of your fathers of old. Weigh it with the true balance of whatsoever proofs ye possess from the Prophets and Messengers. If ye find it to be the truth from God, beware lest ye dispute concerning it or render your deeds vain, and be not of the idolaters.

These are the verses of God which have been sent down in truth, and through them His Cause hath been established among His creation, and the banners of sanctity have been raised between the heavens and earth. Say: O people! This is the sealed and guarded Scroll which was inscribed by the Finger of Holiness and concealed behind the veils of the Unseen, and hath now been sent down through grace from One mighty and ancient. Therein have We ordained the destinies of all who dwell in the heavens and on earth, and the knowledge of the ancients.

Say: His knowledge comprehendeth both the first and the last, and nothing escapeth His knowledge, nor is there aught He is powerless to accomplish among all created things, if ye be of them that understand. Say: The return hath come again, and We have stretched forth the hand of power over all who are in the heavens and on earth, and have manifested from Our Most Great Mystery, based on pure truth, secrets

beyond reckoning. Thereupon did the Sinaites expire at the dawning of this crimson Light upon the Spot of Sinai. Thus did the Beauty of the All-Merciful come upon the clouds of proof, and the decree was fulfilled by God, the Mighty, the Wise.

Say to the Maiden of Paradise: Come forth from the chambers of holiness, then array thyself in the silk of eternity as thou pleaseth, and in the shimmering green silk in My Most Glorious Name. Then hearken to the most wondrous and sweet melodies raised from the direction of thy Lord's Most Exalted Throne. Then appear from the horizon of the veil with the ornament of the heavenly maiden, and deprive not the servants of the radiance of thy shining countenance. And shouldst thou hear the sighing of the peoples of earth and heaven, grieve not—leave them to perish in the dust of extinction and be annihilated by the fire of hatred kindled in their souls. Then sing with the sweetest melodies between earth and heaven in remembrance of the Name of the King of Names and Attributes. Thus have We ordained the matter for thee, and verily We are powerful over all things.

Beware lest thou remove from thy most pure form the most luminous garment. Rather, add unto it at all times from the garments of eternity in the heaven of creation, that the ornament of God may be manifest through thee in all things besides Him, and thy Lord's grace be perfected unto all worlds. And shouldst thou find in anyone the fragrance of thy Lord's love, sacrifice thyself in His path, for We created thee for Him, and thus did We take from thee the covenant in the eternal atoms before the company of them that are nigh. Be not dismayed by the arrows of conjecture from the people of allusions—leave them to themselves, for they follow the promptings of Satan.

Then cry out between earth and heaven:

> "By God the Truth! I am the Maiden created by Glory in the palace of His Most Glorious Name, and He adorned my soul with the ornament of Names in the Most Exalted Paradise. Verily, I was preserved behind the veils of chastity and concealed from the gaze of creation, when I heard the most wondrous melodies from the right side of the All-Merciful. I bear witness that the Paradise stirred within itself with longing to hear it and desire to attain its presence."

Thus have We sent down in the Qayyumu'l-Asma' upon the melody of eternity, and upon the sweetest melody in this clear Tablet.

Say: He is the Ruler over whatsoever He willeth; by His sovereignty He ordaineth what He desireth by His command, and He shall not be asked of what He willeth and desireth. He is the Chosen One, the Powerful, the Wise. They that have denied God and His sovereignty, these are they whom the self and passion have overcome, and they shall return to their abode in the fire—evil indeed is the abode of the deniers.

Adorn thyself with My love, then thy heart with My remembrance, then thy tongue with the propagation of My Cause. Thus hath it been ordained for thee in preserved tablets of might. Then walk among the people with God's dignity and tranquility, that His signs may be manifest through thee among the worlds. If there be kindled within thy soul from this Fire which God hath lit in the heart of Paradise, that the warmth of the Cause might be generated through thee in the hearts of them that have believed in God and are of the faithful. Walk thou in My footsteps and speak naught but pure truth, then show humility

before God's unified servants. Thus doth the Tongue of the Cause counsel thee—hearken unto what thou art commanded, then act upon it, that thou mayest be of them that attain. Verily, they from whom God's signs are not manifest in His commandments—the verdict of faith shall not be confirmed for them. Yet most people remain veiled from God's Cause and are accounted among the lost.

Say: O people! Doth it befit anyone to attribute himself to his Lord, the Most Merciful, while committing that which Satan himself would commit? Nay, by the Beauty of the All-Glorious, were ye of them that know! Sanctify your hearts from love of the world, then your tongues from mention of aught save Him, then your limbs from whatsoever would keep you from attaining His presence and draw you nigh unto the promptings of desire. Fear God, O people, and be of the God-fearing.

Say: O people! If ye say what ye do not practice, what then is the difference between you and those who said "God is our Lord," yet when He came to them upon the clouds of holiness, they denied Him and were among the rejectors? Free yourselves from the world and its ornaments. Beware lest ye draw nigh unto it, for it biddeth you to transgression and wickedness and preventeth you from the straight path of glory. Know ye that the world is your heedlessness of your Creator and your occupation with aught else save Him. The hereafter is that which draweth you nigh unto God, the Mighty, the Beautiful. Whatsoever preventeth you this day from the love of God—that indeed is the world. Shun it, that ye may be among the successful ones.

He whom nothing preventeth from God—no harm shall come to him though he adorn himself with the ornaments of the earth and its decorations and whatsoever hath been created therein, for God hath created all that is in the heavens and on earth for His servants who believe in His unity. Eat, O people, of that which God hath made lawful unto you and deprive not yourselves of His wondrous bounties. Then give thanks unto Him and be of the thankful.

O thou who hast migrated unto God! Deliver unto the people the messages of thy Lord, that perchance they may be withheld from the direction of self and passion, and may remember the remembrance of God, the Most High, the Most Great. Say: O people! Fear God, shed not blood, oppose no soul, and be of the doers of good. Beware lest ye spread corruption in the land after its reformation, and follow not the ways of the heedless. Whosoever among you desireth to deliver the Cause of his Lord, it behooveth him first to deliver it unto himself, then unto the people, that his words may attract the hearts of the hearers. Without this, his words will never influence the hearts of the seekers.

Beware, O people, lest ye be of them who enjoin righteousness upon others but forget their own selves. Such are belied by whatsoever proceedeth from their mouths, then by the realities of things, then by the angels drawn nigh. And if the words of these have influence upon anyone, this is not from them but from what hath been ordained in the words by the presence of One mighty and wise. Their likeness in the sight of God is as a lamp from which servants receive light while it consumeth itself and becometh of those that are consumed.

Say: O people! Commit not that whereby your honor and the honor of the Cause are lost among the servants, lest ye be numbered among the workers of corruption. Draw not nigh unto that which your minds reject. Shun iniquity, for it hath been forbidden unto you in the Book which none may touch save

those whom God hath cleansed from every impurity and made them of the purified ones. Be just with yourselves, then with others, that the signs of justice may be manifested from your deeds among Our sincere servants.

Take heed lest ye betray the trust of any person. Be ye trustees among men, and withhold not from the poor what God in His bounty hath bestowed upon you. He verily shall recompense the charitable double what they have expended. There is no God but Him. His is the creation and the command. He giveth to whomsoever He willeth, and withholdeth from whomsoever He pleaseth. He, verily, is the Giver, the Bountiful, the Mighty, the Gracious.

Say: O people of Baha! Teach ye the Cause of God, for God hath prescribed unto every soul the duty to proclaim His Message, and regardeth it as the most meritorious of all deeds, inasmuch as it can never be accepted except after recognition of God, the Mighty, the Powerful. He hath ordained that teaching be accomplished through utterance and not otherwise. Thus hath the command been sent down from the Realm of God, the Most Exalted, the All-Wise. Beware lest ye contend with anyone; rather, explain through goodly speech and wise counsel. If one be receptive, well and good; if not, leave him to himself and turn toward the Holy Court, the sanctified and luminous Seat. Dispute not with anyone concerning the world and what hath been ordained therein, for God hath abandoned it to such as have set their hearts upon it.

He desireth naught of it save the hearts of His servants, which are conquered through the hosts of revelation and utterance. Thus hath the decree been recorded by the Fingers of Baha on the Tablet of destiny by the command of One Who is the All-Knowing Ordainer. Have mercy on yourselves, then on your kindred, and then on God's sincere servants. Should ye find one who is abased, be not proud toward him, for the King of Glory passeth by him in these days, and none knoweth this save him whose will is the Will of your Lord, the Mighty, the Wise.

O ye that are rich! When ye behold one who is poor and dust-stained, flee not from him, but rather sit with him and ask concerning that which hath befallen him from the seas of God's decree. By God, in that state the denizens of the Supreme Concourse will observe you, and will pray for you, and will implore forgiveness for you, and will extol and glorify you with sanctified, pure and eloquent tongues. Blessed is the learned one who prideth not himself on his knowledge, and well is it with the righteous one who revileth not the sinful, concealing their misdeeds that God may conceal his own guilty actions, for He is the best of those who hide faults. Be ye, O people, concealers of faults in the earth and forgivers in the lands, that God may forgive you through His grace. Then pardon ye, that God may pardon you and clothe you in the garment of grace. And should any one of the believers seek your protection and ye have the means, then grant him protection, and deny him not what he seeketh, that God may protect you in the shadow of His mercy on the Day when hearts shall boil, livers shall burn, and the limbs of all creation shall tremble.

Say: O people! Hold fast to pure truthfulness, for by it your souls shall be adorned, your names exalted, your stations elevated, and your ranks enhanced among the people of the earth, and in the life to come ye shall have a mighty reward. Thus do We counsel those who have believed, that they may hear what they are counseled in the Book of God and find their way to Him Who is the Lord of Grace.

O thou who hast attained unto the Most Sublime Vision! The time appointed for thy presence before the Throne hath been fulfilled. Arise, by God's leave, and take the Book of Divine Grace, then proceed with it unto the lands and give glad tidings unto their people of the good-pleasure of God, the King, the Most High, the Most Great. Yet carry from this Paradise the sweet-scented breezes of fellowship, that thou mayest quicken thereby the hearts of those who have been thunderstruck by the thunderbolt of His Cause, that they may arise from the graves of heedlessness and utter that which the Spirit uttered on that day in the Most Exalted Paradise: that there is none other God but Him, and that He Who hath come in the name of ʿAli before Nabil is the Manifestation of His sovereignty, the Dayspring of His signs, and the Source of His grace and power unto all who are in the heavens and on earth.

Moreover, he who speaketh at this hour speaketh by virtue of His might and honor, His grandeur, and furthermore His majesty and glory, unto all created things. Thus doth it behove thee and those who are established in the Seat of His Cause and have quaffed the choice wine that hath been unsealed from this hallowed and luminous Cup.

Section 2: "And when thou arrivest in the Land…"

And when thou arrivest in the Land of Ta, spread this Tablet before Our Name, the All-Bountiful, that his eyes may be solaced thereby and his soul rejoice, and that he may be numbered among those who are glad. Then spread it before those who have emerged from the darkness of idle fancy and taken their station upon the seat of certitude. There thou shalt hear the clamor of those who have disbelieved and turned away and were among the idolaters. Say: O people! Do ye disbelieve in God Who created you and fashioned you and caused you to know the Manifestation of His Self and made you to be among those who know? Beware, O people, lest ye deprive yourselves of the oceans of inner meanings and follow every froward devil.

Look with sanctified vision upon God's Balance that ye may recognize His true and upright Balance. Say: Today it behooveth every soul to purify his heart from attachment to whatsoever hath been created between the heavens and the earth, to sanctify his ears from all that he hath heard, and to return his sight unto that which lieth before him of the proofs whereby God hath revealed His Cause in every age and dispensation, and then unto the proof that hath appeared in this day with manifest sovereignty; and to ponder the signs of God and reflect upon them. By God! Then will the sun of certitude dawn upon him from the dayspring of his Lord's utterance and illumine his heart, and he shall be numbered among those who are assured.

Say: The handiwork of God can never be mistaken for the handiwork of any among the people, yet the people confound themselves. What aileth them that they fail to comprehend even a single utterance from God, the Mighty, the All-Informed? Say: After the rising of the sun and its radiance, doth any light of any luminous thing remain? Nay, by the Self of God, the All-Possessing, the Mighty, the Powerful! Thus have We mentioned the Cause and completed the proof unto all who are on earth, all of them together. And We take God and His chosen ones and furthermore His angels as witnesses that I have not fallen short in aught that I was commanded, and have conveyed His messages unto the East of the earth and its West. He and they suffice as witness and knower concerning Me.

And when thou dost arrive in the Land of Za, remind those servants who dwell there of this Most Great Remembrance. Say: O people! Believe in God and in that which hath been sent down from His presence, and follow not those who have disbelieved in the signs of the All-Merciful and His sovereignty, yet make mention of Him morning and evening. Say: Your likeness is as the likeness of those who would make mention of God at eventide and at dawn, yet when God came unto them in the shadow of His Most Exalted Name, they denied Him and were numbered with the idolaters. Say: O people! Aid ye God with your souls and your possessions, then stand firm in His Cause in such wise that should all who are on earth wage war against you, your feet would not slip from the path of God, the Almighty, the Powerful, the All-Knowing.

Stand firm, O people, in that hour when Satan entereth upon you with that which hindereth men from the love of God and calleth them unto the most great tyrant. Thus do We inform you that ye may be of them that know. By the True One! Whatsoever ye have heard concerning this Cause hath appeared from Mine Own invincible and wondrous Command. We have referred it to others for a wisdom from Our presence, lest the hearts of the idolaters be drawn to a single place, and that the Cause might be preserved from the harm of every harmful and obstinate soul.

By God, besides Whom there is none other God! They who would conceal their faces from every seeing one have risen against Me with a tyranny wherewith no tyranny of them of old can compare. And when thou seest Muhammad-Qabli-ʿAli, give him glad tidings from Our presence, then remind him of that which hath been sent down unto him in tablets of mighty preservation.

Say: O servant! Stand firm in the Cause and associate not partners with God, then suffice thyself with Him above all else, and be thou firmly established. Detach thyself from all else but Me, find solace in My remembrance, and be not of the doubtful ones. Arise in pure servitude, for through it the Cause of God, thy Lord, is established and mercy descendeth upon the worlds. Say: O people! Measure not the Cause of God by that which your souls have fancied, transgress not your bounds, and be not of the mischief-makers. And whoso transgresseth his bounds this day shall not be mentioned before God and shall be numbered with the transgressors. Prostrate yourselves before God, your Lord, and when the sun of wisdom shineth forth from the dawning-place of utterance, fall ye down upon the dust in humility before your Lord, the All-Merciful.

Thus doth it beseem you, O concourse of them that are near! And whoso hath found the sweetness and delight of servitude will never exchange it for aught of what hath been created between the heavens and the earth. Through it shall your faces be illumined, your breasts purified, your souls sanctified, and your traces exalted among the worlds. Know ye, moreover, that the most honored before God are the most humble and God-fearing among you. Thus have We sent down aforetime and now, and We, verily, are the Senders Down. Hearken, O people, unto that which God commandeth you in the kingdom of His Cause, and be not of them who have been remiss in the side of God and have transgressed that which We have ordained for them. Evil, indeed, is the abode of the transgressors.

O thou who art present before the Throne! Consort with the people with wisdom, then guard thyself lest harm befall thee and it return to the Divine Lote-Tree, exalted and inaccessible. Shun matters that give rise to sedition, then seek thy Lord’s grace at all times. Beware lest thou forget these days. By God! A

moment thereof cannot be equaled by the time of those who have gone before or shall come after, and none shall attain unto their presence save whom thy Lord willeth. Thus have We ordained the matter, and We were the Ordainers. Forget not the times when thou wert present before the Throne in the Most Great Paradise, when the Sun of thy Lord's Beauty shone upon thee at all times with wondrous rays, and thou didst drink the wine of verses from the Kawthar of the All-Merciful, and wert blessed with God's bounty—the Bestower, the Giver, the Generous.

When thou seest one approaching the sanctuary of God to enter the seat of the mighty Throne, prevent him on Our behalf, for thereby souls are troubled and harm returneth to My Self, the Mighty, the All-Knowing. Turn not unto the direction of God except by His leave. Thus hath the decree shone forth from the horizon of a wise command. Then convey thy Lord's command in every city. If thou findest one detached, give him glad tidings of God's mercy and bounty. Then mention to him what hath befallen Us at the hands of the hosts of Satan.

Say: By God! There hath befallen Us what hath befallen no one amongst all creation, whereby the lamentation of every discerning mystic was raised, and all things created in the realm of being weep at My tribulation—nay, all within God's knowledge, were ye of those who know. Those who were created by the will of My Pen have denied My Self and have written tablets against Me whereby their deeds are rendered vain, though they perceive it not. Thereby have the traces of grace been effaced, the waters of mercy cut off, the clouds of bounty withheld, and the breezes of holiness ceased to blow upon all the worlds. Recount thou the Youth's tale as thou knowest it—add not nor subtract therefrom, and be upon a straight path of truth. Then inform the people of the calumnies of those souls who have disbelieved and associated partners with God. Say: By God! They desired naught thereby save to turn the servants away from the direction of the Throne. By God! They are in manifest error. When thou arrivest in the land of Ba from Kha, remember on Our behalf its people—both men and women among the devoted ones—that they may rejoice within themselves and be among the glad ones.

Say: By God! The Most Great Mystery hath appeared in the eternal form and when He moved His lips with a word, the forms of those near unto God dispersed from around Him. O people! Be steadfast in God's Cause and His sovereignty and deny not Him in Whom ye believed before. Thus doth the servant counsel you at a time when tribulations have encompassed him from all sides from the manifestations of the ungodly, and he sitteth imprisoned, finding no helper for himself save God, the Almighty, the Mighty, the Wise. By God, the Truth! At every moment I am slain by all swords, and none knoweth this save God, the Counter, the All-Knowing. O thou traveler! We have previously revealed for the devoted women a tablet We named the Tablet of Baha, wherein We made mention through allusion of what hath befallen Us.

Take thou a copy thereof, then go unto them and read it unto them that they may remember what hath befallen the Youth from the hosts of Satan. Say: O loved ones of God! Guard yourselves lest Satan prevent you from the remembrance of the All-Merciful. Then remember Him with the melodies of those who are attracted, for by His remembrance hearts are purified, souls are refined, and the hearts of the lovers are drawn nigh.

When thou reachest Kha, make mention there of the sincere servants of God, and convey unto them from Us a remembrance, a mercy and a light. Then recount unto them the story of the Youth, that they may be numbered among those who remember. Then make mention of the name of God, ?, who was of the remnants of the family of Husayn between the heavens and the earth—they who sacrificed their souls in the path of God, their Creator, and were among the striving ones. These are they who strove with their wealth and their souls before the Countenance, until they entered the Paradise of the All-Merciful and were therein among the secure ones. Then they shall rejoice in the Most Exalted Paradise, and the youth of the All-Glorious shall circle round them with chalices of immortality, and the maids of glory shall serve them morning and evening. Thus doth God recompense those who suffered martyrdom in His path, and fulfill the rewards of those who were afflicted with hardships in His Cause. How excellent is the reward of those who strive!

Then turn towards the direction of Our Most Great Name with the Tablet of God and its traces, then enter upon him with a mighty glad-tiding. Then remind him of that which the Spirit hath cast upon thee from this noble scene. Then inform him of the tales of the Youth that he may be apprised of what hath befallen Us in this remote prison, that he may be a partner in Our tribulations and may remember what hath come upon Us in these days, and be of those who remember. Say: O thou who gazeth upon the Most Great Scene! Forget not the remembrance of thy Lord. Arise to the Cause with steadfastness from Us and power from Our presence, and convey unto the people that which thou art commanded, and be not of the patient ones. Seek help at all times from God, thy Lord. Then rend asunder the veils of the deluded ones. Thus did We command thee before, and We command thee now with clear signs.

Then make mention of those who are there from among the detached servants of God. Say: O people! Arise for the Cause of God and His religion, then aid it and be of the helpers. Then know ye that He is indeed independent of all else, and that which He commandeth the people is of His grace unto them, for thereby shall they ascend unto the station of nearness in the Most Exalted Paradise—to this every person of keen insight beareth witness. Thus have We commanded thee and ordained for thee—act according to what thou art commanded and be manifestly just. God shall soon recompense the deeds of those who conveyed His Cause, whom neither the censure of the censurer, nor the gloating of the gloater, nor the prevention of the preventer, nor the abundance of the corrupters deterred.

And when thou beholdest thy brother who hath been named Ahmad in the Kingdom of Names, remind him of the remembrance of God, his Lord. Then mention unto him what hath befallen Us in this far-off land. Say: O servant! Take heed lest thou be grieved in thyself at a time when the souls of all beings, whether small or great, are grief-stricken. Purify thy sight from the veils that thou mayest witness what hath shone forth from the horizon of thy Lord's words—the Sun of meanings and utterance—and be of them that know. Be steadfast in the Cause of thy Lord and turn not to the right or to the left, for this is indeed a great bounty. Abide beneath the shade of the Tree, taste of its fruits, and be of the thankful ones. Thus do We command thee, that thou mayest abandon what thy desires bid thee and take hold of what thy Lord commandeth thee. By God! This is better for thee, if thou be of them that act.

And thou, O thou who art present before the Throne and gazing upon the Most Great Scene, rejoice within thyself for having been named Muhammad in the Kingdom of Names, and the Herald in the

Supreme Dominion, and Mahmud before the Throne. Thus doth God single out for His grace whomsoever He willeth, and He, verily, is the Mighty, the Generous. Blessed art thou for having attained unto all good and its source, and for being among them that have attained, and for having drunk the choice sealed wine of grace from its fountain and source, and for being among the triumphant ones. God will soon manifest the excellence of that which thou hast attained and will reward thee for what thou hast wrought in His path, if thou act according to what thou hast been bidden by One All-Wise, All-Knowing. Thus hath the proof of thy Lord been perfected for thee and for those who have believed in God and His signs, and for all who dwell in the heavens and on earth.

Thereupon the Pen of Command ceased its movement, due to a wisdom which none knoweth save God, the Mighty, the Beautiful. Praise be unto Him in all conditions. There is none other God but Him. His is the creation and the command, and all shall return unto Him.

BH00614: O Mihdi! I have sent down and dispatched unto…

He is the Mighty, the Wondrous

O Mihdi! I have sent down and dispatched unto thee luminous and holy Tablets, that perchance thou mightest be illumined by their light and cause all men to be brightened and enlightened thereby. Haply might the murk of this world of clay and the promptings of the denizens of hell be erased from the hearts of the people of the highest heaven, that they might face the holy rays of the Sun of inner meanings and be illumined by its wondrous effulgence. Yet despite this supreme bounty and this most great favor, thou didst not bestir thyself, as though not even a drop appeared from thee.

And afterward I sent flaming and fiery Tablets, in every letter of which was concealed the call “Verily I am God”, that perchance thou mightest hearken unto the sweet melodies of the All-Glorious and the exalted trills of the All-Merciful, and the moisture of thy lethargy and the dampness of thy torpor might be brought to boil by their heat, and thou mightest raise such a cry from thy soul that would cause the dwellers of the highest Kingdom and the lands of creation to cry out, and through thy yearning lamentation they would hasten to reunion with their Beloved. From that too We saw no fruit and heard no trace.

And in all these degrees, I swear by the Beauty of the All-Glorious, there hath been and shall be no purpose save the ascension of veiled souls to the divine and holy heights. I am astonished how these holy and eternal breezes and these life-giving and merciful breaths have shown no effect and displayed no traces. Therefore, now once again I have sent this noble and holy leaf, adorned with holy and infinite signs, that perchance in this subsequent stage thou mightest make up for what thou didst neglect in the first.

O Mihdi! With a weighty soul and an ailing frame, ascent to the holy and noble heaven of glory is impossible, and with broken wings, flight in the atmosphere of the forgiving Glory is impossible. Therefore, cast away from thyself, through divine strength, whatsoever thou hast borne that hath caused the weariness of thy soul, that perchance after this supreme lightening thou mightest enter the most exalted court of glory and the most resplendent fields of holiness.

O Mihdi! Every matter requires proof and every claim demands evidence. The token of those who are detached is nearness to the realms of the Manifest Lord, and the sign of the enraptured lover is orientation toward the sanctified seats of the Traceless One. The intent of this nearness has never been to traverse the path with infirm feet; rather, that nearness which has been and ever shall be sanctified from all directions is what is meant and intended. Although not every eye is worthy to gaze upon the Countenance of the All-Glorious, nay all are forbidden, for the Ancient King has, on account of the deceit of the deceivers and the craftiness of the crafty, veiled the Manifest Beauty in such wise that none is granted the honor of attainment unto His presence, nor permitted to drink from the cup of nearness, save whom thy Lord willeth.

But thou, O Mihdi, hearken with the ear of thy soul unto My wondrous counsels and act upon them with utmost diligence, for the cloud of My gracious favors hath not been withheld from thee, nor have the outpourings of the ocean of My bounty been cut off. Beware, beware, lest through the breaths of the malevolent ones thou deprive thyself of the sweet savors of My eternal glory. Beware, beware, lest thou veil thyself from the hand that holdeth the kingdom of all things and from the manifestation of His training, Who traineth all things and through Whom all things appear according to their relationship with Him.

Abide beneath the shade of sanctified grace and enter beneath the shadow of the training of the Beauty of Divine Unity. Consider the date stone: if the hand of men's training should plant it in blessed and goodly soil, ere long a tree will appear, and lofty and wondrous fresh dates will become manifest and visible. Now if thou shouldst regard this with an eye that seeth no end, thou wouldst behold this tree and its fruits unto an end that hath no end, for from a single date stone a hundred thousand dates become manifest. Now that a hundred thousand stones have appeared, how can the fruits thereof have any end? However, had that first stone been cast upon barren and unsuitable ground, none of these fruits and trees and branches would have appeared in the realm of being.

Therefore, O Mihdi, surrender the seed of thy being to the control of God's conquering and omnipotent hand, that He may plant it in the blessed and holy soil of His paradise, that from it may appear everlasting branches, eternal boughs, and never-ending fruits. But observe with keen sight and delicate vision that if a fresh date be planted, it will yield no fruit, for it hath not been divested of its outer garment and hath not been detached from whatsoever pertaineth to this world. Yet when the bare and detached stone returneth to the soil of the Lord of Lords, it is therefore blessed with these supreme honors and countless fruits.

Therefore, O Mihdi, enter barefoot into the sanctified court of Divine Unity, and purified from all else, arrive at the station of eternal glory. This is the counsel of the Merciful Lord unto His servant.

O Mihdi! Say: God; then leave them to their vain disputations. At last, send forth from thy soul one selfless breath for the sake of the Beloved, and dispatch from thy grief-stricken heart one sorrowful sigh, detached from attachment to all things, to the paradise of the Lord of the worlds. How long wilt thou remain occupied with this and that, and be frightened by the words of troubled souls? I swear by God that they who seek My path hasten with assured steps to the seats of the All-Merciful. Purify and sanctify

existence from the defilement of limitations and allusions, and with perfect tranquility enter the tabernacles of the Lord of all beings.

O Mihdi! On the tongues and in the mouths of the common people runs this saying:

> "Death comes but once, and lamentation but once—die once and begin life anew."

Be not grieved at divine destiny, nor distressed at His ordained decrees. I swear by My Beauty that the arrows of the Beloved's decree have been and ever shall be dearer than all else that is desired, and the poison of His tribulation hath been and shall ever be sweeter to the palate of His true lover than any honey. Therefore be thou neither troubled by the blows that have befallen thee, nor distressed by the calamities that have descended, for after every darkest night hath followed the dawning of a brilliant morn. Plant thy feet firmly upon the straight path in such wise that all the world may become steadfast through thy steadfastness and attain unto certitude. This is the counsel of thy Lord, if thou be of them that hearken.

For the solace of thy heart, consider My tribulations, for from the beginning that hath no beginning unto the end that hath no end, none hath endured nor shall endure such afflictions. So manifest and evident hath My oppression become that the oppression of every oppressed one hath been erased from memory. At all times and seasons have the oppressors wreaked their tyranny upon this Manifest Beauty, yet did I conceal it until matters reached such a pass that the very essence of tyranny raised the standard of oppression and arose with utter guile, that perchance thereby the people might be deprived of the dawning-places of glory and the daysprings of eternal holiness. Thou well knowest that none hath ever comprehended, nor ever shall comprehend, the true nature of this Cause and its exaltation. Whosoever claimeth otherwise hath spoken falsehood against the Lord of Baha and is recorded among the liars in the Holy Tablets.

I mention one matter that thou mayest ponder it and shed tears of grief like the spring rain and holy clouds over My oppression. Consider then: What is the state of a mighty King Who taketh a handful of clay in His merciful hands, moisteneth it with the water of His grace, breatheth into it the spirit of life, and nurtureth it with the blessings of His bounty and the water of His mercy until their names become renowned throughout all lands and their mention famous in every region? Then the breezes of vainglory begin to blow and the winds of falsehood to stir, until it reacheth such a pass that certain souls divest themselves of the garment of the Desired One, and not content with this, raise objections against the Beauty of the Desired One and turn away from His proof.

Observe now how many afflictions and trials have befallen that King of the seen and unseen. I swear by the Beauty of the All-Glorious that what hath befallen this Beauty is a hundred thousand times greater than this, but the people perceive not. Nay, not content with these things, they have arisen to cut down the Divine Tree and have striven in this nefarious design with such intensity that it transcendeth description by tongue or pen. But God hath destroyed them for their plotting and will destroy them for what they plot.

Now all things are engaged in lamentation and weeping, while they rejoice in their seats. Such is the condition of this company. Furthermore, denial hath reached such a point that they seek to become a

barrier between the Beauty of the All-Merciful and the people of creation, even as they have sent tablets of associating partners with God and embodiments of hatred to all lands, and forbidden all servants from approaching the direction of the All-Merciful and the Self-Subsisting. Thus have We recorded their deeds and mentioned them in the Tablet as a remembrance from Us to them that remember. And praise be to My Self, the All-Merciful, the Most Compassionate.

BH00652: Lauded and glorified art Thou, O Lord, my God!…

He is the All-Knowing, the Single, the Unique, the Most Glorious!

Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

If I describe Thee, O my God, as Him Who is the All-Perceiving, I find myself compelled to admit that They Who are the highest Embodiments of perception have been created by virtue of Thy behest. And if I extol Thee as Him Who is the All-Wise, I, likewise, am forced to recognize that the Wellsprings of wisdom have themselves been generated through the operation of Thy Will. And if I proclaim Thee as the Incomparable One, I soon discover that they Who are the inmost Essence of oneness have been sent down by Thee and are but the evidences of Thine handiwork. And if I acclaim Thee as the Knower of all things, I must confess that they Who are the Quintessence of knowledge are but the creation and instruments of Thy Purpose.

Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or to even hint at the nature of Thine Essence. For whatever such strivings may accomplish, they can never hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

Nay, forbid it, O my God, that I should have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Dayspring of Thy Beauty.

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

No one else besides Thee hath, at any time, been able to fathom Thy mystery, or to befittingly extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain forever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

Glorified art Thou, O my God! Thou dost witness and see how sorrows have encompassed the Manifestation of Thy Most Merciful Self, and how tribulations have descended upon Him from all directions, to such extent that the righteous ones among the manifestations of Thy Chosen Name have rent their garments of patience, and the eyes of the secluded maidens have wept behind the veils of concealment. By Thy might, O my Beloved! I do not complain of what hath descended upon me from the clouds of Thy Command—the arrows of Thy decree—and what hath come upon me from the clouds of Thy leave—the spears of Thy destiny. For those who are filled with longing yearn for whatsoever descendeth from Thee and appeareth from Thy presence.

Therefore, O my God, this is Husayn who hath come with his own self and his kindred before the city of Thy decree, desiring what Thou hast willed by Thy fulfillment, and ever thankful for what came upon him in the path of Thy good-pleasure from time immemorial. Once, O my God, Thou didst entrust him to the hands of his brother who was named Cain, and he slew him with the sword of hatred between earth and heaven, whereupon tears flowed upon the cheeks of those near unto Thee and, beyond them, all things. Yet under the sword he gave thanks to Thee and called upon Thee with the tongue of those who remember.

And once, O my God, Thou didst entrust me to Nimrod who cast me into the fire, and in that moment when I was suspended in the air above the fire, the angels of Thy Cause reached me and desired to help and assist me, but I turned not my gaze from the horizon of Thy bounties toward them, trusting in Thyself and acquiescing to Thy decree, until Thou didst make the fire for me a light, a mercy, glory, honor, coolness and safety.

O my God and my Master! At one time Thou didst deliver me into the hands of evildoers along with my family, whereupon they rose against me to such a degree that they warred against my person, slew those related to my essence and being, took my family captive, severed my head and raised it upon a spear, parading it through the towns and amidst the people. And my head upon the spear continued to remember Thee with wondrous praise and thank Thee with precious gratitude, calling out:

> "Praise be unto Thee, O my God, for having accepted from me that which befitteth not Thy station nor beseemeth Thy sovereignty. This is naught but one of the wondrous gifts bestowed upon Thy servant and manifestations of Thy grace unto the son of Thy handmaiden."

Until they brought it to the seat of the oppressors and the abode of the transgressors.

After that, Thou knowest what befell it, and hast recorded it in Thy knowledge, until days and nights passed and Thou didst raise me up in truth and made me manifest under the name of ʿAli among Thy servants. I delivered unto them what Thou didst command me by the sovereignty of Thy Cause, and conveyed to them Thy messages and ordinances. Thereupon they rose against me without any proof or crime, until they suspended me in the air and pierced me with the bullets of hatred, whereupon my spirit ascended to the Most Glorious Companion and the Supreme Horizon. Thereby was rent asunder the veil

of concealment from behind the pavilion of Thy glory and the tabernacle of Thy majesty, and the hearts of the Messengers were drawn to the retreats of Thy sanctity and the seats of Thy glorification. By God! The righteous and the pure wept at this, then the trees and fruits, then the seas and lights, then all that was and will be.

And no sooner had those days run their course than Thou didst send Me yet another robe, and didst manifest Me under this Name in the Kingdom of creation. Thou didst dispatch Me unto all who are in heaven and on earth, and didst cast upon the servants that which Thou hadst conferred upon the Spirit from Thy presence. I proclaimed unto them Thy messages, taught them the paths of Thy guidance, rehearsed unto them the wondrous tokens of Thy Revelation, and succoured them through that dominion whereby Thou hadst exalted Me before those who dwell within the realms of Thy Cause and Thy creation.

And when, O my God, by Thy power and Thy might, I had succoured them and had raised Thy Cause to that station from which wafted the fragrances of glory from the quarter of Thy loving providenceâ€“lo, they arose against Me, waged war upon My very Self, disputed My verses, denied My proofs, and the matter waxed grievous for Me, until I remained alone in their midst, bereft of any helper or supporter.

Wherefore, O my God, debar Me not from the glances of Thine eyes of tender mercy, and withhold Me not from the breaths of the holiness of Thy singleness. And when, O my God, Thy servants in the paths of Thy love had forsaken Me, do Thou not abandon Me, by Thy bounty and Thy mercy; for in Thy being it behoveth not that any beside Thee should be extolled, and through Thee am I independent of all things and all who are in the heavens and [on the earth].

O my God and my Well-Beloved! Thou beholdest how Thy servants, who lay claim to faith in Thee and to certitude in the Manifestation of Thy Self, have conspired against Me. Behold then, O my God, this Thy Friend before Thy face, encompassed by the idolaters—so that when I turn to the right, I behold those inflamed with the swords of hatred; and when I turn to the left, I observe the deniers with the spears of rancour and denial.

Unto them I speak with the tongue of My inmost heart, saying: By God! I speak not out of desire; hearken unto that which, above My head, the tongue of God, the Most High, the Most Exalted, doth testify, and which calleth aloud: By God, O people! This is not from Mine own self, but from Him Who is the Most Potent, the Most Strong, beside the Lote-Tree of the farthest boundary. And, O people! If ye believe not, at least do not deny, neither contend, nor be of them that join partners with God. Thus were ye commanded in the Kingdom of immortality, from the presence of God, the Most High, the Most Glorious.

O people! Have I forbidden what was permitted unto you, or permitted what was forbidden unto your souls, or altered what ye possessed of God’s ways, His religion, His law and His ordinances? O people! The traces of My blood are not yet effaced from the face of the earth, nor have the hearts of those in anguish found peace in My tribulations and sufferings. If ye have believed in My Self, this is My Self; if ye have believed in My signs, these are My signs; and besides these are My Revelation, My sovereignty, My power and My encompassing knowledge of the worlds. O people! Have mercy upon yourselves; deprive not

yourselves of God's sanctuary, withhold not from your hearts the breathings of His glorious mercy, nor from your faces the radiant splendors of His countenance.

Fear God and be of the God-fearing. O people! Pervert not God's words from their places, alter not His favors upon yourselves, and refute not the truth by what ye possess. Know God through God, then detach yourselves from all else. By God! Nothing of what hath been ordained in the heavens and earth shall profit you this day, nor shall the treasures of dominion enrich you, nor shall the hands of creation save you from the depths of delusion, nor shall the lamps of creation guide you, nor shall the suns of invention illumine you, except that ye believe in God and are assured of His signs, turn unto Him, seek shelter in His shadow, flee from yourselves unto Him, hold fast to His cord and cling to His handle.

Thus doth your Lord counsel you. Whoso acteth, it shall be for his own self; whoso forsaketh—verily your Lord, the All-Merciful, is independent of all the worlds.

BH00657: In the Name of God, the Most Holy…

In the Name of God, the Most Holy, the Most Exalted, the Most Pure, the Most Manifest, the Most Sublime.

O bearer of the trust of the love of thy Lord, the Most High, the All-Powerful, the Most Great, in the Day whereon all things shrank in terror from bearing it, and the pillars of contingent being were shaken in their nearness unto it, and all were thunderstruck by the majesty of the Cause and the fear of God, the All-Powerful, the All-Compelling, the Mighty, the Most Great!

Say, with the tongue wherewith God hath endowed thee, and fear no one; for He, verily, shall preserve thee from the harm of the devils. On that Day the Kingdom is God's—the All-Powerful, the All-Forgiving; on that Day the Grandeur is God's—the All-Subduing, the All-Constraining, the All-Compelling, the All-Powerful, the All-Conquering; on that Day the Sovereignty is God's—the All-Glorious, the Most Exalted, the Most Manifest, the All-Knowing, the All-Perceiving.

No thing shall move from its place save by His leave; no breeze shall waft from any quarter save at His command and through His will. Thus hath He ever been supreme over all that are in the heavens and on the earth, and hath encompassed all the worlds.

Know then that thy book hath been presented before the Throne, and We have perused that which was inscribed therein of Thy verses. Thereupon was set in motion the Pen of God in thy remembrance, and the Face of God was turned toward thee. This is of the grace of Him Who hath singled thee out from among His creatures, that thou mayest render thanks unto thy Lord and be numbered with the thankful.

Admonish the people with wisdom and with goodly exhortation, and be not remiss in the Cause of thy Lord. He, verily, createth from thee whatsoever He willeth by His command, even as He hath created in truth; and He, verily, is the One potent over whatsoever He willeth, and He is, in truth, powerful over all things.

From the draught of thine own everlasting life, give the servants to drink of what We have allotted them, as a bounty from Our presence—for We, verily, have ever been able to do as We please. From thy turning

unto the Face of thy Lord, We have turned the faces of Our servants toward this radiant, mighty, holy, exalted Spot.

Say: Should God so will, He would raise up from the very essence of all that was and is, and then cause it to return unto it, and then raise it up again a second time. This is indeed, in the sight of God, thy Lord, easier than all else. He doth all this in accordance with a wisdom from His presence, and He quickeneth whomsoever He willeth.

Blessed, doubly blessed, is thy tongue, inasmuch as it hath moved to make mention of thy Lord in these days when the tongues of the eloquent are silenced; and blessed is thine eye, for it hath beheld the beauty of the Cause at the very moment when the sight of all the peoples was obscured; and blessed is thy heart, for it hath been given to drink the wine of life from the hand of the All-Merciful on that Day when every heart was debarred from the draught of Tasnim that hath streamed, on the right hand of the Throne, from the source of the Name of the Most Merciful, the Most Compassionate.

Thou hast, moreover, recognized thy soul to be the Soul of God in an age when the souls of men were enveloped in the veils of vain imaginings and desire—so that all turned aside, were agitated, clamoured aloud and raised the cry, save only those few who cut themselves off from every delusion, shattered every idol, and consumed every dense veil.

Blessed art thou, O embodiment of bounty, for that thou hast reached the shore of the Name of the Well-Beloved and turned thy face toward the Luminary of the horizons, after He had been encompassed by the hosts of idolatry, who hurled at Him the shafts of dissension, and who felt no shame before Him Who had, at His behest, brought them into being and had heralded to them the joy of meeting His own transcendent, all-compelling, all-knowing Self.

Thus hath God distinguished thee with a bounty from His own presence, given thee to drink from the chalice of immortality, and admitted thee into the Ridvan of the Cause at a time when men were heedless thereof. Thus hath the grace of thy Lord anticipated thee, purifying thee from the defilement of all mankind.

Rejoice, then, within thyself with a glad-tiding the like of which no glad-tiding hath preceded, forasmuch as thou hast attained unto this station, for the sake of which Our favoured servants passed away consumed with yearning.

O ye that envy Me and seek My hurt! The fury of your wrath against Me confound you! Lo, the Day Star of Glory hath risen above the horizon of My Revelation, and enveloped with its radiance the whole of mankind. And yet, behold how ye have shut out yourselves from its splendor and are sunk in utter heedlessness. Have mercy upon yourselves, and repudiate not the claim of Him Whose truth ye have already recognized, and be not of them that transgress.

By the righteousness of the one true God! If ye reject this Revelation, all the nations of the earth will laugh you to scorn and mock you, for it is you that have produced, before their eyes, and for the purpose of vindicating the truth of your Cause, the testimonies of God, the Sovereign Protector, the Most Powerful, the All-Glorious, the All-Knowing. And yet, no sooner was His subsequent Revelation, clothed

with the glory of an all-compelling sovereignty, sent down unto you, than ye cast it behind your backs, O ye that are numbered with the heedless ones!

What! Believe ye in your hearts that ye possess the power to extinguish the radiance of the Sun, or to eclipse its splendor? Nay, by My life! Ye will never and can never achieve your purpose, though ye summon to your aid all that is in the heavens and all that is on the earth. Walk ye in the fear of God, and render not your works vain. Incline your ears to His words, and be not of them that are shut out as by a veil from Him. Say: God is My witness! I have wished nothing whatever for Myself. What I have wished is the victory of God and the triumph of His Cause. He is Himself a sufficient witness between you and Me. Were ye to cleanse your eyes, ye would readily perceive how my deeds testify to the truth of My words, how My words are a guide to My deeds.

Blinded are your eyes! Perceived ye not the greatness of the power of God and of His sovereignty? Beheld ye not His majesty and glory? Woe unto you, ye congregation of the malicious and envious! Hearken unto My speech, and tarry not though it be for less than a moment. Thus biddeth you He Who is the Beauty of the All-Merciful, that haply ye may detach yourselves from the things ye possess, and ascend to the heights from which ye can discover the whole creation sheltered beneath the shadow of His Revelation.

Say: There is no place of refuge for you, no asylum to which ye can flee, no one to defend or to protect you in this Day from the fury of the wrath of God and from His vehement power, unless and until ye seek the shadow of His Revelation. This, indeed, is His Revelation which hath been manifested unto you in the person of this Youth. Glorified, then, be God for so effulgent, so precious, so wondrous a vision. Detach yourselves from all else but Me, and turn your faces towards My face, for better is this for you than the things ye possess. The Tongue of God testifieth to the truth of My words, through Mine own Word that speaketh the truth, and embraceth and comprehendeth all things.

Say: Think ye that your allegiance to His Cause can ever profit Him, or your repudiation of its truth cause Him any loss? No, by My Self, the All-Subduing, the Inaccessible, the Most High! Tear ye asunder the veils of names and cleave ye their kingdom. By My Beauty! He Who is the Monarch of all names is come, He at Whose bidding every single name hath, from the beginning that hath no beginning, been created, He Who shall continue to create them as He pleaseth. He, verily, is the All-Powerful, the All-Wise.

Beware that ye divest not yourselves of the raiment of Divine guidance. Drink ye your fill from the Cup which the Youths of Heaven have raised above your heads. Thus biddeth you He Who hath more mercy upon you than your own selves, He Who asketh not any recompense or thanks from you. His reward is from Him Who hath, through the power of truth, sent Him down unto you, and singled Him out and proclaimed Him as His own Testimony unto the whole of creation. He it is Who hath empowered Him to manifest all His signs.

Repeat the gaze, that ye may perceive the things whereunto the Tongue of the Ancient of Days hath summoned you, that haply ye may be of them that have apprehended the truth. Heard it ye ever reported by your fathers of old, or by the generations that preceded them, even unto the first Adam, that any one coming in the clouds of revelation, being invested with manifest and transcendent sovereignty,

having on his right hand the Kingdom of God and on his left all the power and glory of His everlasting dominion, any one preceded by the hosts of God, the Almighty, the All-Compelling, the Most Powerful, and uttering continually verses whose import the minds of the most learned and wisest of men are powerless to fathom, should yet be the bearer of a message that is not of God? Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded.

Say: The verses We have revealed are as numerous as those which, in the preceding Revelation, were sent down upon the Bab. Let him that doubteth the words which the Spirit of God hath spoken seek the court of Our presence and hear Our divinely-revealed verses, and be an eye-witness of the clear proof of Our claim.

Say: By the righteousness of the Almighty! The measure of the favors of God hath been filled up, His Word hath been perfected, the light of His countenance hath been revealed, His sovereignty hath encompassed the whole of creation, the glory of His Revelation hath been made manifest, and His bounties have rained upon all mankind.

By my life, O Javad! were it not for my fear of the Nimrod of oppression and the tumult of the adversaries, We would have commanded that every soul repair, of its own accord, unto the throne of thy Lord, that it might behold what no eye hath ever beheld before, and might hear what no ear, even among the near ones, hath heard. But when We found the people in agitation, therefore did We withhold the multitudes from attending, and sat within the house alone, relying upon God—my Lord and thy Lord and the Lord of all created things.

Say: I am naught but the herald of the command of my Lord, and I speak only as the Spirit uttereth within my breast. By God! this is not from me; nay, it is from the presence of a Sovereign, an Omnipotent, an All-Powerful. Have mercy, O people, upon your own selves and the selves of men, and veil not yourselves from Him Who, by the motion of a single finger, hath rent the veils in every age and dispensation, and Who, by the will of His Pen, hath raised up the very realities of the sanctified. Say: all affairs are held within the grasp of the power of my Lord, the Chosen One; neither is it meet that any should dispose of aught save after His leave, nor that any should speak of the recognition of God save after His love.

Thus have We set forth the verses and caused them to take diverse forms in truth, that they may be a proof from Us and an evidence from Our presence unto Our servants who yearn; and may the light that hath shone forth from the horizon of thy Lord, the Most High, the All-Glorious, be upon thee, and upon them that have hearkened unto thy word concerning God—thy Lord and the Lord of all worlds. And praise be unto Him, for He doeth whatsoever He willeth.

BH00058: Suriy-i-Hajj I (Shiraz)

Section 1: “This is the Surih of Pilgrimage (al-Hajj)…”

This is the Surih of Pilgrimage (al-Hajj) which We have sent down, through grace, that the servants may, by its means, draw nigh unto God, their Lord, and the Lord of the Most Great House.

He is the Mighty Emigrant, the Wondrous.

These are the verses of God, revealed at that hour from the Pivot of Everlastingness—the Station round which circle, in adoration, first the denizens of the Pavilion of Grandeur, then the Concourse on high, then they that dwell within the Paradise of Abiding, then they that are established upon the seats of utmost nearness beside the Lote-Tree beyond which there is no passing. Thus was it sent down from the presence of the All-Protecting, the Mighty, the Self-Subsisting. Verily, this Book is exalted in truth, could ye but know. Then the Book of Muhammad, the Messenger of God; and ere Him that which was sent down upon the Spirit; and that which was revealed unto the One who conversed with God. Read it, that haply ye may be of them that understand.

O people! Fear God, and follow not them that bid you to hatred and malice, and turn you aside from the path of God. Fear God, and be not of those who dispute the signs of God, and then deny them. Say: If ye disbelieve in these verses, in what discourse have ye believed?—in the Manifestation of God's own Self, if ye be of them that know. O people! Turn not this day to your right hand or to your left; nay, turn ye your faces toward the direction of the Throne—this hallowed, praised, and sanctified Spot, round which circle the spirits of the near ones, then the Temples of the Messengers, then the hearts of the Cherubim, if ye perceive.

O people! Deny not the verses of God after He hath made them His proof unto you and unto all that are upon the earth. This is that which hath been written in the scrolls of irrevocable glory wherein are inscribed the mysteries of what hath been and what shall be. Thus do We cast upon you that which turneth you from every quarter unto the Face of God, the Mighty, the All-Witnessed. Know then, O people, that the Spirit purposed once again to depart from your midst, by reason of what the hands of them that disbelieved in the verses of God have wrought from everlasting ages; and even then were they of those that deny. Say: By God! He was amongst you through successive years, and following months, and appointed days; yet knew ye Him not—nay, in every season did ye reject this Beauty that hath shone forth from the horizon of the Spirit, and these verses that have descended from the heaven of uplifted holiness.

By God! When the breezes of God return unto the Ridvan of Eternity, and the Sun of the Unseen unto the meadows of splendour, be ye not, after Him, of them that are tried and led astray. Stand ye fast in the Cause of God—His Proof, His Demonstration, His Verses, His Manifestation, His Sovereignty, His Dominion and His Power. Be not of those who are moved by every cry. Be patient in the matter, that your feet slip not, though all who are in the heavens and on the earth rise up against you. This is My counsel unto you, if ye will but hearken.

Say: If ye arise from sleep and behold the sun gone down from you, who will bring you the lights of beloved glory? And if the water of life in your hearts be made to sink away, who will give you to drink of the cups of Salsabil and of Kafur? By God, O people! This is God's Sanctuary in your midst and His Law amongst you—yet He willeth to veil His Face behind a curtain, because of what the hands of them possessed of understanding have wrought, who deem within themselves that they are rightly guided.

Say: By God! The eye of ʿAli weepeth in the Most High Companion; and the eye of Muhammad in the most glorious horizon; and the eye of the Spirit in the dominion of the Unseen; and the eye of the One who spoke with God in the loftiest realms; and the hearts of the maidens of paradise cry out within their

chambers—could ye but hear. Say: O people! By God! This Youth whom God hath manifested amongst you, in His beauty and His splendour and His might and His majesty and His revelation and His exaltation—ye have done unto Him what none hath ever done unto another; unto this your own tongues bear witness, if ye be just.

O people! Fear God, and disbelieve not in His bounty after it hath been sent down from the heaven of beloved glory. Differ not concerning His Cause; incline not unto them in whose hearts ye find hatred for this Youth who hath appeared upon the snow-white Temple between earth and heaven. Sanctified be His Beauty above the gaze of the idolaters, as ye yourselves do witness. The idolaters imagine that they were with Me and beheld My countenance. Nay, by My Self—He Who is the Manifest, the All-Sovereign, the Mighty, the Veiled! No eye hath fallen upon My Beauty save the eyes of them who have detached themselves from all upon which the name of any thing is mentioned; behind them are the eyes of Grandeur, and the eyes of them who circle round the Throne. How then shall the eyes of the hypocrites behold Him—He from one atom of Whose radiance created the sun and its lights, and light and its splendour, and manifestation and its dominion?

O people! Reject not the proof of God after it hath appeared in the form of man and reciteth unto you at every moment the verses of God, that perchance it may lead you forth from the darkness of these days and draw you near unto the shore of beloved holiness. Look with your eyes, and ponder in your hearts upon the verses of God, that what is hidden therein may attract you, sever you from every direction, and deliver you unto the Face of God, the All-Sovereign, the Mighty, the Self-Subsisting.

O people! If ye disbelieve in what was revealed at that hour, unto what will ye then confess? And if ye object to what hath descended upon you from the direction of the Throne, toward what direction will ye be at peace? Say: Nothing shall profit you this day save that ye detach yourselves from all that are in the heavens and on the earth, and hasten with your souls and spirits unto the Treasure of God, the All-Sovereign, the Mighty, the All-Witnessed. Fear God, and differ not in what He hath enjoined upon you in truth; follow not the vain pursuits of the earth, nor pursue every rejected idolater who calleth you unto Satan and biddeth you turn away from the Beauty of the All-Merciful, and in every season worketh guile.

Say: By Him in Whose hand is My soul! Whoso clingeth to aught of all that is created between the heavens and the earth shall never know how to hold fast to the cord of My love; and this is a truth made manifest. Whoso drinketh but a drop of what floweth between the heavens and the earth shall never be able to draw near unto My holy, surging Sea, the Mighty, the Beloved. Whoso turneth his face to any face shall not be able to behold the Beauty of God, the Mighty, the All-Powerful, the Manifest, the Resplendent, the Sorrowful.

O people! Cut not off from your own selves the verses of God, nor the abiding bounty from your souls. Be not of those who sever. Set your affairs aright; unite in My love—for this is better for you than all that is amongst you, and all that ye say and do. Thus hath the Pen of Eternity instructed you at the time when the breezes of Baha stirred this hallowed, beloved quarter; when the Herald of ancient days cried from the summit of the Most High:

> “O Pen of Eternity! Stay not upon any thing, nor withhold the contingent beings from what thy Lord hath taught thee; but sprinkle upon all created things from the billowing ocean He hath ordained within thy inmost being. Thou art, in the dominion of beginning, the All-Knowing, by virtue of what the fingers of Grandeur have touched within thee.”

Thus was the favour of thy Lord perfected upon thee; yet the people perceive it not.

“O Herald of ancient days!”—so cried the Pen—“how shall I move in accordance with what Thou hast taught me in the kingdom of decree, when I behold that He Who by a single letter from His presence created the realities of all things desired to confirm His faith unto these, and they accept it not from Him, but in every moment disbelieve? Therefore was I withheld from remembrance and the disclosure of mysteries by virtue of what the fingers of the Chosen One have taught me, if ye understand.” Say: The Ridvan is made desolate where the breezes of My love shall never blow; the houses are ruined where the wonders of My remembrance shall never be lifted up; the pens are broken that shall never move in My name, the All-Sovereign, the Mighty, the Self-Subsisting.

Say: O people! Verily I am the Youth of God amongst you, and His most great sign in your midst. I have believed in what ye possess of the ordinances of God and His religion: by what proof, then, do ye disbelieve? O people! These are the verses of God: they have been revealed unto Me in truth, and I have proclaimed them to East and West. By God! They are not from Myself, but from One Who is Mighty and Beloved. I am but a servant who hath believed in God and His verses; I possess no power over mine own motion or stillness, nor over standing or life or death or resurrection. Whenso I dwell within the house and keep silence from remembrance, the Holy Spirit raiseth Me to the Cause and maketh Me to speak between heaven and earth. This is not from Me, but from Him, if ye would but know.

O people! Be ashamed before God Who created you and fashioned you. Do ye not act as did the people of the Furqan with ʿAli, when he came unto them beneath the canopies of command from the heights of holiness, and they denied him until they slew him, and sported with his signs—even as ye sport? When one cometh unto you with the Tablet of God and His traces ye heed him not, nor take hold of him; and when ye would show kindness to your Lord, the All-Bountiful, ye take it in one of your hands, then cast it upon the ground, waxing proud before God, the All-Sovereign, the Self-Subsisting—He Who by a single word created you, and created what ye possess, and all that are in the heavens and on the earth; whereunto your own selves bear witness, if ye deny not.

By God! Sufficient unto you is this abasement in these days: ye call men to that which ye have, yet when ye are asked, “By what proof do ye recite the verses?” and when the verses of the All-Merciful are chanted unto you, ye turn back upon your heels and retreat. Say: Die, O people, in your turning away! By God! This is ʿAli in truth, come unto you with the melodies of His holiness, and proclaiming between heaven and earth: “There is none other God but Me, the Mighty, the All-Sovereign, the All-Powerful, the Promised One.”

Say: By God, O concourse of denial! Ye and what is with you of malice and hatred are with God as a handful of dust, or a clod of moulded clay. Were We to will, We could assuredly raise up another

creation—yet We shall raise it up in truth, in despite of you. No command is issued save by His leave, and no judgement save by His knowledge. He doeth whatsoever He willeth by His word "Be," and it is.

O Muhammad! If thou desire to journey upon the earth—over its land and sea, its mountain and plain, its fields and villages—journey by Our command and with Our sovereignty. I am powerful to do what I will, and I am the All-Sovereign, the Self-Subsisting. Set My remembrance before thee, and My love behind thee; My name on thy right hand, and My protection on thy left. This is better for thee than the treasures of heaven and earth and that which souls and minds can never compass. Be thou steadfast in the love of thy Lord; though from the clouds of destiny the swords of hatred rain upon thee, put thy trust in God, the Mighty, the Exalted, the All-Praised.

If good befall thee, thank thy Lord; if harm touch thee, be patient—nay, in every condition, thank thy Lord. Grieve not for what befalleth thee in the love of God. This is My counsel unto thee and unto them that would enter the Throne of the All-Merciful and bow down before Him. If any wrong thee, contend not with him; commit his judgement unto God, for He will take the right of the wronged from the hands of the oppressors. In all things hold fast unto God, thy Lord; He sufficeth thee above all that are in the heavens and on the earth. There is no God but Him. His is creation and command, and all do work by His command.

Beware lest thou forget My remembrance, or seek companionship with Mine enemies; for Satan driveth from the heart of man the breaths of the All-Merciful. This is the fairest counsel from Me unto thee: hear it, then act according to what thou hast been bidden from the presence of One Who is Mighty, Self-Subsisting.

Section 2: "O people! Fear God, and work not corruption…"

Say: O people! Fear God, and work not corruption in the land; be not of those who corrupt and perceive it not. His is the knowledge of the heavens and of the earth: He knoweth what stirreth in the worlds and what floweth upon the tongue. Verily He is the Truth, the All-Knowing of the unseen. Nothing escapeth His knowledge, and no judgement of the heavens falleth beyond His grasp; all are with Him as a handful of limited dust.

O Muhammad! Purge thou thine heart of every remembrance, that there may be stamped upon it the mirror of the remembrance of thy Lord, the Chosen One; for this, verily, sufficeth thee above all things, if thou be of them that know. Then adorn thyself with detachment—for detachment is the raiment of the All-Merciful upon the temple of man. Beware lest thou strip thy body of this blessed, auspicious grace. Free thyself, moreover, from the world and all that is therein; for it shall profit thee in no wise. That which shall profit thee is what floweth from the Kawthar of holiness from this blessed Pen. Be thou the herald of God in all save Him, and remind them of the days wherein the All-Merciful establisheth Himself upon the throne of forgiveness. Say: By God! those days are His days, yet the people are drowned in the vain imaginings of their own selves.

And thou, O Muhammad, if thou desire to soar within this air that hath been spread abroad in this heaven, thou must needs ascend unto the station wherein thou shalt behold all names beneath the

shadow of thy name, and all attributes laid low before the court of thine attributes. Without this thou shalt never be able to enter this luminous and praised pavilion. Strive, therefore, within thine own soul, that thou mayest become worthy of this mighty and beloved station. Thus doth this servant command thee in these days wherein He hath purposed to depart from the midst of those who have disbelieved in the signs of God, the All-Sovereign, the Self-Subsisting—who, when the verses of their Lord are chanted unto them, laugh within themselves and mock thereat.

And thou, O Muhammad, if thou canst, depart from that land ere the cry of Husayn be raised betwixt the heavens and the earth, at the hour when He shall pass from the midst of His loved ones—whereupon tears shall flow from the eyes of the Messengers. Say: O concourse of Bayan! Did ye not promise the advent of Husayn after the appearance of the Qa'im? By God! This is Husayn in very truth, come unto you with a proof whereat all who are in the heavens and on the earth are powerless; yet ye have not known Him so much as the eye of a needle, and have denied that which He hath brought from the presence of God, the Mighty, the All-Powerful, the Omnipotent.

And if ye will not acknowledge what the Spirit inspirith in Me—this is that which the Tablets have promised you; your own tongues bear witness unto it, and behind them the Tongue of Truth, the All-Knowing. Thus hath God set a seal upon your hearts and your eyes. No ruler is there but that he judgeth whom he pleaseth by a justice from His presence; verily He is the Mighty, the Gracious.

O Muhammad! Aid thou thy Lord with all thy might in those days wherein the people of hypocrisy have arisen against Him. Fear no one, but put thy trust in God, the Mighty, the Beauteous. Shouldst thou enter the presence of men and find not in them the fragrance of My love, turn away from them and sit not with them; withdraw thyself, and be thou in manifest protection. And if thou behold any man calling thee to hatred of the Youth, know thou assuredly that he is Satan, who hath appeared in the form of man. Seek refuge, therefore, with God, thy Lord, and He shall guard thee from the hurt of the devils.

Cleanse thou thyself, then cleanse thou the people with this Kawthar that hath descended from the right hand of the Throne, wherewith are sanctified the hearts of the knowing. Admonish thine own soul, then admonish the people, that thy word may be preferred in all the worlds. Thus hath the Tongue of power and majesty taught thee. And who is more truthful than God in speech, if ye be of them that are assured?

And if thou journey to another land and any should inquire of the Youth of the Spirit, say: "I left Him at the hour when His garment was sprinkled with the blood of hatred, and the darknesses of the earth encompassed Him from every side, whilst He cried out among them with a cry whereat all things were shaken—whatsoever hath been created betwixt earth and heaven." Thus was the matter, if ye be of them that know. And He saith: "O people! Slay not the Youth after He hath come unto you from the direction of holiness with a clear Book. O people! I speak not of mine own desire, but according to what the Mighty in Power teacheth Me from the dominion of God, the Most High, the All-Glorious. Beware lest ye smite Me with the swords of self and passion. Fear God, unto Whom all things return, if ye be of them that believe."

> "O people! This is ʿAli amongst you, reciting unto you that which was recited aforetime; all atoms bear witness thereto. This is the resplendent, mighty, and impregnable Tablet. O people! If ye disbelieve in these Messengers, by what proof then believed ye in the

> Messengers of God before? Bring forth your evidence, if ye be of them that speak the truth. Marvel ye that the Youth of God hath come unto you in the form of a mortal like unto yourselves, casting upon you the verses of your Lord, and teaching you the paths of knowledge and of gnosis, that He may draw you nigh unto the radiant, sanctified, and luminous Beauty of God? Thus do thou remind the servants, that perchance there may be kindled within their hearts the fire of God and His love, and that they may arise to remember Him and to praise Him, and may become of the helpers."

Say: O people! Come ye unto a just word between us and you: If ye aid not your Lord, the All-Merciful, ye cannot harm Him; and if ye uphold Him not, ye cannot betray Him. Be ye equitable in the Cause of your Lord, and be not of them that turn away. Say: He, verily, knoweth the unseen of the heavens and of the earth; and He knoweth what your hands perform, what your hearts conceal, and what your tongues utter. This is the truth, the certitude. He rewardeth every soul for that which it hath earned; and the recompense of the unjust is naught but the lowest depths of the blazing Fire.

Say: O concourse of Bayan! If ye be in doubt concerning My religion, know ye that I have believed in God Who created you and all things. I will not follow you in your idle fancies. I have been commanded to worship none but Him; and I am the first of them that worship. Say: O people! Have mercy upon your own selves and upon the souls of men, and turn them not aside from the path of God that hath encompassed all things, if in His Cause ye would be of them that ponder. Read ye that which hath been revealed by the Pen of holiness; if ye find therein the fragrance of your Lord, deny it not, and be not of them that join partners with Him.

By God! This is His very Self, and these are His verses that have filled the East and the West of the earth. By what proof then do ye seek to argue, O people of the Furqan? Be ye fair, O company of the slanderers! God beareth witness that ye had before you naught save that which We revealed aforetime upon Our former Beauty; and this is what hath been sent down from His presence upon this radiant, resplendent, pearl-like Beauty. Ye shall, ere long, be questioned concerning that which ye have denied and from which ye have turned away; ye shall be requited for what ye have done, and shall become of them that work.

Say: He hath sent forth before Him and behind Him, and on His right hand, messengers, watchers, and bearers of glad tidings, proclaiming to every atom the lights that have shone forth from the Face of God, the All-Powerful, the Mighty, the Merciful. Say: Blind hath become the eye that loveth not to behold the Beauty of its Lord after He hath appeared in truth between the heavens and the earth. Thus have We cast upon the contingent beings every discourse, that perchance there may be enkindled within their hearts the fire of God, and that they may cry out:

> "There is none other God but Me, the Exalted, the Wise, the All-Knowing."

O Muhammad! When the fragrances of holiness have drawn thee and turned thee toward the realms of the All-Merciful, that thou mayest find the breaths of the All-Glorious, then go thou, by permission of thy Lord, the All-Bountiful, unto the station round which circle the angels of them that are nigh—who, around the Throne, do glorify God. And when thou dost arise from thy place and desire to turn unto the direction of God, thy Lord, cast off from thy body the garment of self and passion, and from thy feet the two

sandals of oppression and lewdness; for thou art entering a station into which none shall come save he who leaveth behind him all that is on earth and in heaven, and none shall be accepted save the sanctifying of the Most Greatness, if thou be of them that comprehend. Round about it circle Sinai of glory, and the Mount of command, and the wilderness of holiness, and the hearts of them who, at every moment, ascend unto the air of nearness. Without this thou shalt not attain, nor shalt thou be remembered with God among them that enter therein, though thou abide therein a thousand years of the years ye reckon.

And when thou hast migrated from thyself and from the world and its people, and hast journeyed unto God, thy Lord, and hast reached the station where thou beholdest the blackness of the City, then alight, stand upon thy place, and say:

> "Spirit, light, glory, and praise be upon thee, O City of God and dwelling-place of His Names, treasury of His Attributes, source of His outpourings, mine of His bounties, and the Manifestation of His revelations that have encompassed all existence. I bear witness that from thy dark soil there hath appeared the Point of Firstness, the broidering of pre-existence, the ancient mystery, the all-embracing Word, the irrevocable decrees, and the treasured secrets. Thus hath grace preceded from God, the All-Sovereign, the Self-Subsisting."

Then raise thou thy hands unto God, thy Lord, in lowliness and awe and submission and a beloved contentment, and say:

> "O my Lord! Praise be unto Thee for the wonders of Thy gifts and the subtleties of Thy bestowals. How shall I thank Thee, O my God, for having granted me the visitation of Thy House, and for having honoured me thereby, and for having singled me out with this favour wherewith none before me hath been favoured, and for having taught me that which no soul besides me hath known? Wherefore, O my God, I have fled from the house of mine own self and have clung to the most exalted seat of Thy Self; I have escaped from that which withheld me from Thy nearness and have sought refuge in the precincts of Thy most great mercy. Therefore, O my God, deprive me not of that which is with Thee, and occupy me not with aught beside Thee. Verily Thou art the Mighty, the All-Forgiving. O my Lord! Confirm me in Thy love and the love of Thy chosen ones, and make me not of those who deny Thy verses after their revelation and mock them after their breaths have encompassed the contingent beings and all that hath been created in the realms of the unseen and the seen. O my Lord! Bestow upon me, from Thy presence, the staff of Thy grace and Thy care, that I may cleave asunder therewith the sea of self and passion, and pass beyond it to reach the tents of the glory of Thy tenderness and the pavilion of the holiness of Thy infallibility, lest there appear from me that which Thy good-pleasure abhorreth. Thou, verily, doest whatsoever Thou willest, and Thou art the Lord of this inhabited House."

Section 3: "Then mount and ride on until thou reachest…"

Then mount and ride on until thou reachest a station where naught remaineth betwixt thee and the City save a thousand paces—more or less. Then alight, and immerse thyself in water, even as thou hast been

bidden in the Book of God, the All-Sovereign, the Exalted, the Self-Subsisting. And when thou comest forth from the water, trim thou thy moustache, then pare thy nails, and shave thy head; then make use of the choicest perfumes, and clothe thyself, as far as thou art able, in the fairest raiment. And if thou be not able to do that which We have commanded thee, grieve thou not; God hath, verily, pardoned thee, and He is the All-Powerful, the Forgiving, the Tender-Merciful.

Then strive within thine own soul that, when thine eye falleth upon the City and thou drawest nigh unto it, thy heart may be cleansed of the remembrance of created things, in such wise that thou leavest behind thee all that hath been created between the earths and the heavens; for then shalt thou be walking in the presence of the Sovereign of contingent beings and the King of Names and Attributes. Thus doth the Pen of God, thy Lord and the Lord of all things, instruct thee, if ye but know.

And when thou hast fulfilled that which We have enjoined upon thee, arise from thy place, then turn thy face toward the House; stand, and lift up thine hands in supplication unto God, the All-Powerful, the All-Sovereign, the Beloved, and say:

> "O my God! This is the station whereby the eyes of the longing are comforted, and the hearts of the lovers are drawn. This is the ultimate goal of them that seek, and the highest desire of the yearning. This is the station wherein the eyes of the knowing rain tears in their separation from Thee, and the faces of them that have attained grow pale through their longing for Thy beauty. I beseech Thee, O my God, by it, and by the effulgent splendours of the lights of the glory of Thine oneness, and by the flashing brilliance of the manifestations of the holiness of Thy divinity, to deliver me from the fire of mine own self, and to sanctify me from all that beseemeth not Thy sovereignty. Verily Thou art the All-Sovereign, the Self-Subsisting."

Then lower thine hands until they reach thy thighs; then magnify God nine times. Thereupon raise thou thine hands once more unto God, thy Lord and the Lord of what hath been and what shall be, and say:

> "My God! This is the City wherein Thy sovereignty hath appeared, the traces of the majesty of Thy glory have been made manifest, Thy verses have descended, Thy Word hath been fulfilled, Thy power hath been exalted, Thy proof hath shone forth, and Thy mercy hath encompassed all things and all that are in the heavens and on the earth. To this my soul and my heart and my tongue bear witness, and likewise the honoured servants. I beseech Thee, O my God, by it and by what hath been manifested therein, to remove from me whatsoever keepeth me far from the shore of the holiness of Thy mercy and bounty, and debarreth me from the precincts of the outpourings of Thy grace and bestowal. Then clothe me, O my God, with the robe of Thy munificence and Thy loving-kindness, for Thou art powerful to do what Thou willest, and Thou art the Mighty, the Exalted, the Beloved. Moreover, O my God, give me to drink of the Salsabil of the glory of the knowledge of Thee, and of the spring of the holiness of meeting Thee—so potent that, should but a drop thereof be sprinkled upon contingent beings, they would assuredly become living, abiding, everlasting, steadfast, facing Thy countenance and the manifestations of the flashing splendours of the lights of Thy dawning. Verily Thou art the Mighty, the Exalted, the All-Holy."

Then lower thine hands, and walk upon the earth with the dignity of God and His tranquillity; and in thy walking glorify thy Lord, then magnify Him, and sanctify Him, and exalt Him. Follow the ways of the Messengers and the character of them that are nigh, and say:

> "At Thy service, O God, at Thy service; at Thy service and at Thy good pleasure; and light is before Thee."

Repeat thou these words according to the measure of the fire of thy yearning and desire that shall not be quenched. Thus have We commanded thee in truth, that thou mayest be of them who act according to what they have been enjoined.

Know, moreover, that by this word thou art answering thy Lord at the hour when He established Himself upon the Throne, and called the contingent beings with His utterance, "Am I not your Lord?" This, verily, is the secret of this matter, could ye but ponder the mysteries of your Lord. Nay, if thou beholdest with the eye of innate perception, thou shalt then witness Him established upon the thrones of all created things, crying aloud: "There is none other God but Me, the All-Sovereign, the Self-Subsisting."

And thou, O visitor, recognize thy rank and thy measure at that hour; then give thanks unto God for that wherewith thou hast been endowed and strengthened. There is no God but Him. His is creation and command, and all do work by His behest. Happy art thou, O servant, in that thou hast entered the wilderness of holiness, and the Paran of the Spirit, and the Sinai of command. Nay, shouldst thou but sharpen thine sight, thou wouldst behold that all around thee circle. By God, O migrating servant! Were God to open thine eyes, and wert thou to lift up thy gaze above thy head unto the heaven, thou wouldst behold the sanctuaries of holiness, the retreats of intimacy, the dwellers within the pavilion of the divine Ipseity, the occupants of the seats of omnipotence, and the temples of the sanctified—manifestations of the realms of dominion and of the kingdom—all moving in the air of holiness above thee, and glorifying and magnifying and sanctifying and exalting with thee the Lord of the City, and Him Who hath appeared from it and arisen within it. Thus shalt thou witness the Cause, if thou be of them that see with the sight of the spirit.

And when thou hast reached a station such that thou art within twenty paces of the gate of the City, then stand, by the command of God, thy Lord and the Lord of all things, and the Lord of this praised scene. Then magnify God nineteen times; then address the City on My behalf and say:

> "May God curse a people who have come between us and the lights of Thy holy sanctity, O City of God; who have hindered us from breathing in the fragrances of the holiness of Thine oneness, and from abiding in the precincts of the glory of Thy mercy, and from standing at the threshold of the gate of the outpouring of Thy merciful grace."

Then turn thou thine gaze unto the Most Great Scene, toward the wall of the City and whatsoever hath been created therein and was upon it; for upon all these hath fallen the glance of God, the Mighty, the All-Sovereign, the Self-Subsisting. Say:

> "O wall of the City! Blessed art thou, in that upon thee have shone forth the lights of the Sun of thy Lord, the Most High, the All-Exalted. O trees of the City! Blessed are ye, in that the breezes

> of holiness have blown upon you from the direction of everlastingness. O air of the City! Blessed art thou, in that within thee hath been spread the Breath of God, the Mighty, the All-Powerful, the Beloved. O earth of the City! Blessed art thou, in that upon thee hath trodden the Foot of thy Lord, the All-Merciful, and through thee hath passed the Temple of the All-Glorious, in the days when all were veiled within the coverings of their own selves."

Then walk on until thou reachest the City. And when thou hast attained unto meeting it, and hast come to its gate, lay thy face upon the dust of the gate, that thou mayest inhale the fragrance of thy Lord, the Most High, the All-Exalted, and mayest be of them who are nourished by the Water of Life. Know then that from its dust appeareth the ordinance of water, and from its water the ordinance of air, and from its air the trace of fire; and from a spark thereof hath appeared the decree of the Kaf and the Nun, if ye but know. Such is what We have described unto thee upon the earth and in the midst of those who, in the drunkenness of their own selves, are sunk in heedlessness. Otherwise—by Him in Whose hand is My soul!—a single atom of its dust is, in the sight of God, dearer than whatsoever hath been created in the meadows of eternity, and than whatsoever hath been decreed in the Tablets of destiny, in the mystery of consummation, in the dominion of primal beginning. Thus do We cast upon thee of the secrets of the Cause, that thou mayest be of them that understand.

And when thou hast kissed the dust and sought blessing thereby, lift up thy head, then arise and magnify God nineteen times; then glorify thy Lord with Baha nineteen times. Then walk with the dignity and tranquillity of God, and with His majesty and His grandeur, until thou standest facing the House; then halt and say:

> "I testify with my tongue, my soul, my spirit, and my body, that this is the station whereat bow down the denizens of the dominion of the Unseen, and thereafter the dwellers in the kingdom of primal decree, and then they that abide upon the broidered canopies of everlastingness beyond the billowing seas of grandeur. Through it hath everything been made manifest; through it pass the breezes of bounty over the temples of all the worlds. This is the station wherewith are blessed the inhabitants of the Concourse of Eternity, and by whose light are illumined the hearts of them that have been established between earth and heaven; its threshold is swept each day by the people of the crimson chambers, and thereafter by the locks of the Spirit the angels of them that are nigh. This is the station wherein the Beauty of the All-Merciful was revealed, then, by His own Self, He established Himself upon the Throne of forgiveness, and decreed what He willed concerning the peoples of the worlds. He, verily, doeth whatsoever He pleaseth; He ordaineth what He loveth, and accomplisheth what He desireth. I testify that from a handful of this dust was Adam, the First, created; therefore was he named the father of mankind in the kingdom of Names, and God appointed him the first of His remembrance among all created things."

Then cast thy face upon the dust, place thy right cheek thereon, and say:

> "Glory be to Thee, O God, my God! This is Thy servant who hath severed himself from every direction and turned toward the direction of Thy singleness; who hath delivered his soul from all save Thee and hath clung to the cords of the bounty of Thy care; who hath come, with his

whole being, unto the plains of the glory of Thy mercifulness. Wherefore, O my God, breathe upon my heart of the winds of the glory of the holiness of Thy solicitude, and upon my very being of the fragrances of the sovereignty of the glory of Thy loving-kindness. Cast me not away, O my God, from Thy door, deprived; nor from the dawning-places of the Sun of Thy bounty, hopeless. Verily Thou art powerful to do what Thou willest, and Thou art the All-Sovereign, the Mighty, the Omnipotent."

Then arise and turn toward the right side of the House, unto the direction of thy Lord, the Exalted, the Mighty, the Wise. Lift up thy hands unto God, the Most High, the All-Exalted, and say:

"Glory be to Thee, O God, my God! The hands of my hope have been raised unto the heaven of Thy bounty and Thy gifts, and the fingers of my reliance have been fastened to the cords of Thy grace and Thy loving-kindness. I beseech Thee by Him through Whom Thou hast arrayed contingent beings with the robes of Thy guidance, and quickened all created things through the sovereignty of Thy compassion and Thy generosity, that Thou shut not the door of Thy knowledge against the face of my heart, nor the gate of Thy mercy against my soul. Then make me, O my God, such as beseemeth the sovereignty of the glory of Thine oneness and the kingship of the holiness of Thy self-sufficiency; verily Thou art the Bountiful, the Bestowing, the Mighty, the Generous. And I, O my God, have severed myself from mine own self, hastened unto Thy Most Exalted Self, migrated from my house, and stood before Thy Most Pure, Most Glorious House. I beseech Thee that Thou leave me not to myself, nor to them that keep men from the love of Thy Beauty and turn the servants aside from Thy mighty and straight path."

Section 4: "Then circumambulate the House on My behalf seven…"

Then circumambulate the House on My behalf seven times. Thus doth the Beauty of ancient days command thee, and teach thee what none in all the worlds can know. And while thou dost circle the House of thy Lord, remember Him in thine heart and upon thy tongue, and within thyself face the direction of a mighty Throne. When thou hast completed thy circumambulation, present thyself in the first portico opposite the gate of the Sanctuary; then stand, and raise thy hands unto the heaven of the outpouring of the grace of thy Lord, the Mighty, the Inaccessible.

And I enjoin thee that, when thou raisest thy hands, raise them with that attraction whereby the hands of all created things are lifted unto the heaven of thy Master's bounty; and when thou desirest to call upon God, thy Lord, call thou upon Him with that purity whereby the tongues of every atom utter praise of thy Creator and remembrance of thy Originator, the All-Powerful, the All-Strong, the Wondrous. For if thou be not thus, it beseemeth thee not to stand in the station wherein have stood the temples of the sanctified and the near ones, nor to be related unto Me, nor to abide beneath the shadow of My love—which God hath made a sharp sword between the idolaters and them that affirm His oneness.

And when thou raisest thy hands unto the clouds of the mercy of thy Lord, the Mighty, the Knowing, the All-Knowing, say:

“I testify that there is none other God but Him, alone, without partner, without peer, without minister, without equal, without adversary, without rival, without counterpart to His uplifted, inaccessible, exalted sovereignty. He hath ever been—one in His Essence, one in His attributes, one in His acts; and He shall ever remain even as He hath ever been, in the glory of His majesty and the dominion of His awe-inspiring power—He before Whose holiness the knowing confess their impotence to enter the realms of the sanctity of His knowledge, and the sincere acknowledge their failure to ascend unto the heaven of His remembrance and His praise. Verily He is the All-Sovereign over all things; verily He is the Mighty, the Gracious.

“And I testify that the Primal Point, our Lord, the Most High, is His manifestation in the heaven of the Unseen, His appearance in the dominion of decree, His dawning in the kingdom of irrevocable enactment. Through Him were all created things raised up, and all contingent beings renewed; through Him was the Balance of justice set upon a station of praised glory; through Him the cock of the Throne crowed and the dove of glory sang; through Him the Resurrection of the Cause was established and what had been treasured in the repositories of guarded might was disclosed. Through Him were the heavens of pre-existence uplifted, and the clouds of bounty ascended in this most holy, most noble expanse; through Him the Sun of grace and munificence shone forth from a radiant horizon of sanctity; through Him the seas of verses surged in the kingdom of names and attributes; and the appointed season of the Cause was fulfilled according to what had been ordained in the scrolls of inviolable glory.

“And I testify that through Him the veil of concealment was lifted from the Beauty of Grandeur, the mysteries of the unseen were made manifest in the kingdom of primal beginning; through Him every poor one hath mounted to the heaven of riches, every mortal hath ascended to the stations of abidingness, and every ailing one to the retreats of healing, beneath a pavilion of flashing light.

“And I testify, O my God, that this is the station wherein Thou didst establish Thyself upon the Throne of the glory of Thine oneness, and didst create the first and the last by the sovereignty of Thy will and Thy purpose; herein did the clouds of Thy favour rain upon all the worlds. Therefore I beseech Thee, O my God, by Thy Most Great Name, the treasured and concealed, and by Thy most perfect Word, stored up in the hidden repositories—whereof Thou didst promise the servants the manifestation at the time of the Cry for Help—that Thou wouldst cause me to enter upon the shore of the ocean of Thy forgiveness, and wouldst blot out from me all that Thou hast numbered of my gravest offences and my mightiest sins.

“Then forgive, O my God, my father and my mother, my kindred, and those whom I have counted as belonging unto mine own self from among them that have believed in Thee and in Thy signs. Appoint for me, O my God, a seat of truth in Thy presence; then join me unto Thy near ones.

“And I beseech Thee, O my God and my Beloved, that Thou make me not of those who circumambulate Thy House upon Thy earth, yet deny Thy Sacred House in the Manifestations of Thy Self, the Dawning-Places of the glory of Thy Self-Subsisting might, the seats of the holiness of Thy Lordship. This, O my God, is the uttermost of my hope and my longing, and Thou art the Sovereign, the All-Powerful, the Mighty, the Wise.

Moreover I beseech Thee, O my God, by Thy Beauty whereby the suns of the glory of Thy care have been illumined, and the flashes of the lights of the holiness of Thy bounty have shone resplendent, that Thou stir me not with fear on the Day whereon every soul is shaken, every possessor of might and authority waxeth proud, the feet of them that have attained do slip, the clamour of all things is raised, and every shining light is darkened. Take Thou my hand, O my God, with the hand of Thy grace and Thy bounty. Deprive me not on that Day of the fragrances of the glory of Thy sanctity, nor of hearing the melodies of Thy wondrous utterance.

Set me not, O my God, behind every sinful crier. Make my sight, through Thy favour, opened wide, that I may know Thee by Thine own Self and not by aught beside Thee, and may behold the wonders of the lights of Thy Beauty through what Thou hast bestowed upon me of Thy bounty, and not through what is with men. For Thou hast not appointed for Thy Self any proof beside Thine Essence, nor any demonstration other than Thy signs. Verily Thou art the One Who standeth, the Judge, the All-Knowing, the All-Aware. Praise be to God, the Lord of all things and the Lord of the worlds."

Then conclude thy visitation; for We have not permitted any to draw nigh unto the Sanctuary beyond this measure, inasmuch as before that station the lights of the Essence shine forth from behind names and attributes. Short of that is observed, for the sake of courtesy—courtesy which hath ever been among the fairest of qualities in the sight of God, the Possessor of the earths and the heavens. Thus have We delivered unto thee this ordinance with a proof that is clear, resplendent, and manifest.

Verily We love that from every city one should go forth on My behalf and of his own soul, that he may visit the House of God and be of them that visit. By God! at every step he taketh there descend mercy and loving-kindness from a radiant heaven of holiness; and when he lifteth the one foot and setteth it down, God forgiveth his sins and the sins of his mother and his father and all that is ascribed unto him. Thus hath the grace of thy Lord encompassed all created things, the first and the last. By God! He who visiteth the House is as he who hath visited God within the pavilion of the glory of His meeting and the tent of the majesty of His Beauty. Thus do We announce unto you tidings of that which, in the presence of the Throne, was accounted great.

And he who visiteth the House according to what We have taught him, God shall raise him after his death in the Ridvan of glory and grandeur, in such a form that the Concourse on high is illumined by the lights of his countenance; and He shall command all that are in the highest heavens to gather before him, to circle round him, and to visit his beauty at every morn and eventide.

O trustees of God upon the earth! Hasten unto the Most Great Remembrance; then leave what is in your hands, and turn your faces toward the Seat of God, the Mighty, the All-Powerful, the All-Knowing. Be steadfast, O people, in the station that, though all upon the earth rise up against you, ye shall not turn aside therefrom, but shall in the religion of God be of the firmly grounded. The idolaters will seek to withhold you from what God hath cast upon you, by reason of the rancour that is in their breasts; yet God doeth what He willeth by His word, and He is the All-Powerful, the Omnipotent.

Then know ye that We have written Tablets, detailed and expansive, concerning the visitation of the House, yet We have not sent them forth until this present hour. Were God to will, We would send them

down in truth; verily, He is the Protector of the Messengers. That which We have sent down is this which hath been revealed, in brief, from the Kingdom of God; for the angels nigh unto Him and the denizens of the Concourse on high love, outwardly, to be concise in their observances, while inwardly they are, at every moment, numbered among them that visit. Thus have We taught you, made known unto you the paths of holiness, and guided you unto the shore of manifest grace.

And thou, O Muḥammad, when thou dost behold Karím in the city, call him to remembrance with a remembrance from Our presence; then gladden him with the tidings of a paradise of gracious holiness. Say: O Karím! Arise from thy place, then proclaim aloud betwixt the heavens and the earth that the mystery of the Cause hath been made manifest from the Dayspring of His wondrous Name. Rend asunder the veils of idle fancy, that from behind them the Beauty of the Ancient of Days may shine forth with the lights of a radiant glory.

Know thou, moreover, that the wine of divine intoxication hath encompassed all who dwell in the heavens and on the earth. Wherefore, come thou forth from behind the veils, that this upraised and luminous cloud may rain down upon thy heart. Then announce unto the people the Most Great Treasure, and remind them of this mighty Announcement.

Say: For twenty years We concealed Our countenance beneath seventy thousand veils, that none among the dwellers of the heavens and the earth might know Us. But when the idolaters—those in whose breasts lay rancour against the Youth—rose up in opposition unto Us, We unveiled the countenance of the Cause with manifest sovereignty. Thereupon the suns of vain imaginings were darkened, the moon of gloom was eclipsed, the stars of hatred fell upon the face of the earth, and the souls of the spiteful returned unto the lowest fire, the abode of the idolaters.

And thou, O Karím, tarry not for a single instant. Deliver then the Cause of thy Lord unto every knowing and discerning soul. By God! Whenever thou hearest that there hath appeared aught of My mighty and beauteous sovereignty, come forth from the chambers of sorrow, and loose thy tongue in utterance and exposition in remembrance of thy Lord, the Mighty, the Ruler, the Wise.

Then cast all who are upon the earth behind thee, lest aught thereof should hinder thee; that thou mayest become possessed of a rarefied, subtle, and unassailable lightness, and be enabled to soar into the atmosphere of nearness in this heaven which We have upraised through Our Name, the Most Exalted, the All-Powerful, the All-Knowing. Thus have We commanded thee and singled thee out from among the servants, that thou mayest arise for the Cause with sovereign power.